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THE  
CEREMONIES  
AND  
RELIGIOUS CUSTOMS  
OF THE  
ROMAN CATHOLICS, &c.  
VOLUME the SECOND.



THE  
**CEREMONIES**  
AND  
RELIGIOUS CUSTOMS  
OF THE  
VARIOUS NATIONS of the **KNOWN WORLD;**  
Together with  
HISTORICAL ANNOTATIONS  
And several  
**CURIOUS DISCOURSES**

Equally Instructive and Entertaining.

---

**V O L. II.**

A Continuation of the **DISSERTATIONS** concerning the Customs and **RELIGIOUS CEREMONIES** of the **ROMAN CATHOLICS.**

---

Written originally in **FRENCH**, and illustrated with above One Hundred and Seventy  
Folio **COPPER PLATES**, all beautifully Designed

By Mr. **BERNARD PICART**,  
And curiously Engraved by most of the **BEST HANDS** in **EUROPE.**



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**MDCCXXXIV.**





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A

# DISSERTATION

ON THE

## CEREMONIES

OF THE

## ROMAN CATHOLICS.

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PART IV.

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*Containing the FESTIVALS, SACRAMENTS, and  
other CEREMONIES of the CATHOLIC Church.*



ESTIVALS, or Holidays, are certain Days which the Church of Christ has peculiarly set apart for the Service of God, in commemoration of some Mystery, or in honour of some Saint. Such Institutions are to be found in all Religions; at least there are none, but what, after some Manner or other, practise certain solemn Acts, at appointed Seasons, the better to honour the Being, or Beings, which they are taught to look upon as Divinities. *Fauchet*, in his *Antiquities of Gaul*, p. 124. in the Life of *Clovis*, pretends that all our Festivals, and Ceremonies in general were original-

ly borrowed from Paganism: And speaking of the former, says as follows: "The Christians, in order to win over the Souls of the Heathens to the Salvation of CHRIST JESUS, instead of the Heathen *Pervigilia* and *Leëtisternia*, substituted the Eves and Anniversaries of their Martyrs: And to shew that they had the Public Weal and Plenty at Heart, instead of *Februa*, *Vinalia*, *Ambarvalia*, *Robigalia*, which were so many Heathen Prayers, they enacted, that Christians should keep holy the Purifi-



## 2 DISSERTATION *on the Christian Religion,*

“ cation, &c. and in Times of Affliction made Proceſſions, Rogations, and Litanies, *i. e.*  
 “ Supplications ; on which, and in the *Nudipedalia*, (which were Proceſſions and Journeys  
 “ made barefooted) they uſed to call upon our Lord *Jeſus Chriſt* inſtead of *Jupiter* ;  
 “ whereby they did not in reality paganize, if I may be allowed the Expreſſion, but pru-  
 “ dently countermined Paganism, by Means of this Shield employed to ward off the  
 “ Reproaches which the Heathens uſed to vent againſt them.” ’Tis manifeſt from the  
 Writings of thoſe Ages that the Chriſtians had Recourſe to every Method they could de-  
 viſe, to bring Men over to JESUS CHRIST. In all theſe Particulars, the Chriſtians, our  
 Anceſtors, have imitated God himſelf, who did not diſdain to borrow Part of the Ce-  
 remonies of the *Jewiſh* Religion from the *Egyptians*. The Imitation itſelf is not to be  
 condemned, but the Abuſe of it is owing to the wretched Avarice of Priests, who in-  
 ſenſibly have introduced and encouraged too much that ſhewey and outward Devotion,  
 commonly known by the Name of Ceremonies.

IN the Church there are *moveable* Feaſts, <sup>a</sup> *double* Feaſts, *half-double*, and *ſimple*: Some  
 of theſe are of the <sup>b</sup> firſt Claſs, and others of the ſecond. They are ſtill ſubdivided :  
 But we ſhall omit the Particulars of them, ſince they can be of no Uſe but to thoſe  
 who are devoted to the Service of the Breviary, and ſhall therefore content ourſelves  
 with acquainting the Reader, that the chief Difference between the ſeveral Claſſes, is  
 the greater or leſs Solemnity uſed in them. The Churches are embellished, and the  
 Altars adorned, according to the Solemnity of the Day ; and, if we may be allowed to  
 - <sup>c</sup> ſay it, according to the Rank each Saint holds in the Church. On ſolemn *double* Feaſts,  
 ‘ the Biſhop, nay the Pope himſelf, performs divine Service in the Cathedral ; and the  
 Abbot, the Prior, or Dean of the Chapter, in <sup>d</sup> collegiate Churches. According to the  
 Rituals of *Italy*, the Churches muſt be hung on theſe high Feſtivals, and adorned with  
 beautiful and holy Images of thoſe whom the Church acknowledges as Saints. The  
 Doors of the Churches muſt be adorned with Feſtoons ; and the Image of the Saint,  
 whoſe Feaſt is ſolemnized, muſt be ſet off with Flowers, and the Church ſtrewed with  
 them. We ſuppoſe that Chriſtians come to Church on theſe ſolemn Days with an  
 humble and contrite Spirit, proportionable to this exterior Pomp. The Church muſt  
 be open to them during theſe ſacred Days : Wax-Tapers muſt burn on the Altar : The  
 Ornaments of the officiating Priest muſt be as rich as poſſible : The Tapers which ſtand  
 on the high Altar muſt be thicker than the reſt : And each Pariſh ſhall diſplay its Zeal  
 in proportion to its Riches.

‘ WHENEVER the Feaſt of the titular Saint is celebrated, or of that Saint who is  
 choſen for the Patron of a Place, his Standard and Image muſt be fix’d on the Top of  
 the Spire, and the Bells ſet a ringing to his Honour. In ſome Places ’tis cuſtomary to  
 have <sup>e</sup> Illuminations on the Eve and Feaſt of the Saint, as a Teſtimony of the Love and  
 Reverence of thoſe who do him this <sup>f</sup> Honour.

<sup>a</sup> The Name of *double Feaſts* is given to thoſe whoſe Service is fuller and more ſolemn than the reſt. The Of-  
 fice thereof begins at the firſt Vespers, when the Altar muſt be covered with Ornaments, ſuitable to the Solemn-  
 nity of the Feaſt.

<sup>b</sup> The Feſtivals of the firſt Claſs are *double*, and are ſubdivided into three Orders, as well as thoſe of the ſecond  
 Claſs. The Magnificence exhibited at theſe Times, is much more ſolemn than that of the *ſemi-double*, &c. The  
 Nativity of our Lord, the Feaſt of *Eaſter*, the Reſurrection, the Feaſt of the Patron of a Church, are all *double Feaſts*.  
 See more of this in the *Rituals*.

<sup>c</sup> *Piſcara Praxis Cerem.*

<sup>d</sup> Collegiate Churches are thoſe which have no episcopal See belonging to them, and conſiſt only of a Chapter  
 of *Canons*.

<sup>e</sup> The *Flamens* of old *Rome* uſed to cauſe all Feaſts to be proclaim’d by public Cryers ; which Cuſtom ſtill pre-  
 vails in ſeveral Catholic Countries, where certain Cryers ring a little Bell at the Corners of the Streets, to give  
 the People Notice of the Holiday, and declare to them the ſeveral Indulgences ſuitable to the Solemnity thereof.

<sup>f</sup> *Piſcara*, ubi ſupra.

<sup>g</sup> *Ibid.*

A PRIEST is obliged to learn several Distinctions, which a Layman perhaps does not think it worth his while to trouble his Head about. Every Devotee who attends the Feast, is not obliged to know the Difference between the *double* or *semi-double* Service; nor is his Devotion less sincere and fervent, whether the Feast be of the first or second Class, double of the first Order, or semi-double of the Third. The Office of each Saint is either double or semi-double, according to the more or less Solemnity used with Regard to him; as for Instance, if his Body is to be removed, the Office must be double: As also in case he be a distinguished Saint, *i. e.* the Patron of a State, a City, &c. In the Church where his whole Body is deposited, the Office shall be double of the second Class: In like Manner, if they have one of his Arms, Legs, or such like Relic, the Office shall be double, or at least semi-double: But in case he be not one of the most distinguished Saints, and if they have but an inconsiderable Relic of him, the Office said in his Honour must be only simple. A Christian may be unacquainted with all these Particulars, without any way hazarding his Salvation; for the Laity, will not be judged on these Points; tho' perhaps it may fare otherwise with the Priests.

ALL high Festivals have an *Octave*. This Custom was first borrowed from the *Jewish* Religion; for it was usual for the antient *Jews* to allow eight Days to their solemn Festivals, in which they are imitated by the Moderns to this Day. The Octave therefore, consists of the Feast itself, and the seven Days which follow after it, tho' the Name of Octave is particularly given to the last Day of those Eight, which answers to the solemn Day of the Feast. The *Rituals* say, that when two Octaves meet, the most distinguished of them shall have the Preference, not forgetting at the same Time to commemorate the Saint whose Octave gave way to the other. In this manner the Octave of *St. John Baptist*, gives the Precedency to that of the holy Sacrament, whenever they happen to meet: But if the Octave of a <sup>d</sup> Saint, who is Patron of a Place, should fall out at the same Time with that of another Saint, who had been either a Bishop or an Archbishop, or Cardinal, in this case the Patron would be obliged to yield to the Prelate; for thus the Rituals have determined.

THE Ecclesiastical-Day, or Feast, begins in the Evening; a Custom which is also borrowed from the *Jews*, who begin their Day at Sun-Set. And this is the true Original of *Vespers* and *Vigils*, those solemn Seasons in the Church, with which all Festivals commence; altho' our mystic Writers trace the Original of *Vigils* as high as the Devastation which the destroying Angel made of the First-born among the *Egyptians*, and tell us, that we must pray in the Night, "that the Sword of the Word of God passing invisibly over our Heads, may go and destroy the first Works, the First-born of our Corruption before our spiritual Regeneration." But we don't much depend on these sacred Flights, nor shall we insist on the nocturnal Rambling of the Devil, and other Spirits of Darkness; nor the Agitation and Hurry of the Passions, which strike much more forcibly in the Dark than at other Times; nor in short on the Birth of our Saviour, which happened in the Night-Time. All these Reasons are alledged to justify the Necessity and Origin of *Vigils*; nay, were we to ascend into Heaven, should we not even there find the Angels praying and singing in the Night? And who knows, but the Stars <sup>f</sup> may form a kind of sacred Concert during the Glooms of nocturnal Darkness? Give us leave to search among the antient Heathens, for a Conformity between their *Vigils* and ours.

<sup>a</sup> *Si non sit adeo insignis. Id. Ibid.*

<sup>b</sup> *Levit. Chap. xxiii.*

<sup>c</sup> *Piscara, as above.*

<sup>d</sup> Who in his Life-Time had been either a Confessor, or a Martyr, but had not professed any eminent Employment.

<sup>e</sup> Ye shall celebrate the Sabbath from one Even to the other. *Levit. Chap. xxiii*

<sup>f</sup> Vide *astrorum choream, Bona Cap. 4. Divinæ Psalm.*



## 4 DISSERTATION *on the Christian Religion,*

And without mentioning those Feasts which were to be celebrated in the Night only, all the high Festivals of the Gods of those Idolaters, <sup>a</sup> begun by *Vigils*: Those of the Festival of *Venus* lasted three Nights; and those of *Ceres* were famous for their Licentiousness. The antient *Egyptians* had some very solemn ones, in honour of *Minerva*: And to prove that those Idolaters had likewise their *Vespers*, we need only appeal to <sup>b</sup> *Seneca* the Philosopher. All these Ceremonies have been sanctified by the Christians, to the Glory of the true God. Their Vigils prepare the Heart, by Fasting and Humility, to commemorate the several Mysteries of Religion, and the Lives of the Saints. 'Tis pretended that they were introduced into the Church as early as the Apostles Days. They are undoubtedly of great Antiquity, but then 'tis as certain that they were but very few at first, since, in the primitive Times, no other Festivals used to be solemniz'd except those of *Christmas*, *Easter*, *Ascension-Day*, and *Whitfontide*; the prodigious Number of Holidays now celebrated, being not introduced till after Christianity was in a flourishing Condition.

THE Custom of wishing a happy Feast is of very antient Date amongst the Christians: It was practis'd in the Infancy of the Church, and 'twas even customary for People to write <sup>c</sup> congratulatory Letters to one another on these solemn Days. A commendable Zeal sanctified these pious Institutions at their first Rise; for Holidays were then spent in Prayers and pious Exercises, in which they answered the Design of those who instituted them; but they have degenerated since by insensible Degrees from their primitive Purity. Festivals soon became so many Occasions for Riot, Excess, and criminal Amusements: The common People look'd upon them as so many Days allotted to Idleness; few consecrated them to a spiritual Life, and the least profane divided themselves between God and their Pleasures. This Licentiousness was carried to a great Excess in a very little Time. The Age in which *St. Paul* lived seems not to <sup>e</sup> have been free from such Irregularities, against which *St. Jerome* and the Councils inveigh'd with so much Vehemence three or four Centuries after the Birth of our Saviour. Let it not therefore be thought that the Profanation of Festivals is wholly owing to latter Ages: We have already observ'd, that 'twould be very ridiculous in us to be blindly prejudiced in favour of the Perfection of our Ancestors, or to imagine that the Age in which they lived was more fruitful of Piety than ours: Mankind in former Ages were just the same they are now, but their great Distance from us prevents our seeing their Errors, and the secret Springs and Motives of their Actions.

IN *Italy* certain Festivals are celebrated, which are not to be found in the Calendar of the Church, but are frequently met with in the Calendar of the Lovers of that Country. These Festivals have only an Appearance of Devotion, as is manifest from the worldly Motives on which they are grounded. When a Lover is desirous of giving his Mistress the highest Testimonies of his Gallantry, he immediately makes her the Idol of his Devotion; he has Vespers, nay Masses, celebrated in her Honour; he causes the Festival of the Saint, whose Name she bears, to be celebrated in some Church with the utmost Solemnity. Five or six Persons of Distinction frequently make such a Party as this: These Gentlemen, without waiting for the Festival of the She-Saint, anticipate it by a pompous Devotion, whereof the Saint has only the Name; the genuine Homage being paid to their several Mistresses. The Church indeed is adorned suitably to the Dignity of the Person canonized; but then they manage Matters so well, that the whole Pomp shall be as relative to the Saint of the Lover, as to that of the Church of God. This whimsical, or rather prophane Devotion, is intermix'd with Incidents which do

<sup>a</sup> *Pervigilia.*

<sup>b</sup> *Nobilissima virgines ad sacra facienda nobis excitantur.* Seneca de Providentia, Cap. 5.

<sup>c</sup> Most Vigils are accompanied with Fasts.

<sup>d</sup> Called *Litæa Festiva.*

<sup>e</sup> See the first Epistle of *St. Paul* to the *Corinthians*, Ch. xi. ver. 20. & seq.

not reflect any great Honour on the Virtue of those <sup>a</sup> Italian Ladies who are complimented after this extraordinary Manner.

THE Casuists of the Church of *Rome*, who are not so rigid as the *Jewish* Doctors, permit certain Works on Sundays and Holidays, which the *Jews* will never allow themselves to do, though indispensibly necessary. But as for us, we do not make the least Scruple to work on Sundays, whenever the deferring it <sup>b</sup> may be of dangerous Consequence; but in general, we ought to sanctify such Days with spiritual Works, and abstain from all manual Labour, which, according to the Decision of our Doctors, puts us in a State of mortal Sin.

WE shall now present the Reader with the Order of the Feasts, and particularize on the most remarkable, as we find it already done by the <sup>c</sup> Author who has given us a Relation of modern *Rome*. We may justly prefer this Calendar before any other, since *Rome* is the Capital of the Christian World. By this Calendar it will be found that this holy City has not left so much as one Day throughout the whole Year unconsecrated either by Festivals or Stations; that the inexhaustible Treasure of Indulgences is always open to the Faithful, and furnishes them continually with Materials to repair the Breaches which Satan may have made in their Virtue; that the Clergy of *Rome* are always in a Readiness to countermine his Works. Though, like the just Man mentioned by the Royal Prophet, *They shall fall seven Times every Day*, we yet need not fear but they will bravely rise again, invigorated by the spiritual Succours which *Rome* lavishes very profusely on all such as are willing to be devout.

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THE  
ROMAN CALENDAR,  
OF  
FEASTS and STATIONS throughout the Year.  
JANUARY.

1. **N**EW-Year's-Day, <sup>d</sup> the Feast of the Circumcision of our Lord; the Station is at St. Maria Maggiore's, at St. Maria's in Transsevera, at St. Maria's in Ara Caeli, &c. A Service is performed before his Holiness in the Apostolical Palace, Mass is sung by a Cardinal Priest, the Sermon is preached by one of the Fathers of St. Lawrence of Lucina. A solemn Feast is kept in Jesus's Church, and in Jesus Maria's in the Walks.

2. THE <sup>e</sup> Octave of St. Stephen; Feast at St. Lawrence's Church without the Walls, where his Body is deposited.

<sup>a</sup> Chi manda la sua figliuola a la festa in pouco tempo ne fa una P.

<sup>b</sup> A Notary may draw up a Will, or any kind of Instrument, on a Sunday, when the deferring it may be of dangerous Consequence; in like Manner an Apothecary is allowed to make up his Medicines, &c.

<sup>c</sup> Francis Desfeine, a famous Bookseller at Rome.

<sup>d</sup> The Rituals likewise give the Name of the Octave of the Nativity of our Lord to this Feast: It was formerly usual on the Festival of the Circumcision to commemorate the blessed Virgin, and to celebrate a Mass to her Honour.

<sup>e</sup> The Feast of St. Stephen was antiently the Feast of the Deacons; because St. Stephen, the first Martyr of the Church, is said to be the Chief or Principal of the seven Deacons who were appointed by the Apostles in the Infancy of Christianity. The Feast of St. John the Evangelist was formerly the Feast of the Priests, and that of the Innocents, the Festival of Scholars and Children.



## 6 DISSERTATION on the Christian Religion,

3. OCTAVE of St. *John*; at St. *John's* of *Lateran*, at St. *Sebastian's* without the Walls, Feast for St. *Anterus*, Pope and Martyr: His Body lies buried here. In *Paris*, Feast of St. *Genevieve* <sup>a</sup> Virgin, Patroness of that City.

4. OCTAVE of the *Innocents*; at St. *Paul's* without the Walls, at St. *Maria Maggiore's*, at the Chapel of the *Manger*; at St. *Bibiana's*, for St. *Daphorosa* her Mother; and St. *Demetria* her Sister, both Martyrs.

5. St. *Telophorus*, Pope and Martyr; Feast at St. *Peter's*, where his Body is interred; Vespers in the Apostolical Palace.

6. <sup>b</sup> *Epiphany*: Station at St. *Peter's*; Service in the Apostolical Palace. Mass is sung by a Cardinal Bishop; the Procurator General of the Order of the *Servites* preaches the Sermon: At St. *Athanasius's* of the *Greeks*, a Bishop of their Church blesses the Water in a solemn Manner, in Commemoration of the Baptism of our Lord, and Mass is sung there, in the *Greek* Tongue. Feast in the Chapel of the *Three Kings*, in the College *De Propaganda Fide*; Feast at St. *Maria's de Ara Cœli*; after Vespers a Procession is made, in which the Image of the holy Infant Jesus is carried: The Magistrates of *Rome* assist at it. Feast at St. *Pudentiana's* in the Chapel of the *Gactani*.

THE King of *Spain* performs the Ceremony of offering Chalices or Communion-Cups on the *Epiphany* or *Twelfth-Day*. This Offering is said to owe its Original to the Piety of the Emperor *Charles the Fifth*. Each Chalice is worth about three hundred Ducats; and he instituted this Oblation in Commemoration of the Worship of the Wise Men. In the first of these Communion-Cups a Piece of Gold is put, in the second Incense, and Myrrh in the third. After the Oblation, the King sends one of these Cups to the Vestry of St. *Lawrence* in the *Escurial*, and the other two to whatever Churches or Monasteries he thinks proper. This Ceremony is described by the Abbé *de Vairac* in his *Present State of Spain*.

7. St. *Julian* Martyr; his Feast is kept in the several Churches that bear his Name.

8. OCTAVE of the Circumcision; Feast in St. *Peter's*, in St. *Maria Maggiore's*, and in *Jesus's* Church.

SUNDAY within the OCTAVE of the *Epiphany*; Feast and Indulgence in St. *Martin's* in the Square on Mount *di Pieta*, where the Christian Doctrine is announced.

9. St. *Julian* and *Celsus* Martyrs; Feast in their several Churches in *Banchi*.

10. St. *Agatho*, Pope; Feast at St. *Peter's*, where his Body is deposited; and at the *Minerva*, in honour of St. *Amarantia*.

11. St. *Hyginus* Pope and Martyr; Feast at St. *Peter's*, where his Body is interr'd.

<sup>a</sup> The legendary Writers inform us, that we cannot pay too great Homage to this Saint for the Wonders she has performed for upwards of twelve Centuries; and indeed the Angels returned Thanks to Heaven for the Birth of this blessed Virgin. Father *Giry* in the first Volume of the *Lives of the Saints*, assures us, that the blessed Spirits kept "an extraordinary Festival at her Birth, and that all Heaven was filled with Joy." St. *Germanus* of *Auxerre* asserted the same to the Inhabitants of *Nanterre*, the first Time he saw St. *Genevieve*, who was born in their City. In the Height of her Piety, she was seized with so violent a Fit of Sickness that she was thought to be Dead, but in the midst of the Torments which her Body suffered, "She was ravished in Spirit among the Angels, where she saw unutterable Glories." — The Particulars whereof are not related by the Historian, because of the Incredulity of Mankind. Then her Holiness shone with greater Lustre than ever in the Eyes of the *Parisians*. — "She penetrated into the most inward Recesses of their Consciences, spent all her Time in Prayer, and shed so great an Abundance of Tears that the Floor of her Chamber was quite wet with them. Though she had led a Life of extraordinary Penance, she nevertheless lived to a very advanced Age. A great Number of Miracles were wrought at her Tomb, and would undoubtedly have been wrought to the End of the World, had her Relics been still there; now they are wrought only at her Shrine. Father *Giry* sets them down at Length, and to him we refer the Reader.

<sup>b</sup> The *Epiphany* or *Twelfth-Day* was established in the Church at the Beginning of the fourth Century. *Ammianus Marcellinus* mentions it, Book xxi. Chap. 3. of his History. On *Epiphany* Day, after the reading of the Gospel, the several moveable Feasts in the Year are pronounced to the People, viz. *Ash-Wednesday*, *Lent*, *Easter*, *Ascension-Day*, *Whitsuntide*, the Feast of the *Holy Sacrament*, and the first Sunday in Advent. Some Churches still preserve the Custom of washing the Crosses, and blessing the baptismal Fonts on the *Epiphany*. From the *Epiphany* to *Septuagesima* the Ornaments of the Priests and Altars must be green.

## *according to the Principles of the R. Catholics.* 7

12. St. *Benedict*, or *Bennet*, Abbot of that Order ; Festival in the several Churches of the same. The Sunday immediately preceding the Feast of St. *Anthony*, Indulgence in St. *Peter's*, and Feast in that of the *Holy Ghost*, whence the *Virgins* go in Procession to St. *Peter's*, where the holy Face of our Lord is shewn.

13. OCTAVE of the *Epiphany* ; Feast in St. *Peter's*, in St. *Maria Maggiore's*, in St. *Pudentiana's*, in the Church of the *Flemmings*, in St. *Julian's* of the *Cæsarini*.

14. St. *Hilarius* Bishop of *Poitiers* ; Feast in St. *John's* of *Lateran* ; in his Chapel the Heads of St. *Peter* and St. *Paul* are shewn, attended with great Indulgences. In all the Churches of St. *Francis*, Feast of the holy Name of *Jesus*.

THE Sunday that falls nearest to St. *Anthony's* Day ; Feast in our Lady's *del Pianto*, in St. *Julian's*, in *Monte Jordano*.

15. St. *Maurus* Abbot ; Feast in the Churches of the *Benedictin* Order ; in St. *John Colabit* ; in his own Church in the Island of the Religious of the Charity of the blessed *John of God*.

16. St. *Marcellus* Pope and Martyr ; Feast in his Church in the Walks, where his Body lies buried ; at that of *Ara Cæli* for St. *Berard* and his Companions ; Feast in all the Churches of St. *Francis* ; Feast in our Lady *del Pianto*.

17. St. *Anthony* the Abbot ; Feast in his Church of the *French* Fathers of his Order, near St. *Maria Maggiore's*. The Day of the Feast of this Saint, the Pope, Cardinals, Princes, and even private Gentlemen, send their Horses and their Mules in order to be blessed by him ; the Saddles and Harnesses of these Beasts are also carried to him : They bless and sprinkle the Beasts and their Equipage, in the Name, and for the Sake of the Saint, upon Consideration of a certain Sum paid for each Beast. Another Ceremony in which St. *Anthony* is applied to, is that of exorcising, conjuring, and delivering up to the Devil, Mice, Locusts, or Grasshoppers, and all other noxious Animals. At St. *Gregory's*, Feast for St. *Anthony*, St. *Marula*, and St. *John*, of the Order of the *Carmalduli* ; their Bodies are here deposited.

18. St. *Peter's* Chair at *Rome* ; at St. *Peter's* a solemn Office in which the Pope assists ; a Cardinal-Priest sings Mass. St. *Priscus* ; Feast in his Church.

19. St. *Marius* and *Martha* his Wife, Martyrs ; Feast at St. *Adrian's*, where they are buried together with St. *Audiface* and St. *Abakkuk* their Sons : The Heads of the two last are in St. *Colabit's*, where a Festival is kept ; at *la Transpontina's*, Feast of St. *Cannute* King of *Denmark*.

20. St. *Fabian* and St. *Sebastian* ; at St. *Sebastian's* without the Walls, where their Bodies are deposited ; at St. *Peter's*, where is St. *Sebastian's* Head ; at St. *Andrew's della Valle*, and other Churches of that Saint.

21. St. *Agnes*,<sup>a</sup> Virgin and Martyr ; Festival in the Churches under her Name.

22. St. *Vincent* and St. *Anastafus* ; Festival in their several Churches.

23. St. *Emerantia*, Virgin and Martyr ; in St. *Agnes's* without the Walls, in St. *Maria Maggiore's* ; and St. *Jago*, or *James*, of the *Spaniards*, with Music, in honour of St. *Ildefonsus* Bishop of *Toledo* ; at that *della Minerva* for St. *Raimond*.

24. St. *Timothy* Bishop and Martyr ; at St. *Paul's* without the Walls.

25. Conversion of St. *Paul* ; Festival in St. *Paul's* without the Walls, in St. *Peter's*, in St. *John de Lateran's*, in our Lady's *della Vittoria*, in St. *Charles's delli Catinari*, and at the three *Fountains*.

<sup>a</sup> The *Roman Breviary* relates, that when this Saint was, by the Prefect's Command, stripp'd stark-naked, in order to be carried in that Manner publicly to the Stews, God gave such a Thickness to her dishevel'd Hair, that it cover'd her more completely than her Clothes ; and when she enter'd into the Brothel, an Angel spread such a dazzling Light round her, that none could touch or see her, by reason of the great Splendor ; when immediately there appear'd a white Garment before her Eyes, which she put on, and it fitted her so exactly, that all the Spectators were firmly persuaded it was made by an Angel. The Son of the Prefect ventur'd to enter into that Light, in order to violate her Chastity ; but before he had touch'd her, he was choak'd by the Devil, and immediately dropt down dead. See the *Roman Breviary*



## 8 DISSERTATION on the Christian Religion,

26. St. *Polycarp*, Bishop and Martyr ; in the Hospital of the *Holy Ghost*, where his Relics are deposited.

27. St. *John Chrysoſtom*, Bishop and Patriarch ; in St. *Peter's*, where his Body is interr'd.

28. Second Feaſt of St. *Agnes* ; in her Church without the Walls, and in the *Piazza Navona*.

THE laſt Sunday in *January*, at St. *Maria Maggiore's*, Translation of the holy Image of the Virgin ; at St. *Croſs's* in *Jeruſalem*, Invention of the Title of the Croſs of *Chriſt*, and of other Relics.

29. AT the three *Fountains*, Dedication of St. *Maria Scala Cœli* ; in the new Church, Feaſt of the holy Martyrs *Papia* and *Mauro*, where their Bodies lie ; in the *Trinity del Monte*, the Feaſt of St. *Francis de Sales* ; but in the Monastery of the *Viſitation* in *Longara*, the Feaſt is not celebrated till the Sunday following.

30. <sup>a</sup> St. *Martina*, Virgin and Martyr ; in the Church dedicated to her in *Campo Vaccino* ; at St. *Paul's* for St. *Felix III.* Pope, who is there interr'd.

31. St. *Cire* and St. *John* Martyrs ; in St. *Praxedæ's*, at St. *Pantaleone's* of the Well ; in St. *Angelo's* of the Fiſh-Market, for St. *Zoticus* and St. *Cyriacus* ; in St. *Francis's* at *Ripa* for the bleſſed *Louiſa Albertoni* ; in St. *Adrian* in *Campo Vaccino*, and in St. *John's* in *Campo Marzo*, for St. *Peter Nolafcus*, Founder of the Order of *Mercy*.

## F E B R U A R Y.

THE firſt Sunday in *February* ; Feaſt in St. *Maria Maggiore's*.

1. St. *Ignatius* Biſhop and Martyr ; in St. *Clement's*, where his Body is deposited ; in St. *John's* of *Lateran* for St. *Ephrem* the Deacon.

2. <sup>b</sup> The Purification of the Virgin ; a papal Service at the Apoſtolical Palace ; Maſs is ſung by a Cardinal-Prieſt ; the Pope performs the Bleſſing and Diſtribution of the Tapers, after the Proceſſion in the royal Hall is ended ; Feſtival in the Churches dedicated to the *Virgin* and to St. *Simcon*. The Sunday within the Octave ; Feaſt at St. *Sebaſtian's* and St. *Valentine's*.

3. <sup>c</sup> St. *Blafius* Biſhop and Martyr ; Feſtival in the Churches under his Name, in St. *Charles's del Catinari*, and in St. *Maria's* in *Ponticelli*.

<sup>a</sup> St. *Martina* being brought before the Emperor as an Enchantreſs, and reſuſing to ſacrifice, he commanded her to be ſtripp'd, and her Fleſh to be ſlaſhed with Swords ; but the Body of this Virgin was of ſo dazzling a white, that it dimm'd the Eyes of the Beholders ; immediately, Milk began to flow from her Wounds, which diffus'd a fragrant Odour, like that of Spices. And when ſhe was afterwards beaten with Clubs, by the Emperor's Order, thoſe who were employ'd for that Purpoſe, cried out that their Strength failed them, and beſought him, ſaying, " Deliver us from this Virgin, for the Angels of God do again ſtrike us with Iron Bars, and our Fleſh and Bones " are all on Fire." But when the Emperor would have the Blows continued, all ſuch as beat her died. Then was ſhe caſt into Priſon, and when one *Limineus*, ſent by the Emperor, open'd the Door, he ſaw a great Light ſhining round her, which as he enter'd encompass'd him like Lightning, ſo that for fear he fell to the Ground ; and being ſcarce able to riſe up and enter, he ſaw St. *Martina* ſitting in a glorious Seat, and a Multitude of Men in white about her, holding a golden Table, in which the following Words were written: *Thy Works are wonderful, O Lord, in Wiſdom haſt thou made them all.* All which he related to the Emperor.

'Tis farther related, that a fierce Lion who had been kept faſting for three Days, and was ſet upon her, in order to devour her, inſtead of that, fawn'd upon her, and falling at her Feet kiſſed them ; as alſo how being thrown into a great Fire, ſhe receiv'd no Harm, but the Flame diſperſing itſelf, burnt thoſe only who ſtood round it.

<sup>b</sup> See the Deſcription of this Feſtival in the ſecond Part of the firſt Volume of this Work.

<sup>c</sup> We are told in the *Salisbury Breviary*, that when this Saint came to be beheaded, he pray'd to God as follows: " O God hear me thy Servant, that if any one remembring me, ſhall fall down and worſhip thee, if any Fiſh-Bone, or any other Bone, ſhall ſtick in his Throat, or if he fall into any Infirmity, Tribulation, or Danger, " receive, O Lord, I beſeech thee, his Requeſt." To which the Lord answer'd, " I will fulfil thy Petition." The Invocation of this Saint is a preſent Remedy in ſuch Caſes, preſcrib'd by a Greek Phyſician, ſays *Ribadeneira*, who alſo directs, that taking ſuch Perſons by the Throat, theſe Words muſt be pronounced with a loud Voice: *Blafius the Martyr and Servant of Chriſt Jeſus, ſays, thou Bone, either come up, or elſe go down.*

4. St.





*The CELEBRANT distributing  
WAX TAPERS on CANDLEMAS DAY.*

*Le CELEBRANT distribue les  
CIERGES le jour de la CHANDE-  
LEUR.*

*The PROCESSION on  
CANDLEMAS-DAY.*

*PROCESSION de la  
CHANDELEUR.*



*THE  
TENEBRÆ.*

*LES  
TÈNÈBRES.*

*The B. SACRAMENT carried  
to the SEPULCHRE.*

*On porte le S. SACREMENT  
dans le TOMBEAU.*



*The NEW FIRE lighted  
on EASTER EVE.*

*Le FEU nouveau le jour du  
SAMEDI SAINT.*

*The BENEDICTION of the  
PASCAL CANDLE.*

*BENEDICTION du  
CIERGE PASCAL.*





4. St. *Eutychus*, Martyr; Feast in St. *Sebastian's* without the Walls, and in St. *Laurance's* in *Damasko*, where his Relics are deposited.
5. St. *Agatha*, Virgin and Martyr; Feast in the Churches that bear her Name; and in that of *Jesus*, for three Martyrs of *Japan*.
6. St. *Dorothea*, Virgin and Martyr; in the Church dedicated to her.
7. St. *Romuald*, Abbot; in the Churches of the Order of the *Camalduli*.
8. St. *Pelagius*, Pope; Feast in St. *Peter's*, where his Body lies interr'd. St. *John* of *Martha*, Founder of the Order of the *Trinity-Redemption of Captives*, in the Churches of that Order.
9. St. *Apollina*, Virgin and Martyr; Feast in the Church under her Name, and that of St. *Austin*. In St. *John* of the *Maronites*, Feast of St. *John Marron* their Countryman.
10. St. *Scholastica*, Virgin, and Sister of St. *Bennet*; Feast in the several Churches of the Order, and in St. *Cecilia's*, where her Head is deposited. St. *Sotera*, Virgin and Martyr, at St. *Martin's of the Mountains*, where her Body lies. In St. *Austin's*, for St. *William* Duke of *Aquitain*.
11. St. *Severinus*, Benedictin Abbot; in the several Churches of the Order.
12. St. *Eulalia*, Virgin and Martyr; Festival in our Lady of *Montferrat*.
13. St. *Gregory II.* Pope; Feast in St. *Peter's*, where his Body is interr'd. In St. *Apollinarius*, a Feast, and fine Music, for the Manifestation of the Image of the *Blessed Virgin*.
14. St. *Valentine* the Martyr; Festival in St. *Praxedes's*, where his Body is buried, and in the Church dedicated to him, near the Palace *De' Mattei*.
15. St. *Faustina* and *Jovita*, Martyrs; in the Church of the *Bressans*.
16. St. *Juliana*, Virgin and Martyr; in the Church dedicated to her, and in St. *Martin's of the Mountains*, where her Body is interr'd.
17. St. *Gabinus*, Priest and Martyr, Father of St. *Susanna*; in his Church at *Termini*.
18. St. *Leo*, Bishop; in St. *Martin's of the Mountains*, where his Body is interr'd.
19. St. *Pater*, Bishop; in St. *Gregory's* on Mount *Cælius*.
20. St. *Peter's* Chair at *Antioch*; Feast in St. *Peter's*.
21. St. *Polycarp*, Martyr, Companion of St. *Sebastian*, in St. *Sebastian's*; in St. *Martin's*, for St. <sup>a</sup> *Lazarus* the Painter. In *Ara Cæli*, Feast of the blessed <sup>b</sup> *Margaret* of *Cortona*.

<sup>a</sup> St. *Lazarus* the Painter lived in the ninth Century, under the Reign of *Theophilus Inocaster*: He used to paint Images for Churches, which drew upon him the Hatred and Anger of the Emperor, who put him to very cruel Tortures, in order to force him to abandon his holy Employment. St. *Lazarus*, though he had suffered a Variety of Punishments for the Images he had painted, did nevertheless go on with his Work. This illustrious Saint of the *Greek* Church did not think proper to imitate the Generosity of our blessed Saviour, who prayed to God for his Enemies; having never been able to prevail with himself, to deliver, by the Efficacy of his Prayers, the Emperor *Theophilus's* Soul out of the Flames of Purgatory.

<sup>b</sup> *Margaret* of *Cortona* devoted the Beginning of her Youth to Licentiousness and Debauchery: But the Sight of the Skeleton of her Lover, with whom she had held an unlawful Commerce for nine Years together, touched her Heart in so efficacious a Manner, that from that Instant, to the Day of her Death, she loved God with an uninterrupted Affection, and expiated, by a Series of the most severe Penitence and Mortification, the grievous Disorders of her Youth. After she had thus devoted herself to God, all her Pleasure consisted in mortifying her Body by the severest Austerities. Her Beauty was now become a Subject of Horror to her; she bruised her Face with Stones, shed Tears of Blood, and inflicted such cruel Treatment on herself, that her Eyes seem'd to start out of their Sockets. She was for ever beating herself, and used to whip herself with a Scourge full of great Knots, and other Instruments of Penance. She fed continually on Bread and Water; had herself dragged along in her Shift, with a Halter about her Neck, till at last she was quite insensible to all sensual Emotions, or the least vicious Impulse. Her Guardian Angel made her several Visits; and we are assured by Father *Giry*, that our Saviour himself used to discourse with her with inexpressible Familiarity. We omit to mention the other Favours which God bestowed on the blessed *Margaret*; such as the Virtue of curing Demoniacs, the Gift of Prophecy, and that of Miracles. This holy Woman had notice given her of her Death by a celestial Light. All the Souls which had been delivered by the Efficacy of her Prayers from the Flames of Purgatory, flocked at that Instant about her. *Giry* acquaints us farther, that her Body, after her Death, exhaled a most fragrant Odour, a Circumstance very common to Saints.

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22. *St. Matthias* the Apostle; Feast in *St. Maria Maggiore's*, where his Body lies interr'd; in *St. Bibiana's*, the Invention of her Body.
23. *St. Felix IV.* and *St. Gregory IV.* Popes; in *St. Peter's*, where their Bodies are interr'd.
24. *St. Bon;* at *St. Laurence's* in *Damasko*, where his Body is interr'd.
25. *St. Romanus*, *Benedictin* Abbot; in the several Churches of the Order.

### M A R C H.

ALL Fridays in *March* there is an Indulgence at *St. Peter's*, where a great Concourse of People assemble; and the Pope himself goes thither after Sermon, when his Health will permit, and is accompanied with the Cardinals, who walk behind him two and two.

1. *St. Suithres* and *St. Aubin*, Bishops and Confessors, of the Order of *St. Bennet*; in the several Churches of the Order.
2. *St. Soumufus* and *St. Basilicus*; in the Church of the holy Apostles, where their Bodies are interr'd.
3. *St. Asterus* Martyr; in *St. Martin's of the Mountains*, where his Body is deposited.
4. *St. Lucius*, Pope and Martyr; in *St. Martin's of the Mountains*, where his Relics are deposited. In *St. Stanislaus's* of the *Poles*, Feast for *St. Casimir*.
5. *St. Pbocas* Martyr; in *St. Marcellus's*, where his Body is buried.
6. *St. Frideluin*, *Benedictin* Abbot; in the several Churches of the Order; and in those of the *Carmelites* for *St. Cyrillus*.
7. <sup>a</sup> *St. Thomas Aquinas*; Feast in the Church of *Minerva*, where the Cardinals assist solemnly at Mass; and in <sup>b</sup> *St. Barbara's*, Feast of the *Booksellers*, who have taken *St. Thomas Aquinas* for their Patron.

<sup>a</sup> 'Tis related that *St. Thomas of Aquin*, praying in his Youth with bended Knees before the Sign of the Cross, and there falling asleep, he thought he felt his Loins fast-bound by Angels, from which Instant he was never troubled with any lustful Inclination.

<sup>b</sup> 'Tis related in the Golden Legend, that a Man who was thought to be starv'd to Death, and by a Rope cast about his Neck, was drawn to the Top of a Tower, and thrown down from thence, when he came to the Ground rose up upon his Feet, and gave the following Account to those who wonder'd at his being alive, since he had continued so long without Sustainance, and how it was possible for him to be preserv'd in his Fall: He assur'd them, that *St. Barbara* preserv'd him in all his Dangers, and in his Fall from the Tower sustain'd him with her holy Hands.

'Tis also related, that her Father, who was an Heathen, and had put her up in a Tower for fear of her being seduc'd, she being a very great Beauty, perceiving by her Discourses that she was a Christian, drew out his Sword in great Indignation, with Design to kill her; but upon her Prayers to God, a great Stone opening itself, receiv'd her into its Cavity, and attended her to a Mountain full of Caves, where she thought to have hid herself, but was discover'd by a Shepherd, who was punished for it in a miraculous Manner; he himself being chang'd into a Marble Statue, and all his Sheep into Locusts, others say Beetles; which, as a perpetual Accusation of the Crime, continually hover about her Grave.

'Tis recorded by *Surius*, that in 1443. at a Town called *Gorcum* in *Holland*, one *Henry Knoch*, by an Accident of a Candle's falling into the Straw, had his House set on Fire in the Night, and he himself hardly escap'd in his Shirt, which began to burn in two Places; but remembering he had left some Money in the House, he resolv'd to return again into it, in order to save it; but before he could come to the Place where it lay, the House fell upon his naked Body; when apprehending present Death, he yet was more tormented, because he had not been prepar'd against the Terrors of Death by the Sacraments of the Church, and in this Distress he betook himself to *St. Barbara* for Soul Remedies, by addressing himself to her in Prayer. The Saint being thus invoc'd, immediately presented herself before him, under such a Shape as she is usually represented in Churches; then with her Garments she quickly quench'd the Globes of Fire, and with her white Hand brought him through the Straw-Roof, and setting him in a safe Place, told him that his Life would be prolonged till the next Morning, &c. saying which, she vanish'd away. All was perform'd as she had said, though *Henry* was so burnt, that scarce any Flesh was left on his Bones unconsumed; and what remained of him was as black as a *Negro*, his Eyes, Heart, and Tongue excepted, which remained untouch'd.



8. IN St. *John Colabit*, Feast for the blessed *John* of God, Founder of the Order of the *Charity*, and in St. *Barbara's* of the *Bookfellers*, he himself having followed that Trade. St. *Julius*, Bishop of *Toledo*, and *Benedictin*, in the several Churches of the Order.

9. St. *Frances* the *Roman*; Feast in the Church that bears her Name in *Campo Vaccino*, where her Body is deposited; the Cardinals assist at the Service. Festival in her Church *Nella Strada Felicè*, at *Torre de Spechi*, and at *Ara Cæli*.

10. The forty Martyrs; Feast in the Churches dedicated to them.

11. St. *Firminus*, *Benedictin* Abbot; Feast in the Churches of the Order.

12. St. *Gregory* the Pope; Feast in St. *Peter's*, where his Body is deposited, in the other Churches, and in the New Church.

13. St. *Antoninus* Bishop and Confessor; Feast in St. *Peter's*, and in St. *Venantius's*; in the Churches of the *Carmelite-Fryars*, for St. *Euphrasia* the *Virgin*.

14. St. *Matilda* Queen, of the Order of St. *Bennet*; in the several Churches of the Order.

15. St. <sup>a</sup> *Longinus*; in St. *Peter's*, in the Oratory of St. *Marcellus*, and in St. *Austin's*, where some of the Relics are deposited.

16. St. *Felix* Martyr; Festival in St. *Praxedes's*, where his Relics are deposited.

17. St. <sup>b</sup> *Joseph* of *Arimathea*; in St. *Peter's*; and in St. *Isidore's* belonging to the *Irish*, for St. *Patrick*.

18. St. *Cyril*, Bishop and Confessor; Feast in St. *Maria's*, in *Campo Marzo*, where his Relics are deposited. In St. *Nicholas* of *Tolentine*, Feast of the Image of our Lady, found near *Savonna*.

18. St. *Joseph*, Husband of the blessed *Virgin*; Festival in the several Churches dedicated to him, in that *Della Rotunda*, and in St. *Anastasia's* his Cloke is shewn, by Order of the discalceated *Carmes*.

20. St. *Joachim*, Father of the blessed *Virgin*; Feast in the Churches that bear his Name, in that *Della Rotunda*, in St. *Joachim's*, and in St. *Anne's*; in that of the *four Fountains*, in the Churches dedicated to St. *Anne*: In that of *Minerva*, for St. *Ambrose* and St. *Sedonius*; and at the *Holy Cross* in *Jerusalem*, for the Dedication: Women are allowed to enter into St. *Helena's* Chapel.

21. St. *Bennet*, Founder of his Order; in the Churches that bear his Name, and at the Nuns of *Campo Marzo*.

22. Festival throughout the whole Order of St. *Bennet*, and in St. *Peter's*, in honour of St. *Gregory II.* whose Body is there interred.

23. St. *Bruno*, a *Benedictin* Abbot; Feast throughout the whole Order.

24. Festivals in the Churches of the Order of St. *Bennet*, and at St. *Saviour's Della corte*, for St. *Peter*, Priest and Martyr; his Body is there buried.

25. *Annunciation* of the *Virgin*; a Papal Service, in the Church of the *Minerva*, whither his Holiness and the Cardinals go in Cavalcade.

ON the Day of the *Annunciation* the Pope performs the Ceremony of marrying or cloistering a certain Number of Maidens. *Misson* has described it very agreeably in his *Voyage to Italy*, Vol. II. "On the Feast of the *Annunciation*, the Pope and the sacred "College go to the Church *Della Minerva*, where his Holiness celebrates High Mass, "or some Cardinal in his Absence, and all the Maidens confess and communicate. This "being done, these Maidens, who are clothed in white Serge, and muffled up like so

<sup>a</sup> Tradition tells us, that *Longinus*, an enfranchiz'd Slave, and a Soldier in the *Roman* Army, being almost blind, pierc'd our Saviour as he was hanging on the Cross with his Lance, and by the Touch of that Blood, which was suppos'd to have fallen on his Eye, immediately recovered his Sight, and believed; when forsaking his military Profession, and being instructed by the Apostles, he liv'd a Monastic Life in *Cæsarea* of *Cappadocia*: Where leading a Life of the utmost Sanctity, he, by his strict Doctrine and Example, converted many to the Faith. At last he finish'd the glorious Strife of Martyrdom for the Confession of Christ, under *Octavius* the President.

<sup>b</sup> We are told that this Saint brought with him into *Britain* two Silver Vessels, fill'd with our Saviour's Blood; which Vessels were by his Order buried with him in his Tomb. He was interred in *Glastenbury*.

" many

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“ many Apparitions in a large Sheet that covers their Heads, in which they have only a little Hole to peep through, which often is but just big enough for one Eye to look out at, these Maidens, I say, walk two by two into the Choir, where all the Cardinals are assembled, when they fall prostrate at the Feet of the Pope, or the Cardinal who performs the Ceremony. An Officer appointed for that Purpose, stands on one Side, having in his Hand a Bason, wherein are little white tabby Bags, in each of which is a Note of fifty Crowns for those who make choice of Marriage, and another Note of an hundred Crowns for such as prefer the Veil. When each Maiden has made an humble Declaration of her Choice, her Bag is given her hanging by a small String: In taking it she gives it a Kiss, makes a low Courtsey, and immediately wheels off, to make room for the rest. The future Nuns are distinguished by a Garland of Flowers to crown their Virginity; and they also have the most honourable Place in the Procession.” If the Reader should inquire, whether many of them did what *St. Paul* calls *the better*, to this the Author replies, That of three hundred and fifty Maidens, who were at this Ceremony, thirty two only chose a religious Life; the remaining three hundred and eighteen contented themselves with *doing well*, that is, being married.

THE Day of the Annunciation; Feast in *St. Maria Maggiore's*, and the other Churches of the Virgin, particularly at the Nuns of *Campo Marzo*.

26. *St. Castulus*, Martyr; in *St. Praxedes's*, where his Body lies.

27. *St. Robert*, Bishop and Confessor, of the Order of *St. Bennet*; Feast in the Churches of his Order.

28. *St. Sixtus III.* Pope; Feast in *St. Lawrence's* without the Walls, where his Body is deposited.

29. *St. Eusebius*, Benedictin Abbot; Feast throughout the whole Order.

30. *St. Quirinus*, Martyr, Father of *St. Balbina*; Festival in the Church that bears his Daughter's Name.

31. *St. Balbina*, Virgin and Martyr; Feast in her Church.

### *The LENT STATIONS.*

**S***eptuagesima*<sup>b</sup> Sunday, the Station is at *St. Lawrence's* without the Walls.

*Sexagesima* Sunday, at *St. Paul's*; and at *St. Maria's* in *Campitelli*, the Exposition of the blessed Sacrament, with Ornaments, Illuminations, Music, Concerts, Sermons, &c.

*Quinquagesima* Sunday, at *St. Peter's*.

*Sexagesima* Monday, the <sup>c</sup> forty Hours are made in the Oratory of *St. Francis Xavierius*, with Ornaments, Illuminations, and an excellent Concert of Music.

<sup>a</sup> He who marries his Virgin *does well*, but he who does not marry her *does better*: For in this Manner does the *Geneva* Version render these Words of *1 Cor. Ch. vii.*

<sup>b</sup> The Name of *Septuagesima* is given to that Sunday which precedes *Sexagesima*, and which is the third before the first Sunday in *Lent*, whereof *Sexagesima* is the second, and *Quinquagesima* the first. Some have affirmed, that the *Septuagesima* alludes to the *Babylonish* Captivity of the *Jews* during seventy Years; but tis also an Image of the spiritual Captivity of Man under Sin.

<sup>c</sup> The Prayer of *forty Hours*, during which the blessed Sacrament is exposed on the Altar, was instituted, or rather reviv'd, by Pope *Pius IV.* and *Clement VIII.* This Prayer is preceded and followed a hy Procession. While the Holy Sacrament is exposed on the Altar, two Clerks Assistants must pray incessantly before it till such Times as they are relieved by others, and so on in this Manner till forty Hours are expired. In order to give this pious Meeting a more solemn Air, the People ought to assist at this Prayer; and each Family is bound to bestow an Hour at it. When the Hour is near expiring one of the Assistants rings a little Bell, to give the Ringer Notice that the Hour is almost ended, and then the Latter rings the great Bell to call other devout Persons to Prayers.

Tuesday,







*Ash-wednesday*

*Le jour des CENDRES.*



*The manner of returning  
CONSECRATED BREAD.*

*Maniere dont on rend le  
PAIN BENIT.*



Tuesday in *Shrove-Tide* the holy Sacrament is exposed in St *Lawrence's* in *Damask*, in Presence of the Cardinals, so to remain during forty Hours, with fine Illuminations and Ornaments, as also a Sermon and Music.

Sunday in *Shrove-Tide* the forty Hours are celebrated in *Jesus's*, which Church is adorned in a pompous Manner, with Machines, Pieces of Architecture, and Perspective.

1. *Ash-Wednesday*, the Pope assists solemnly at the Office in the Apostolic Palace; the Cardinal Grand Penitentiary sings Mass, and the Sermon is preached by a *Theatin* Friar; the Pope performs the Ceremony of giving the Ashes, after which, being accompanied with Cardinals, Lords, and Officers of the Court of *Rome*, he goes in Cavalcade to St. *Sabina's*, where the Station is kept, and in that of St. *Alexis*.

### *The Ceremony of giving the ASHES.*

THE Ceremony of giving Ashes is one of the antient Methods of expressing Sorrow, whereof mention is often made in the old Testament. 'Tis also a Type or Shadow, but at the same Time a very faint one, of the public Penance used among Christians antiently, during which the Penitent was cut off from all Communication with the rest of the Faithful, and stood at the Church-Door, cover'd with Sackcloth and Ashes.

THE Ashes that are made use of on Ash-Wednesday must be made from the Branches of Olive, or some other Trees that have been blessed the foregoing Year on Palm Sunday. The Sacristian or Vestry-Keeper gets these Ashes ready, and lays them in a small Vessel on the Altar, on the Epistle Side; after which the officiating Priest blesses the Ashes, for which Purpose the Wax-Tapers on the Altar are lighted: The officiating Priest, his Clerks, and his Acolytes, put on Ornaments suitable to the Solemnity of the Ceremony; during which the Choir chants *Nunc* <sup>b</sup> or the ninth Hour; after which the officiating Priest, preceded by the Incense-Bearer, and other Assistants, goes up to the Altar, kisses it, and says a Prayer with his Face a little turn'd towards the Ashes. He afterwards makes the Sign of the Cross upon the Ashes, and incenses them. The Incensing being ended, the Priest, having on one Side of him the Deacon carrying the Ashes, and his Subdeacon on the other, goes forward towards the Middle of the Altar, and turns about to the Congregation: Then the Chief of the Clergy in whose Church the Ceremony of giving of the Ashes is performed, goes up to the Altar, and lays the Ashes on the Head of the officiating Priest in the Form of a Cross, repeating these Words, *Memento homo quia pulvis, es, &c.* i. e. *Remember Man that thou art Dust, &c.* After the Priest has received the Ashes, he gives them to his Assistants, to all the Clergy there present, and at last to the whole Congregation. The Women as well as the Men, receive the Ashes on their Foreheads.

A BISHOP receives the Ashes sitting, and with his Mitre off, from the officiating Canon; after which the Prelate, putting on his Mitre, and having a white Cloth before him, gives the Ashes to the officiating Canon, who stoops before him: 'Tis the Bishop's Province to give the Ashes to a Churchman of superior Dignity, such as an Archbishop or Patriarch. Princes, Ambassadors, and other Persons of Distinction, receive the Ashes after the Canons. The Canons and the superior Clergy incline their Bodies when they receive them, but all the inferior Clergy and the Laity take them kneeling.

<sup>a</sup> Baudry, & Piscara, *Cerem. Ecclæs. Rom.*

<sup>b</sup> Piscara *Prax. Cerem.* Baudry *Manual Cerem.* These Ashes are usually given in the Morning

<sup>c</sup> Baudry & *Cerem. Episcop.*

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The Pope receives them from the officiating <sup>a</sup> Cardinal, who does not repeat the *Memento*, &c. to him; but the Cardinal stoops a little when he takes them from the Pope. If an Emperor were to assist at this Ceremony of Humiliation, he must take them after all the Cardinals; for the Princes of the Church are superior to Temporal ones.

### CARNIVAL, *or* SHROVE-TIDE, LENT, *and* EMBER WEEKS.

WE find, says a <sup>b</sup> Protestant Author, the Origin of the Carnival among the *Asdrogites*, a kind of Libertines who started up in the fourth Century, and revived the *Bacchanals* of the Heathens. Whether the Carnival be in Imitation of the *Bacchanalia* or the *Saturnalia*, is nothing to the Purpose; this only is certain, that the Licentiousness which reigns during that Season is not enjoin'd or approved. These periodical Debauches are only tolerated, and the Antiquity of them makes them almost pass for lawful. Masquerades, Disguises, and Change of Dress, were very frequent in several Festivals of the Heathens. Such were the Festivals just mention'd, the <sup>c</sup> *Lupercalia*, and the <sup>d</sup> *Megalissa* of the Goddess *Cybele*.

LENT is an Imitation of the Fasting of our blessed Saviour. It must be of great Antiquity, since 'tis cited by several antient Fathers; but in the primitive Church, the Christians did not always fast during the precise Term of forty Days: We have Examples of Lent Seasons that were of shorter Continuance, and of others that lasted longer. It was sometimes usual to begin *Lent* at *Septuagesima*, other Times at *Sexagesima*, and often at *Quinquagesima*. With some it held six Weeks, with others seven, and some again began it but three Weeks before *Easter*. It was kept very strictly, for they used to abstain not only from Wine, Flesh, Meats, and all kinds of Luxury, but to fast till the Evening. Lastly, all Persons were prohibited from marrying during *Lent*, which Custom is observed to this Day.

<sup>e</sup> THE Fast of the *Ember Weeks* is borrowed originally from the *Jews*. The Humiliation of the *Ember Weeks* consists in three Days strict Fasting in each Season of the Year. By this Fast the Faithful are taught that the four Parts of the Year are to be equally consecrated to God. Some pretend that these Fasts were established as early as the first Century of the Church, but that they were not absolutely binding, and that a Person might transgress them without Scandal or Offence. 'Tis even said, that this Coldness and Indifference was not suppressed but in Process of Time by Councils: 'Tis further pretended, that the *Ember Weeks* were not instituted till the Year 460. by the Pope St. *Leo*: Moreover 'tis related, that Pope *Gelasius* commanded that Priests and Deacons should be ordained in those Seasons; and as it was customary in the Apostolic Age for Fasting and public Prayer to precede their Ordinations, 'twas but reasonable that our present *Ember Weeks* should be distinguished by the same pious Exercises, and that the Faithful should employ Fasting and Prayer to <sup>f</sup> *implore such Officers of God as might be worthy to serve his Church*.

<sup>a</sup> *Nihil dicens. Ceremon. Ecclesia Roman. Lib. ii.*

<sup>b</sup> *History of the Ceremonies and Superstitions that have been introduced in the Church.*

<sup>c</sup> The *Lupercalia* were solemniz'd in the Month of *March*, when it was customary for People to put on all sorts of Disguises; but the most devout, in order to please the God *Faunus*, used to celebrate the Festival stark naked, the better to commemorate an Affair of Gallantry which happen'd to *Faunus*, described by *Ovid* in the second Book of his *Fasts*. The *Saturnalia* were celebrated with equal Licentiousness in the Month of *December*.

<sup>d</sup> This Festival was celebrated in the Beginning of the Spring, when it was usual for all People to mask and disguise themselves so artfully, that they could hardly be known. See *Herodian*, Book i. Ch. 32.

<sup>e</sup> According to some the four *Ember Weeks* bear a Relation to four Fasts which the *Jews* denominated from the fourth, fifth, seventh and tenth Months. The *Ember Weeks* are observed in *March*, *June*, *September*, and *December*.

<sup>f</sup> *Alet's Ritual.*



2. Thursday ; Station in St. *George's* ; all Thursdays in Lent in *Jesus's*, and in St. *Andrea's de la Valle* ; a Sermon and Music in the Afternoon.

3. Friday ; the Station is in St. *John's*, St. *Paul's*, and St. *George's*. All Fridays in Lent, the first and last excepted, the Service is performed in the Evening in the Oratory of St. *Marcellus*, with excellent Music, a Concert of Instruments, and a fine Symphony.

4. Saturday ; the Station is in St. *Triphon's* and St. *Austin's*. All Saturdays in Lent, in the Afternoon, a Sermon and Music in our *Lady of the Hills*, in our *Lady's of Loreto*, and at *Trajan's Pillar*.

5. The first Sunday in Lent ; Papal Service in the Apostolic Palace ; a Bishop Assistant sings Mass there, and the Procurator-General of the Order of St. *Dominic* preaches the Sermon. The Station is in St. *John's of Lateran*, and St. *Peter's*. All Sundays in Lent the blessed Sacrament is exposed, with Illuminations and Music, in St. *John's of Lateran*, St. *Praxedes's*, St. *Austin's*, &c.

6. Monday ; Station in St. *Peter's in Vinculis* ; Feast in St. *John's de la Pigna of the Prisoners*.

7. Tuesday ; Station at St. *Anastasia's*.

8. Wednesday, in St. *Maria Maggiore's*. All Wednesdays in Lent, in the Afternoon, there is a Sermon and Music at St. *Nicholas's of the Cæsarini*, at St. *Jerom's della Carità*, &c.

9. Thursday ; Station at St. *Laurence's in Panisperna*.

10. Friday ; at the *Holy Apostle's*.

11. Saturday ; at St. *Peter's*.

12. The second Sunday in Lent ; Papal Service in the Apostolical Palace ; a Bishop Assistant sings Mass ; the Procurator-General of the *Franciscans* preaches the Sermon ; the Station is at St. *Maria Maggiore's*, and St. *Maria la Navicella's*.

13. Monday ; Station at St. *Clement's*, and Feast at St. *Peter's* and St. *Marcellinus's*, for the Consecration of the Church.

14. Tuesday ; at St. *Balbina's*.

15. Wednesday ; at St. *Cecilia's*.

16. Thursday ; at St. *Maria's in Trastevere's*.

17. Friday ; at St. *Vitalis's*.

18. Saturday ; at St. *Peter's* and St. *Marcellinus's*.

19. The third Sunday ; solemn Mass in the Apostolical Palace, at which the Pope assists ; a Bishop Assistant sings Mass, and the Procurator-General of the *Austin Friars* preaches the Sermon. The Station is at St. *Laurence's* without the Walls ; at the Church of the *Greeks*, the Adoration of the Cross is solemnly perform'd.

20. Monday ; a Station at St. *Mark's*.

21. Tuesday ; at St. *Pudentiana's*.

22. Wednesday ; at St. *Sixtus's*, St. *Nereus's*, and *Achilleus's*.

23. Thursday ; at St. *Cosmas* and St. *Damianus's* in *campo Vaccino*.

24. Friday ; at St. *Laurence's* in *Lucina*.

25. Saturday ; at St. *Cajus's*, St. *Susanna's*, and St. *Mary's of the Angels*, at *Diolefsan's Baths*.

26. The fourth Sunday in Lent ; solemn Mass in the Apostolical Palace, at which his Holiness assists ; a Cardinal Priest sings Mass ; the Procurator-General of the *Carmes* preaches the Sermon ; the Pope blesses the *Golden Rose* ; the Station is at the *Holy Cross* in *Jerusalem*.

*The Ceremony of BLESSING the GOLDEN ROSE.*

POPE Urban V. sent, the fourth Sunday in Lent of the Year 1366, a Golden Rose to *Joan Queen of Sicily*, and made a Decree by which it was ordain'd, that the Popes should consecrate one at that Season every Year. This Golden Rose is enrich'd with precious Stones, and is often sent by the Pope to Princesses, or to some Church, as a Mark of his peculiar Affection. His Holiness blesses the Rose in the Room where the Ornaments are kept, immediately before he goes to hear Mass in his own <sup>a</sup> Chapel. The Blessing of the Rose is perform'd with Frankincense, Holy Water, Balm, and Musk, mix'd together. The Benediction being ended, the Pope goes out of the Room, and one of his privy Chamberlain's carries the Rose before him, and lays it on a Candlestick. <sup>b</sup> Then a Cardinal Deacon presents it to his Holiness, who taking it in his Left Hand, walks on to the Chapel, and with his Right Hand blesses the Faithful who line the Way. After this the Rose is return'd to the Cardinal Deacon, and he gives it to a Clerk of the Chamber, who lays it on the Altar. Mass being ended, his Holiness gives the Rose to whomsoever he thinks proper. We must not omit that the Sunday of the *Golden Rose* is called <sup>c</sup> *Lætare*, and that the sacred <sup>d</sup> College come into the Chapel cloath'd in Cassocks of the Colour of dried Roses.

THE Rose is remarkable for three Qualities, which are to be applied to the Faithful of the Church, *viz.* for its Colour, its Frangency, and Taste. The Substance of the Golden Rose, the Musk and the Balm with which it is bless'd, are so many Emblems of the Divine, the Spiritual, and Human Nature of JESUS CHRIST. We owe this ingenious Discovery to a <sup>e</sup> *Roman Prelate*.

27. Monday; Station at the Church of the *four Coronati*.
28. Tuesday; at *St. Laurence's in Damaso*.
29. Wednesday; at *St. Paul's*.
30. Thursday; at *St. Martin's of the Mountains*, and *St. Silvester's in Campo Marzo*.
31. Friday; at *St. Eusebius's* and *St. Bibiana's*.
32. Saturday; at *St. Nicholas's in Carcere*.
33. The fifth Sunday in *Lent*, Pontifical Service in the Apostolical Palace; an Assistant Bishop sings Mass; the Procurator-General of the *Servites* preaches the Sermon; the Station is at *St. Peter's*, and the Festival at *St. Lazarus's* without the City.
34. Monday; Station at *St. Chrysogone's*.
35. Tuesday; at *St. Quirico's*, and *St. Maria's in via lata*.
36. Wednesday; at *St. Marcellus's*.
37. Thursday; at *St. Apollinarius's*, and *the Converts in the Walks*.
38. Friday; at *St. Stephen's the Round*; Feast at *St. Marcellus's* for our *Lady of the Seven Sorrows*.
39. Saturday; at *St. John's* before the *Latin Gate*, and at *St. Cæsarius's*; the Image of our Saviour in the *Sancta Sanctorum* is unveil'd, and that of the blessed Virgin's in *St. Maria Maggiore's*, and continues so till Low-Sunday.
40. Palm Sunday; Service in the Apostolical Chapel, at which the Pope assists; his Holiness gives the Blessing, and distributes the Palms. A Procession is afterwards made round the Royal Hall, and a Cardinal Priest sings Mass. Station at *St. John's of Late-*

<sup>a</sup> *Sacra. Cerem. Lib. ii.*

<sup>b</sup> *Piscara Praxis Cerem.*

<sup>c</sup> 'Tis call'd *Lætare* from a Lesson which is read on that Day, which begins at *Ver. 10.* of the *lxvith* Chapter of *Isaiab's* Prophecy.

<sup>d</sup> *Piscara. ibid.*

<sup>e</sup> *Casal. de Vet. Christ. Ritib.*









*The PROCESSION with PALMS on PALM-SUNDAY.*

*La PROCESSION des PALMES le DIMANCHE des RAMEAUX.*



H. Picart, del.

*The PROCESSION of y<sup>e</sup> B. SACRAMENT on Corpus CHRISTI-DAY.*

C. Du. Roff. sculp.

*La PROCESSION au S<sup>t</sup>. SACREMENT le jour de la FÊTE-DIEU.*



ran. At St. John of the Maronites, the Procession of the Psalms is made, and high Mass sung in the Syrian Tongue.

### *The Ceremonies of PALM SUNDAY.*

ON the first Sunday after the *Lætare* the Cross and the Images of the Saints are veil'd, and continue so till the Close of Easter-Eve. On Palm Sunday Palms are prepared at the Pope's Chapel; and for want of <sup>a</sup> these Olive-Branches are used, adorned with the Leaves of the Palm-Tree, tied up neatly in the Shape of a Cross: These Palm or Olive-Branches are about five Foot in Length. Things being thus prepared, the Pope goes in Procession to the Chapel; when the Prayers and Ceremonies usual in all other <sup>b</sup> Benedictions are ended, his Holiness sprinkles and incenses the Branches. After the Consecration of the Branches, the chief Cardinal Bishop presents two of the largest of them to his Holiness; he gives them to two Persons of Distinction, who, according to the *Roman* Ceremonial, must stand on each Side of the Pope, with the Branches in their Hands. The above-mentioned Cardinal presents him a third Branch, less than the former; this the Pope gives to a Chamberlain, and presents the rest to the Cardinals, Prelates, Ambassadors, and Noblemen, who assist at the Ceremony. The Branches which the Cardinal-Bishop offers to his Holiness, are beautifully adorned with Flowers, and must be kiss'd by those to whom they are presented: When the chief Cardinal-Bishop receives them, he has the Honour to kiss his Holiness's Hand and Knee; the rest of the Cardinals also kiss his Knee, but the Clergy of an inferior Order to these, only kiss his Foot. The Ceremony concludes with distributing the Branches among the People; and during the Service of the Passion, all the Congregation hold their Branches in their Hands.

ON Palm-Sunday the Altars are adorned with Palm or Olive-Branches; and the Branches designed to be distributed are laid upon a Table near the Altar, and remain there covered with a white Cloth, till the Time of blessing them.

IT were needless to acquaint the Reader with the Incident which this Ceremony commemorates. *Alet* tells us in his Ritual, that by the blessing of the Branches, we are taught that all our Thoughts, Desires, and Faculties, ought to be offer'd to God, formed according to his Spirit, and actuated by the Impulse of his Grace: But this mystical Interpretation is a little forc'd.

ONE remarkable Custom practis'd on Palm-Sunday, and which is still observed in several Parts of Christendom, is the setting a Prisoner at Liberty; upon which Occasion the Bishop and Clergy go in Procession; the Ceremony of which Delivery is a Type of our spiritual Freedom. This Ceremony is borrowed from the *Jews*, who used antiently to set a Prisoner at Liberty on the Day of their Passover, in the Commemoration of their Deliverance from the *Egyptian* Bondage.

<sup>c</sup> AFTER the Palms are distributed, the Procession of the Palm-Branches is performed. It begins by the Deacon's presenting the officiating Priest with one of these Branches, which he kisses, as also the Priest's Hand: This being done, the Sub-Deacon takes the Cross, and goes and stands between the two Incense-Bearers, at the Entrance of the Sanctuary or Chancel: Then the March begins. Immediately after the Deacon,

<sup>a</sup> *Sacra. Cerem. Eccl. R. Lib. 2.*

<sup>b</sup> The Ceremony is here described in the same Manner as it is perform'd when the Pope himself blesses the Branches.

<sup>c</sup> The Prints representing the Procession of the Psalms, and of the Holy Sacrament, were drawn from the Originals at *Paris*.



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having knelt down, and turn'd himself towards the People, has repeated to them; *Procedamus in pace*, i. e. Let us go in Peace, this Procession is perform'd round the Church; and when 'tis ended, Mass is said. During the singing of the Passion, the several Members of the Congregation hold their Branches in their Hands, not excepting the officiating Priest, and the Ministers of the Altar: None are excepted but the Deacons, who repeat the Service of the Passions, and the Acolytes, their Attendants. After Mass is ended, every Member of the Congregation carries home his Branch which has been blessed: And the Rituals inform us, that a Branch thus blessed, is a Preservative from several Diseases, and an Instrument of numberless Blessings.

THE Sacristan reserves some of these Branches, in order to burn them to Ashes for the next Ash-Wednesday. We are told, that Pope *Agapetus*, who lived about the Middle of the sixth Century, first instituted the Processions which are performed in Passion Week.

41. Monday, in Holy Week; Station at St. *Praxades's*; Festival of St. *Andrews* at *Ponte Mole*, for the Translation of that Apostle's Head.

42. Tuesday, ditto; Station at St. *Priscus's*, and at St. *Sabas's* on Mount *Aventine*.

43. Wednesday, ditto; Station at St. *Maria Maggiore's*: In the Evening the Pope assists solemnly at the Office in the Apostolic Chapel, for the Service of the *Tenebræ*; as likewise the two Days following at St. *James's* of the *Spaniards*, and at St. *Apollinarius's*: The *Tenebræ* are sung, attended with a Concert of Music.

THE Service of the *Tenebræ* is performed on Wednesday, Thursday, and Friday in Holy Week; at which Time neither Flowers nor Images are allowed to be set upon the Altars, but they must be covered with Purple. Six Candlesticks made of Wood, or some other cheap Matter, containing six Tapers made of common Wax, are set on the Altar; they take the Host away from the Altar, and carry it to some private Place, with the Lights and Ornaments belonging to it.

ON the Epistle-Side, where the Sub-Deacon usually assists at the Beginning of Mass, or during the *Introite*, a kind of wooden Branch, or Chandelier made in a Triangular Form, is set, in which they put fifteen Tapers made of common Wax, all which are lighted; as also those of the Altar before Matins begin. After each Psalm peculiar to this Office is sung, the Sacristan, or an Acolyte, puts out with a Reed made for that Purpose, one of the Tapers in this Branch; observing to begin with that Taper which stands at the greatest Distance from that in the Center of the Triangle, which is the only one not extinguished. The whole Ceremony is accompanied with singing, proper Lessons, &c. whereof it were needless to mention the Particulars here, since they can be of no Use but to the Clergy. While the *Benedictus* is singing, all the Candles on the Altar, except that plac'd before the blessed Sacrament, are put out; and the Service must be so ordered, that they all may be extinguished just at the Conclusion of the Canticle. As for the Taper that was left lighted in the Triangle, an Acolyte kneels down, and lifts it up on high on a little Table, while the final Anthem of the *Benedictus* is repeated; but he hides it either behind or under the Altar, on the Epistle Side, at the singing of the Verse which begins as follows, *Christus factus est*, &c. After which the *Miserere* is sung in a kneeling Posture, and followed by the Prayer, whereof the first Words are *Respice quæsumus*: All which the officiating Priest, who is still upon his Knees and bare-headed, as also his Attendants, repeats alouds, till he comes to the *Qui tecum*, which he says to himself. Scarce are the Prayers ended, <sup>b</sup> when a great Noise is made with Sticks, and often Fists, against the

<sup>a</sup> *Baudy Manual. Cerem.*

<sup>b</sup> The Master of the Ceremonies strikes the first Stroke upon the Steps of the Altar.

Seats and Benches; the Children join in the Chorus, and the People, whose Devotion is generally inconsistent with good Sense, love Noise too much to leave off presently: But an Acolyte puts an End to it, by shewing the Taper which he had hid behind the Altar; for this is the Signal for Silence.

THE Pope assists at this Ceremony, clothed in his red Cope, with its Cape turned over his Head, but the Cross is not carried before him; and the Cardinals, who are clothed in Purple, neither pay Obedience to him, nor assist at the Altar.

44. On Holy Thursday a Rattle is made use of instead of Bells, except in Time of Mass, at the *Gloria in Excelsis*, when a Bell is rung. The Altars and the Cross must be covered with White, and Mass celebrated with that Colour. No private Mass must be performed on a Holy Thursday; then all the Clergy receive the Communion from the Hands of their Superior, the better to represent the Supper of our Lord with his Disciples; but if they are under any indispensable Necessity of celebrating some <sup>b</sup> private Mass, it must be done before public Service.

ON Holy Thursday the Pope assists solemnly at the Office in the Apostolic Chapel; a Cardinal Bishop sings Mass, which being ended, the Pope carries the Host in Procession to the Sepulchre, prepared in the Chapel *Paulina*.

## The PROCESSION of the HOST to the SEPULCHRE.

HERE follows the Ceremony of this Procession, which is made after a solemn Mass. It were needless to relate how many Times the officiating Priest and his Assistants <sup>c</sup> kneel, first on one Side of the Altar, then in the Middle, and afterwards on the second Step; nor how that after being come down from the Altar, he puts off the Maniple, (a kind of little Stola) and puts on the Chasuble, and continues in Prayer whilst the Sacristan, or some other Person, goes and lights the Tapers, lays the Corporal or blessed Table-cloth, on the Altar, &c. that another gives out the Tapers which are to be used in the Procession; that the Incense-Bearers get ready their Thuribles, &c. and the Cross-Bearers clothe themselves in White, in order to walk with the processional Cross. Neither shall we observe the Manner in which these Ministers range themselves about the Altar; or how they draw near to it, kneel down and pray; for all these several Ceremonies resemble those which have been already described. Strict Care must be taken in general not to turn their Backs upon the Host; this the Priest first incenses thrice, it being cover'd with a Veil; at the same Time an Acolyte puts another over the Priest's Shoulders; after which a Deacon goes and takes the Host from the Altar, and presents it to the officiating Priest, who lifts it up on high before the Congregation, the Choir at the same Time singing the *Pange Lingua*. This being done, the Procession sets out, with each Person his Taper in his Hand, in such Order that the Youngest walk first, and the Oldest last. The superior Clergy walk immediately after the Priest, who marches under a Canopy, and carries the Host. Being come to the Sepul-

<sup>a</sup> Some Writers tell us, that private Masses were first instituted in the seventh Century, and that they took their Rise from the Ignorance of the People, and the Decay of Piety. At that Time the People frequented the Communion less, and the Cup was insensibly confined to the Priest only; and instead of consecrating a large Loaf for all the Communicants, as was always the Custom, they only consecrated common Wafers. It is also affirmed, that Low Masses were instituted at the same Time: However, so far from believing that the Original of private Masses is of so late Date, or that 'tis to be ascribed to a Decay of Piety, we are persuaded they owe their Original to the fervent Devotion of the primitive Christians, who used frequently to communicate in private.

<sup>b</sup> *Fiscara Praxis Cerem.*

<sup>c</sup> *Baudry Manual. Cerem.*



chre, the Youngest place themselves near the Cross, which is set opposite to the Grave, and the Oldest place themselves behind them: This being done, they all fall down on their Knees, the Incense and Cross-Bearers excepted; the Choir sings and repeats the Anthem *Tantum ergo sacramentum*, till the Conclusion of the Ceremony. The Priest incenses the Host, when a Deacon takes it up and holds it in his Hands, till such Time as the Priest kneels down before it. This being done, the Deacon puts it again in the Tabernacle, where the Priest incenses it thrice; after which the Deacon locks up the Tabernacle, and gives the Key of it to the Master of the Ceremonies. This is what is call'd the carrying of the Host to the Sepulchre. At the Return of the Procession the Tapers are put out, those of the Acolytes who walk before the Cross-Bearers, excepted. The officiating Priests puts off his white Vestments, and puts on Purple ones, in order to say the Office of the Vespers; his Attendants do the same, and after the Vespers are ended they uncover the Altars.

THE Pope performs the same Ceremonies in the *Paulin Chapel*.

### *The Manner of Uncovering the ALTAR.*

THE officiating Priest, who is to perform this Ceremony, must be cloth'd in Purple: It begins by uncovering the high Altar, when the Priest takes from the Altar its Coverings, its *Pallia*, and other Ornaments; but does not take off the Cross and its Lights. They even take away the little Table where the Church-Plate stands, as also the Carpets and Flowers, and likewise uncover the Pulpit and the Church-Walls; all which the Sacristan carries into the Vestry. The Cross is cover'd with a black or purple-colour'd Veil; the Tabernacle is veil'd in the same Manner, and is left open, as being the House of the <sup>a</sup> Living God, who has absented himself from it for some Time. The <sup>b</sup> Cross being thus cover'd with a purple or black Veil, must be placed before the Tabernacle. When the Altars have been uncover'd, in order to solemnize the Passion of our Saviour, a black Canopy is set over the high Altar, and the Walls of the Church are hung with the same Colour. It were needless to acquaint the Reader, that this mournful Ceremony is usher'd in by certain Anthems.

<sup>c</sup> WE are told, that the uncovering of the Altars represents the ignominious Manner in which our Saviour was stripp'd of his Garments.

AFTER the Ceremonies above-mention'd are ended, the Pope is carried to the Gallery, where the Bull in *Cæna Domini* is read; by which his Holiness excommunicates in a solemn Manner all Heretics and unrepenting Sinners; after which he gives his Blessing to all the People there assembled.

<sup>a</sup> Baudry Manuale.

<sup>b</sup> Piscara Praxis Cerem.

<sup>c</sup> Casal de Ritib.





*The CEREMONY of washing the feet of  
twelve POOR PERSONS on HOLY-THURSDAY.*

*Ceremonie de laver les pieds à douze  
PAUVRES le JEUDI SAINT.*



*The ADORATION of the CROSSE  
on GOOD FRIDAY.*

*L'ADORATION de la CROIX par le  
PEUPLE le VENDREDI SAINT.*





## The EXCOMMUNICATION pronounced on HOLY THURSDAY.

THIS is what is generally call'd the Publication of the Bull in *Cæna Domini*, which is given out from the Gallery of the *Blessing*.<sup>a</sup> The Pope is then cloth'd in a red Chasuble, and a Stola of the same Colour; and stands in a kind of high Pulpit, the better to be seen of the People. The Sub-Deacon, who stands at his Holiness's Left Hand, reads the Bull which is in *Latin*; and the Deacon who stands at his Right, reads the same to them in *Italian*. In the mean Time the Candles are lighted, and each of them takes one in his Hand. When the Excommunication is promulgated, the Pope and Cardinals put out their Candles, and throw them among the Croud, after which the black Cloth that cover'd the Pulpit is taken away.

<sup>b</sup> Two Cardinal Deacons Assistants publish the plenary Indulgence, one in *Latin*, the other in *Italian*.

AFTER this his Holiness washes the Feet of<sup>c</sup> twelve Priests in the Ducal Hall, and entertains them at Dinner in another Apartment, himself waiting upon them; and presents to each of them two Medals, the one of Gold the other of Silver, as also an Apostolical Garment made of white Serge.

## The CEREMONY of WASHING the FEET of the POOR.

THIS Ceremony is call'd in Italian *Mandato*, from the Anthem which begins with these Words, *Mandatum Novum*, which is sung at it; the *Rituals* also call it *Mandatum*.

HERE follows the Description which a<sup>d</sup> modern Writer gives us of this Ceremony, performed in Imitation of our Saviour's washing the Feet of his Disciples. The Pope and Cardinals being come to the Ducal Hall, where the Ceremony of washing the Feet is perform'd, the Cardinal Deacons Assistants, clothe his Holiness with his purple Stola, his red Cope, and plain Mitre. Their Eminences are cloth'd in purple Copes, and his Holiness puts three Spoonfuls of odoriferous Spices into the Thurible, "and gives his Blessing to the Cardinal Deacon, who is to sing the Gospel, which begins, *Ante diem festum Paschæ*: After which one of the Apostolical Sub-Deacons gives the Pope a Book of the New Testament to kiss; and the Cardinal Deacon incenses him thrice; immediately after which a Chorus of Musicians sing the thirty fourth Verse of the above-mention'd Chapter, in which are these Words, *Mandatum novum do Vobis; A new Commandment I give unto you*.

"As soon as the Pope hears these Words sung, he takes off his Cope, and putting on a white Apron, washes the Feet of thirteen poor Priests, Strangers, who sit on a high Form or Bench, cloth'd in white Camblet, with a kind of Capouch or Cape, that reaches down to the Middle of their Arms. This, at the Pope's Court, is call'd

<sup>a</sup> *Sacra Cerem. Eccl. Rom. Lib. ii.*

<sup>b</sup> *Id Ibid*

<sup>c</sup> The *Roman* Ceremonial has thirteen

<sup>d</sup> *Airon.*

<sup>e</sup> *John xiii.*



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“ an Apostolical Garment. The above-mentioned Priests have their Right Leg bare,  
 “ which is well wash’d over with Soap, before they present it to him to wash : When he has  
 “ done, his Treasurer, by his Order, gives to each of them two Medals, the one of Gold,  
 “ the other of Silver, weighing an Ounce each ; the Major-Domo presents them a Nap-  
 “ kin, with which the Dean of the Cardinal College, or one of the most antient Bishops  
 “ of the Apostolic College, dries their Feet : Afterwards the Pope returns to his Seat,  
 “ takes off his Apron, washes his Hands in Water, which a Layman of the highest Qua-  
 “ lity there present, pours out to him ; and afterwards wipes them with a Napkin,  
 “ which is presented to him by the chief Cardinal Bishop. This being done, the Pope  
 “ again puts on his Cope and Mitre, and afterwards sings the Lord’s Prayer, and several  
 “ others in *Latin* ; after which he goes into the Vestry, where he leaves his pontifical  
 “ Vestments, and withdraws to his Apartment, accompanied by the Cardinals.”

THIS Ceremony is performed much after the same Manner in the rest of the Churches in *Rome*, and in other Places, by the Bishops and Curates of Parishes. The Place where the Ceremony is perform’d, must be adorned and perfumed with Flowers and odoriferous Herbs ; there must be at least a Table in Form of an Altar, neatly cover’d. The Cross must be veil’d with White, to denote that Purity whereof the Ceremony of washing the Feet is a Type ; and as every Thing must allude to this, the *Rituals* observe that the Candles which are lighted at this solemn Act, must be made of the whitest Wax. The Credences or Tables, and the Basins into which the Water is pour’d, must also be adorn’d with Flowers.

“ THE thirteen Priests, whose Feet have been washed by the Pope, and who are at  
 “ that Day call’d Apostles, are an Hour afterwards carried into a beautiful Apartment  
 “ in the *Vatican*, in which there hangs one of the finest Pictures in *Rome*, representing  
 “ the Battle of the Emperor *Constantine*. In this Apartment the thirteen Priests are en-  
 “ tertain’d with a most splendid Dinner. They are no sooner seated than the Pope  
 “ comes in, and presents to each of them the first Dish, and afterwards pours out to each  
 “ of them the first Glass of Wine ; during which he discourses to them with great Fa-  
 “ miliarity, and grants them several Privileges on that Occasion ; which being done he  
 “ withdraws.

“ THEN the Pope’s Preacher in Ordinary begins his Sermon in the abovesaid Apart-  
 “ ment, while the thirteen Priests are sitting at Dinner, in Lieu of the spiritual Lec-  
 “ ture usual at Meals in all Ecclesiastical Societies. The Preacher who officiates on this  
 “ Occasion is the same that generally preaches once a Week before the Pope in his  
 “ Chamber during Lent and Advent. On this Occasion the Pope sits in a Gallery un-  
 “ seen by any Person, and the Cardinals sit round it, clothed in purple Copes, as in the  
 “ Consistory.

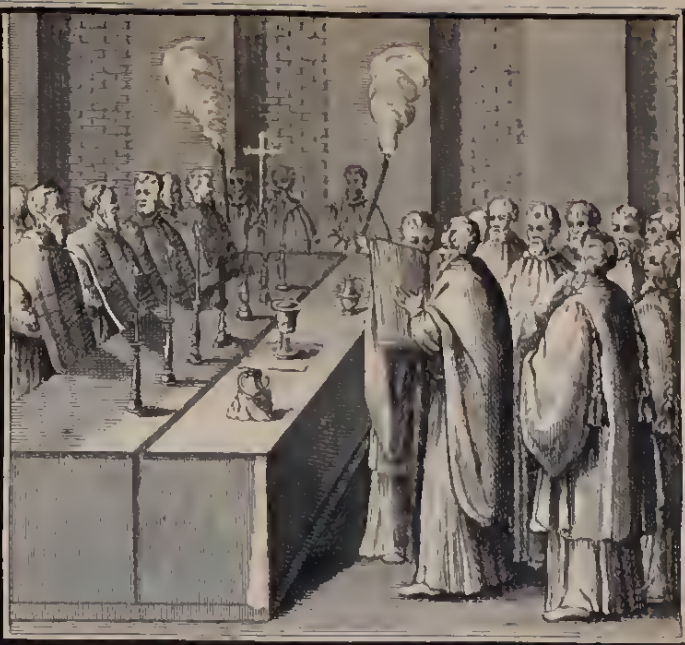
“ BUT in case of the Pope’s Absence, the Cardinal Deacon, in the Presence of the  
 “ whole Apostolical College, performs the Ceremony of washing the Feet of the thir-  
 “ teen poor Priests.” The Ceremony ends with a sumptuous Entertainment, which his Holiness gives to the Cardinals, and the whole is heightened with a fine Concert of Music. ’Tis thus that *Rome* annually beholds the Image of the Lord’s Supper with his Apostles renewed. The Magistrates of *Rome* are present at the Ceremony of washing the Feet, which is perform’d in the Hospital of St. *John of Lateran* ; the same Ceremony is likewise exhibited in a solemn Manner at *La Consolazione*, and in other Places.

<sup>a</sup> *Bauchy Manual. Cerem.*





*The HOLY OILS carried* | *On porte en PROCESSION*  
*in PROCESSION.* | *les SAINTES HUILES.*



*BENEDICTION of* | *BENEDICTION des*  
*HOLY OILS.* | *SAINTES HUILES.*



*The reception of a BISHOP* | *Manière dont L'EVEQUE est*  
*when he Visits his DIOCES.* | *reçu a la visite de son DIOCES.*



*The BISHOP gives his* | *L'EVEQUE fait l'*  
*PASTORAL CHARGE.* | *EXORTATION PASTOR.*



*The BISHOP'S* | *On baise la MAIN de*  
*hand KISS'D.* | *L'EVEQUE.*



*The BISHOPS CORPS* | *Le CORPS de L'EVEQUE*  
*lies in the CHURCH.* | *est expose dans L'EGLISE.*

1. The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

2. The second part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.

3. The third part of the paper is devoted to a detailed discussion of the problem of the origin of life. It is shown that the problem is one of the most important and interesting in the history of science.



IN a Word, 'tis solemniz'd on Holy Thursday by all the *Roman* Catholic Princes in *Europe*. In *France* the King's chief Physician makes choice of twelve Children for that Purpose, whose Feet are washed by his Majesty, and he himself serves up the Dishes. They are afterwards presented in the King's Name with Money, Bread, and Clothes. \* The King of *Spain* performs this Ceremony in his Anti-Chamber, after having performed his Devotions at Chapel: For this Purpose Forms are fixed in the Anti-Chamber for the poor Men to sit on, and opposite to them long Tables are placed, on which they dine; the Stuff to make their Clothes is also brought into the same Apartment, and for each a Purse of Money. The Officers of the Pantry provide the Victuals for these poor People; those of the Cellar furnish each of them with Wine and Water; and those of the Fruityery serve up the several Courses, and adorn the Table with Flowers, &c. The Clerk of the Alms causes each poor Man to sit down on the Bench where their Feet are to be washed; here they are visited by the Physician of the Chamber, to see that they have no infectious Distemper: The Apothecary, the Clerk of the Alms, the chief Marshal of the Household, and the principal Almoner, wash their Feet very clean, to prevent their being offensive to his Majesty.

" As soon as the Holy Sacrament is repositied in the Tabernacle of the Sepulchre, the King comes out of the Chapel, and goes in Procession to the Anti-Chamber, attended by his Stewards with their Staves; the Officer in waiting takes care to put the People in Order, to prevent Confusion.

" THE King's Guards are drawn up in two Lines in the Great Hall, and the Lieutenant who commands them stands at the lower End of the poor Men's Table with two of the said Guards.

As soon as the King is come, the Deacons begin to sing the Gospel, when immediately his Majesty takes off his Hat and Sword, ties a Cloth round him which the chief Almoner presents him with, and in his Absence the *Sumiller de Courtine*, and washes the poor Men's Feet: This being done, the King puts on his Hat and Sword, and the Clerk of the Almonry causes the poor Men to sit down at Table.

" THEN the King begins to serve up the first Courses, which he afterwards removes, and gives to one of the Officers of his own Table, in order for their being put into the Voiders.

" WHILE the King is serving up the first Course, the Gentlemen of the Bed-Chamber go according to their Seniority, and take the other Dishes at the Door of the Apartment where they stand; and each of these, assisted by his Domestics, carries the Course designed for each poor Person, and gives it to the Comptroller, who presents two Dishes to the King, which his Majesty sets before one of the poor Men. The above-mention'd Officer, who waits at the King's Table, receives what remains from the King's Hand, which he lays in the Voiders.

" THE Butler stands behind the Table, and serves the poor Men with Wine.

" AFTER that all the Courses are serv'd up, the Gentlemen of the Bed-Chamber fetch the Dessert, which the King takes from them, and presents to each of the poor Men his *Quota*, who receives it in a Napkin; and at the same Time the Officer of the King's Table afore-mentioned takes back the Fragments, and lays them in the Voider, with the Bread, the Salt-Seller, Knife, Spoon, and Fork; which being done, the Clerk of the Pantry takes off the Cloth, and the Gentlemen of the Bed-Chamber

\* *The State of Spain* by *Abbé Vairac*.

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“ go to the Buffet to fetch thence the Garments appointed for that Purpose, and presents them to the King, who distributes them to the poor Men in their several Turns.

<sup>a</sup> AFTER the Apparel has been thus distributed, the chief Almoner says Grace, and “ pronounces the Blessing.”

### *The Blessing of the OILS, &c.*

<sup>b</sup> THE holy Oils are blessed on Holy Thursday, at which Time those of the preceding Year are burnt. The Ceremony is perform'd with great Solemnity, after having first reconciled the Penitents to the Church. After Nones, or the ninth Hour, the officiating Priest clothes himself in White, and puts on his Sandals, &c. The Canons, the several Ministers of the Altar, seven Deacons, seven Sub-Deacons, and twelve Priests, are likewise clothed in White, and all walk in Procession to the Altar. Omitting the various Genuflexions, Prayers, and Anthems, that follow the Procession, we shall only observe that the officiating Priest blesses, consecrates, and exorcises, three sorts of Oil: He first performs the Ceremony on that of the <sup>c</sup> Infirm; afterwards on that of the Chrisma; and, lastly, on that of the Catechumens; and the whole is closed with a <sup>d</sup> Salutation, which the officiating Priest and the Ministers who assist at the Consecration make to these sanctified Oils, saying, *Ave sanctum Oleum, Hail holy Oil, &c.* After this the new-made Oils are carried in Procession into the Sacristy, where the officiating Priest washes his Hands; then sings Mass, and gives the Blessing; and, in Conclusion, every Man returns Home.

IN *Spain*, and some Parts of *France* bordering upon *Spain*, the Custom of blessing Meats publicly at *Easter* is still observ'd. “ One would imagine, says Bishop *Alet*, in “ his Rituals, that this Custom owes its Original to the Heresy of the *Priscillianists*, “ which had infected *Spain* and *Guienne*, and was condemned by the Fathers of the “ Church in their Writings, who were farther desirous of having it censured by a solemn “ Custom of blessing Flesh, as one of God's Creatures, and a Thing that was good “ and useful, — in order the better to oppose the Heresy of *Priscillian*<sup>e</sup>, who held “ that the Prince of Darknefs, and not God, was the Creator of Flesh, and that the “ Faithful ought to reject it as impure and unlawful. This Blessing is scarce ever us'd, “ except in those Churches, and near those Places where that Heresy formerly prevail'd.” To this Blessing of the Meats we must add that of Bread and Paschal Eggs.

ON Holy Thursday the Station is at *St. John of Lateran*, when the Heads of the holy Apostles *St. Peter* and *St. Paul* are shewn, as also the Table on which our Lord eat his last Supper. In the Evening several Cardinals, Princes, &c. go to the *Trinity*, where they wash the Feet of Pilgrims, and wait on them at Tables, which are adorn'd with great Magnificence, and cover'd with the most exquisite Dishes. The same Night, the Fraternities go in Procession by Torch-Light to *St. Peter's*, preceded by great Numbers of Penitents, who scourge themselves as they walk; and as a Reward for their voluntary Punishment, they are shewn the holy Face of our Lord, the Lance, and the true Cross.

<sup>a</sup> The Plate representing the Ceremony of washing the Feet of twelve poor Men, &c. was drawn from the Life at *Paris*.

<sup>b</sup> *Piscara Praxis Cerem.* The Use of holy Oils is very antient.

<sup>c</sup> 'Tis the Oil that is used in extreme Unction, Exorcisms, &c.

<sup>d</sup> *Ministri sacri chrismatis cooperatores.*

<sup>e</sup> *Priscillian*, a Heretic of the fourth Century, is said to have condemn'd Marriage and the Flesh of Animals, and to have requir'd that the Blessed Sacrament should be received without eating it.



45. ON Good-Friday there is a Station at the *Holy-Rood* in *Jerusalem*, where several Relics are shew'd; the miraculous Crucifix is unveiled at *St. Peter's* and *St. Paul's*, as also that at *St. Marcellus's*. There is a Feast in the Church of the *Armenians*, where a holy Sepulchre, in imitation of that of *Mount Calvary*, is shewn; the Pope assists at Mass in a solemn Manner in the Apostolical Chapel; a Jesuit preaches the Passion Sermon, and a Cardinal-Penitentiary performs the Office, and is cloth'd in <sup>a</sup> Black, without either Sandals, or Gloves; the Altar is uncover'd, and the Cross which stands in the Middle is veil'd with Black, as was before observ'd. The Tapers are made of common Wax, the Canopy is cover'd with Black, as also the Pope's Chair, and the Walls of the Chapel are stripp'd of all their Ornaments. The gloomy Solemnity of the Day does not permit of certain Honours which would otherwise be paid to his Holiness: The Cardinals don't bow to him, nor do the Ministers who are to sing the Passion, kiss his Foot. When those who sing the Service above-mention'd come to these Words, *Having bowed down his Head he yielded up the Ghost*, the Pope, the Minister who officiates, and the rest of the Congregation, turn themselves towards the Altar, kneel down, and pray with a very low Voice. The same is done in the rest of the Churches, nor would there be any Alteration were the Pope himself to officiate.

<sup>b</sup> ON Good-Friday the Pope sits only on a plain Form; and after Service is ended, when the Cardinals attend on him back to his Chamber; they are all obliged to keep a deep Silence, as a Testimony of their Sorrow.

IN the Night, at 22 a-Clock, (according to the *Italian* Manner of counting the Hours) the *Greeks* perform the Obsequies of our Saviour in their own Tongue, round a great Crucifix, laid on a Bed of State adorn'd with Flowers: These the *Greek* Bishop distributes to the Assistants by way of Devotion, after the Office is ended,

### The ADORATION of the CROSS.

THE following Ceremony gives great Scandal to Heretics, who look upon this solemn Adoration on Good-Friday as manifest Idolatry. They cannot conceive that the Prayers which are used on that Day are offer'd up to a crucified Saviour; and that when it is said to the Cross, *O crux ave spes unica*, *Hail thou Cross our only Hope*, the Words are figuratively directed to our Saviour himself. Perhaps an Alteration would be proper to remove all Stumbling-Blocks, since it might lessen the Aversion of the Enemies of the Church, and would probably contribute to bring back into its Bosom, many People, who out of Prejudice object *Insincerity* to us, when we say the following Words, directed to the Cross on Good-Friday, are only metaphorical, *viz. Ecce lignum crucis, venite, adoremus; Behold the Wood of the Cross, let us come and adore it*. Would it not be better to retrench some Things, than for ever to have a Set of wayward People for our Enemies, who for upwards of two hundred Years have kept true Catholics in Awe, and continue to make us blush for a great Number of Ceremonies, which though very antient, and well authoris'd, are now almost buried in Oblivion, or confined only to *Spain* and *Italy*? How many Catholics are reduced to Shifts, Disguises, and Evasions, because they are afraid of openly defending many Things, which are a Folly to the Libertine, and a Scandal to the Hugonot?

<sup>a</sup> *Cerem. Sacr. Eccles. Rom. Lib. ii.*

<sup>b</sup> *Id. Ibid.*

## 26 DISSERTATION on the Christian Religion,

<sup>a</sup> AFTER Nones the officiating Priest goes up to the Altar, preceded by the Acolytes, without Tapers, and the rest of the Ministers of the Altar: They first kneel before it, and bow to the Cross, a Duty at all Times necessary, but particularly on this Day. Immediately after the officiating Priest and his Ministers have repeated on their Knees certain Prayers in a low Tone, the Acolytes cover the Table of the Altar, and lay the *Mass-Book* on a black Cushion, on the Epistle-Side. This done, the Master of the Ceremonies makes a Signal to the officiating Priest and his Ministers to rise up; then the Acolytes take away the Cushions that were knelt upon, and the black Cloth, while the Choir and the Congregation say their Prayers upon their Knees. The Minister who is to officiate goes up to the Altar, kisses it as usual, and afterwards either repeats, or sings with a low Voice, the several Lessons of the Day, which his Ministers repeat after him. Prayers being ended, the officiating Priest goes to the Epistle-Side, the Deacon takes the Cross which is veil'd from the Altar, and presents it to the officiating Priest, who after he has uncover'd the Top of the Cross, elevates it with both his Hands, at the same Time singing these Words; *Ecce lignum crucis, Behold the Wood of the Cross*. Then all the Congregation rise up with their Heads bare, and the Ministers of the Altar sing as follows; *In quo salus mundi pendit, On which the Saviour of the World was extended*. The Choir answers; *Venite & adoremus, Let us come and adore*. Here every one falls prostrate on his Knees, the officiating Priest excepted. A Moment after they all rise up; the officiating Priest uncovers the Right Arm of the Crucifix, and the Head of the Jesus; shews it, elevates it, and says, *Ecce lignum, &c.* but louder than before. Lastly, he goes up towards the Middle of the Altar, turns towards the Congregation, and with a very loud Voice repeats the same Words, at the same Time elevating the Crucifix, and shewing it quite uncovered.

THE Acolytes spread a purple Piece of Cloth, or Carpet, in the Midst of the Chancel, and before the Steps of the Altar. On the Carpet a purple Cushion is laid, and a filken Veil embroider'd with Gold. The officiating Priest carries the Cross thither, and kneeling down lays it on the Cushion, and bows to it; and being preceded by his Ministers, who attended upon him to this august Ceremony, he returns to his Place, where he puts off his Sandals and his Mitre. He afterwards advances towards the Cross, in the Midst of his Ministers, who attend him without Shoes or Sandals; kneels down thrice, repeats thrice a short Prayer, and at last kisses the holy Wood, which the Ministers do likewise; after which, having bowed to the Cross, they all return back, and put on their Sandals.

THE rest of the Dignitaries of the Church follow after, each in his Rank, and perform the same Ceremony, as also the People. <sup>b</sup> In those Countries where the Women don't sit with the Men, a Priest, having a black Stole over his Surplice, goes and presents them the Crucifix in the Manner above-mentioned.

THE same Ceremonies are performed at the Pope's Chapel. <sup>c</sup> After his Holiness has kiss'd the Crucifix, he makes an Offering of twenty five Ducats of Gold at least, which he puts into a Vessel of the same Metal, laid near the Left Arm of the Crucifix. Emperors and Kings go and worship the Cross after the Cardinals, who are the Princes of the Church, as is well known, and who consequently are superior in Dignity to all earthly Sovereigns. As this is practis'd in all Ceremonies without Exception, it were needless to make any farther Mention of it.

<sup>a</sup> *Piscara Praxis Cerem.*

<sup>b</sup> *Idem Ibid.*

<sup>c</sup> *Sacra Cerem, Eccl. Rom. Lib. ii.*



WE are not to omit, that in that Part of the Service which is called the *The Prayer for the Jews*, the Congregation are not to kneel down<sup>a</sup>; because that at our Saviour's Crucifixion, the *Jews*, who put him to Death, bowed the Knee purely to mock him.

THE Ceremony of the Adoration being ended, the Deacon salutes the Cross, elevates it, and in this Posture carries it to the Altar, where he places it, observing to bow the Knee before it. As he walks along with it, the officiating Priest stands up while it passes before him; but the rest of the Ministers of the Altar remain upon their Knees.

## PROCESSIONS *on* GOOD-FRIDAY.

THERE is no true and unfeigned Christian but considers our Saviour's Passion as the *Æra* from which the Salvation of Mankind is to be dated. It would be impossible to pay him too much Homage for the Blood he has shed for us; and the most unfulfilled Virtue, the most profound Humility, the most austere Devotion, is not a worthy Return to him, who, for Man's Sake, gave himself up to the most dreadful Torments. But so great is the Weakness of the human Mind, that 'tis to the Gratitude so justly paid to God for this excellent Sacrifice, that we owe the mad Folly of numberless Multitudes of Zealots, and those violent Mortifications, in which an odd Complication of Extravagance and Devotion is equally conspicuous. Your Zealots are as much infected with a Mixture of Envy and Emulation as the Children of this World, and will not suffer themselves to be out-done. Hence the ridiculous Customs, which having got Footing in spite of all the Precautions of the holy Leaders of the Church, are daily increasing. It is therefore but just to disclaim these Practices, and all such as tend to divert Mankind from sincere and genuine Piety, by amusing them with Trifles so unworthy of the sacred Character of Religion, which nevertheless are tolerated in some Countries for the Sake of temporal Interests, to the Shame and Scandal of the Clergy thereof. This being premised, let the Reader consider in what Light he is to view certain whimsical Customs we shall now describe, after having once again declar'd, that we do not thereby intend to cast the least Blemish on true and uninfected Piety.

AT *Courtray* there is a commemorative Procession on Good-Friday of our Saviour to *Mount Calvary*. The City gives five and twenty Livres to a poor Man, who represents the suffering Saviour; and the Monks, as we are told, assure him of certain Salvation, in case he happens to die under the Blows that are given him in this Ceremony. The Procession first assembles in the Parish-Church, when the mock Saviour is brought into the Sacristy, where he is clothed with a purple Robe, his Loins girded with a thick Rope, and his Head crowned with Thorns; after which he is made to walk bare-foot, with a kind of Pack-Saddle bound about his Neck. On each Side of the Pack-Saddle six Ropes are put, of the Thickness of such as are usually put to draught Horses; which being done, the voluntary Martyr has a long Cross of great Weight laid on his Shoulders; and thus equipped, he rambles up and down the whole City. Six *Capuchines*, who walk at his Right

<sup>a</sup> *Sacra Cerem. Eccl. Rom. Lib. ii.*

## 28 DISSERTATION *on the Christian Religion,*

Hand, draw the six Ropes, which are fix'd on that Side of the Pack-Saddle; and the other six are drawn by as many *Recollets*, a kind of *Franciscans*; so that the poor Fellow is so dragg'd and haul'd by the twelve Friars, that he is continually stumbling, and is almost pull'd to Pieces. The poor mock Saviour would have a horrid Time of it, were it not for a sham *Simon the Cyrenian*, who very luckily comes in the God-speed to free him from his Torments. The poor Wretch, before he gets into the Church is half killed. However, by this Assistance, notwithstanding the Kicks and Cuffs which the People and the mimic *Jews* belabour him with, he is so thoroughly perswaded of the Merits of his Sufferings, and that they will procure him an Eternity of Bliss, that he bears all his Torments without the least Murmur or Complaint.

NOR is the Procession at *Brussels*, in which the Crucifixion of our Saviour is represented, less extraordinary in its Circumstances. Both the City and the Court endeavour to do honour to this Solemnity; and although they may probably be perswaded, there is little Devotion in it, they nevertheless give into it from mere Custom, and to please the common People, who revere it because of the <sup>a</sup> Antiquity of its Institution. 'Tis performed in the Church of the *Austlin-Friars*, at the Foot of the Altars. The Persons who form the Procession get together in *St. Gudila's*, the Cathedral Church, by eight in the Morning. The Brotherhood of the *Mercy* come thither in their proper Habits, bare-footed, and their Faces mask'd. Some walk with Drums covered with black Cloth. After the Brotherhood, a great Number of Prisoners come forward, each of whom drags after him an iron Cannon-Ball, that is chain'd to his Foot; next come several *Austlin-Friars*, dress'd in *Jewish* Habits, in the Midst of whom is a Man, who is always a Criminal, (but pardon'd for the Part he then acts,) bound and fetter'd, crown'd with Thorns, and dress'd in a purple Robe. Then several Trumpets come forward, and after them the Prebends, the Priests, and a Multitude of People. In this Equipage they all crowd into the Church, where the Concourse is always so great, that Multitudes are oblig'd to stand without. In the Church a large Scaffold is erected, and a Cross, twenty Foot in Height, set upon it; the Person who represents the crucified Saviour, ascends this Scaffold, and is followed by those who represent the *Jews*, with Hammers, Nails, and Ropes in their Hands. The Brotherhood of the *Mercy* crowd round the Scaffold. The Ladies have high Seats prepared for them, and the common People stand below in the Pit. The mock *Jews* strip the pretended *Christ* of his Ornaments, lay him along the Scaffold, and cast Dice for his Garments; which being done, they strip him to his Shirt. Lastly, he is fix'd on the Cross, by tying his Hands and Feet with leathern Thongs, which are nail'd to the Cross; and the better to imitate our Saviour's Sufferings, they put little Bladders filled with Blood under the Thongs, which being pierced by the Nails, the Blood is seen to trickle from his Hands and Feet. This is the very *Pathos* of this pious Farce; for at the Sight of the Blood, the Hearts of the People are moved, and the most Devout beat their Breasts, while the Monks sing Anthems suitable to the Occasion.

It were needless to mention the whimsical Scenes that are exhibited on Good-Friday, in the several Countries of the Christian World. We should never have done, were we to give a Description of our Saviour's Burial, as it is solemnized in *Portugal*, and recount the various Ways of crucifying him in other Countries; the several Marches and Counter-Marches of the Processions made by the Penitents in their divers Colours in *Rome*,

<sup>a</sup> There is great Room to believe, that the *Spaniards*, their antient Sovereigns, first introduced this Ceremony among them.



who all pretend to be ready to attack the Devil, and for that Purpose are armed with Tapers, Whips, and Crosses, and enroll'd under different Banners. At *Venice*, on Good-Friday, the Holy Sacrament is carried in Procession, about nine or ten at Night, with the utmost Solemnity: It is laid in a Coffin cover'd with black Velvet, and in this Manner is carried round the Square of *St. Mark*. *St. Didier* informs us, " That there cannot be a finer Sight than this Square then affords. Two large Flambeaux of white Wax are set at each Window of the Palace *Della Procuratia*, which goes round the Square. This double Range of Flambeaux, and those which are set over the Church Gate, are to light the several Processions of the Fraternities and the neighbouring Parishes, who go purposely into the Square. Here the Penitents appear in Masquerade, wearing sharp-pointed Caps two Foot high, who beat themselves till the Blood follows the Blows; walking every now and then behind the Crucifix. For this Purpose they have Scourges made of a great Number of little sharp Cords, which they hold with both their Hands, and dip in a Pot filled with Vinegar, brought to them for that Use; and they strike themselves on the Back with so much Order, and in such exact Cadence, that they must necessarily have studied this Art very much, to be so very expert in it. So great a Consumption of white Wax is made in these Processions, that it is thought there is more spent that Night in the City of *Venice* only, than in all *Italy* together during a Twelve-Month." We consider all these Ceremonies as so many Snares to delude the Simple and Ignorant; or as Expedients, to which wicked People, who are unwilling to amend their Lives, are prompted to have Recourse; and without assuming the Office of a Censor in this Place, we believe those that undergo them, don't consider how derogatory they are to true Religion.

<sup>b</sup> THE Adoration of the Cross, which is described above, is followed by the Procession to the blessed Sacrament, which, as we have already observed, is put in a kind of Sepulchre. The officiating Priest incenses it in the Sepulchre, after having ador'd it; then he elevates the Host, and turns it to the People: At the same Time the Choir sings an Anthem or Hymn<sup>c</sup>, which is the Signal for the March; whereupon all the Congregation rise up, and return in Procession to the Altar.

<sup>a</sup> *St. Didier* assures us, that the Popes, notwithstanding their great Authority, have never been able to abolish this Custom: But he adds, that whereas this Ceremony was formerly practis'd in the whole Extent of the *Venetian* Territories, 'tis now confined to the Churches of *Venice* only, where such a Procession is performed in every Parish the same Evening.

Here follows the Order which is observ'd in the Processions on Holy-Thurs'day at *Venice*. There are three or four hundred Men, all of them holding thick Torches of white Wax, six Foot long, and weighing at least twelve or fifteen Pounds each. These walk two and two, with a like Number of Persons, each holding a Lanthorn, and walking between each Torch, in such a Manner, that the Spectator sees alternately a Flambeaux and a Lanthorn. They are all clothed in black or white Serge, according to their Fraternities, having a large Cowl two Foot in Length, and that terminates in a Point, hanging down on their Backs. Their Lanthorns are very large, and are fixed to the End of a Stick: Each has several Tapers in it, which gives a great Light, they being made of very clear Glass: And as there are a great Number of Glass Houses in and about *Venice*, some of them are made in a very odd Shape, and are so heavy, that one Man is hardly able to carry them. Some are made in the Shape of Stars, or like Suns, with a great Number of Rays darting from them, and are six Foot in Diameter: The Glasses thereof are fixed in with Pieces of Iron and Lead gilt. Others are made in the Shape of Roses, Full and Half-Moons, Comets, Pyramids, Crosses, Globes, Pelicans with extended Wings, &c. In the midst of these Flambeaux and Lanthorns the Standard is placed, and afterwards the Cross, with a Crucifix four Foot high, cover'd with Crape; and a Nosegay at the Foot of it, as broad as a Half Bushel. The Fraternities strive to rival each other in the Singularity and Beauty of their Flowers, as well as the Form they shall give to their Nosegays. The *Battuti* walk before the Cross, who scourge themselves by Starts and walk backwards, having their Eyes always fixed on the crucified Saviour. After the Cross the Relics follow, which are carried on Litters cover'd with Flowers and Tapers. On both Sides of it several Persons walk with long Flambeaux in their Hands, and large Silver Candlesticks, with several Candles in them fix'd to a long Pole. Afterwards a Chorus of Voices is heard, and the Clergy next; then comes the Guardian, the Deputy-Guardian, and all the Brethren of the Fraternity, each having a Torch in his Hand.

<sup>b</sup> *Piscara Praxis Cerem.*

<sup>c</sup> *Vexilla Regis procedunt*

WE are not to omit, that during the Proceſſion an Acolyte ſtays at the Altar, and gets it ready againſt the Return of the Congregation ; who being come, the Ceremonies above deſcrib'd are continued, and the ſame are performed at the Pope's Chapel ; on which Occaſion his Holineſs communicates alone at the Altar, and drinks out of the Cup, whereas at other Times he receives the Sacrament thro' a Pipe ; but he muſt not then be incenſed, this Ceremony being to be performed on this Day to the bleſſed Sacrament only.

46. Eaſter-Eve ; the Station at *St. John's of Lateran*, where, after the Bleſſing of the Fire and Water, the Catechumens who are of Age, are baptized in the *Baptiſterium of Conſtantine* ; the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Chapel, and a Cardinal Prieſt ſings Maſs.

\* ON Eaſter-Eve, the Ornaments of the Churches and Altars are changed ; the Black with which the latter was covered, is taken off, and White put on ; the Tabernacle is alſo uncovered, and covered with White, but ſo that the Purple ſtill appears on the Outward-ſide, till the Litanies are ended. In like manner, after that Part of the Service has been celebrated, a Carpet, or ſome rich Covering, is laid on the Steps of the Altar, and the Images are unveil'd. Then ſix large Tapers are got ready for ſolemn Maſs, and all the Lights which are to burn before the Altar. This is ſufficient to give the Reader a general Idea of the Ceremony perform'd on this Day, without troubling him with the Mention of the Credence, whereon a great Number of ſmall Candles are laid, to light ſuch great ones as may happen to go out.

ON the Goſpel-Side of the Altar, a great Candleſtick is placed, which muſt be made in the Shape of an Angel, if poſſible, and very neatly wrought. In this Candleſtick, the Paſchal Candle is fixed ; it muſt be made of the whiteſt Wax, and weigh about eight or ten Pounds ; five Holes are made in it, in the Shape of a Croſs, to be filled with five Grains of Frankincenſe, gilt over, and made in the Shape of a Pine-Apple. To conclude, ſome edifying Subject is painted on the Taper ; ſuch as the Patron of the Place, &c. As every Thing muſt correſpond with the Solemnity of the Day, the Ritual ordains, that the Reed with which the Tapers are lighted, ſhall alſo be gilt and adorned with Flowers. The three ſmall Candles which are fix'd to the Top of the Reed, repreſent the Trinity in Unity, and muſt therefore join together at the Baſis, *i. e.* at the End which touches the Reed.

IT is alſo ordained by the Rituals, that Baptiſm is not to be adminiſtered for a Week before Eaſter-Eve, unleſs a Perſon's Life be in Danger.

### *The BLESSING of the NEW FIRE, &c.*

THE Place where this Ceremony is perform'd, muſt be ſtrew'd with Flowers. On the ninth Hour the old Fire is to be put <sup>b</sup> out, and at the ſame Time an Acolyte muſt <sup>c</sup> light the new one without the Church.

THE

\* *Baudry Manuale Cerem.*

<sup>b</sup> *Id. Ibid*

<sup>c</sup> The Acolyte ſtrikes Fire with a Flint and Steel, and therewith lights ſome Coals which are brought in a Veſſel for that Purpoſe. The antient *Greeks* and *Romans*, &c. uſed to light their ſacred Fire with no leſs Ceremony, and for that Purpoſe generally made uſe of a Kind of Burning Glaſs, or rather a Veſſel in a Concave Form, in the ſame Manner as the antient Inhabitants of *Peru*. They likewiſe uſed to ſtrike Fire by rubbing two hard Sticks againſt



<sup>a</sup> THE officiating Priest, drest in all his sacerdotal Vestments, and attended by the Ministers of the Altar and the Clergy, walks out of the Church in Procession after the ninth Hour, and goes to the Place where the Blessing of the Fire is to be perform'd. The Holy-Water-Pot is carried thither in great Pomp, as also the Frankincense, the Sub-Deacon's purple Maniple, and the Mass-Book; the Sub-Deacon walks singly with the Cross, and is followed by the Clergy. When every one is got into his Place, the officiating Priest uncovers himself, and pronounces these Words, *Dominus vobiscum*, *The Lord be with you*, &c. as usual: He afterwards repeats the Prayer, *Deus qui filium tuum*, &c. in the midst of which he makes the Sign of the Cross over the Fire; he likewise blesses the five Grains of Frankincense, which are put on a Plate which an Acolyte holds lifted up to his Breast. In the mean Time the Thuriferary puts some Coals, after their being blessed, into the Thurible, into which the officiating Priest throws some Frankincense and blesses it; then the Deacon gives him the Sprinkler, kissing it at the same Time; the officiating Priest sprinkles thrice with Holy-Water the Fire he had just before blessed, and as he is sprinkling says these Words, <sup>b</sup> *Asperges me Domine*. He incenses the sacred Fire thrice, in the Manner above-mention'd: Then one of the Acolytes, or a Sacristan, takes a small Candle, and lights it at a new Fire.

As they went in Procession to the Place where the Ceremony was perform'd, they return back from thence in the same Order, but the Deacon first puts off his purple Ornaments, and puts on white, whereas the Sub-Deacon takes a purple Maniple. We shall not trouble the Reader with the Order of the Procession; the only particular Circumstance in it is, that the Deacon walks in it with the above-mentioned Reed in his Hand, and the Sub-Deacon has a small Candle shut up in a little Lanthorn. The Procession being come to the Church-Door, makes a Halt, when the Deacon kisses the Reed, and the Acolyte lights one of the Candles fixed upon the Reed with that which he has in his Hand; then they all fall upon their Knees, and the Deacon elevates the Reed, and sings the Anthem, which begins as follows, *Lumen Christi*, &c. i. e. *The Light of Christ*. He lights a second Candle in the Middle of the Church with the same Solemnity; and the third is lighted on the Steps of the Altar, where we will leave them a Moment. There they must perform certain Acts of Devotion, or rather Ceremonies, which, tho' describ'd at length in the Rituals, would be unnecessary in this Place.

## The BLESSING of the PASCHAL CANDLE.

ONE of the Ceremonies on this Occasion is the Deacon's asking the officiating Priest's Blessing; after which the former goes to the Desk, on which he lays the Mass-Book, and incenses it thrice, but neither signs himself or the Mass-Book with the Sign of the Cross. The rest of the Ministers range themselves round the Mass-Book in the <sup>d</sup> Manner following: The Cross-Bearer stands with the Cross turn'd towards the officiating Priest; the Thuriferary is at the Deacon's Right Hand; the other Acolyte, who has the Reed in his Hand, and he who bears the five Grains of Incense, are at his Left.

gainst one another, a Custom practis'd by the *Mexicans*, on lighting new Fires at the Beginning of every Century. The *Romans* used to renew the Fire of *Vesta* in the Month of *March*, as *Ovid* tells us in his *Fastorum*:

*Adde quod arcana fieri novus ignis in ade  
Dicitur, Et vires flamma refecta capit.*

This might induce one to believe that the Ceremony of the New Fire was borrow'd from the Heathens.

<sup>a</sup> Baudry Manual. Cerem.

<sup>b</sup> You shall sprinkle me, O Lord.

<sup>c</sup> Baudry Manual. Cerem.

<sup>d</sup> Cerem. Episc. Lib. 2.

When

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When the Deacon begins to sing the Lesson call'd the *Praconium*, which begins *Exultet*, &c. the officiating Priest and his Ministers uncover themselves, and in the <sup>a</sup> midst of their chaunting, he puts the five Grains of Incense in the Form of a Cross, into the Taper, and afterwards, at certain Words <sup>b</sup> adapted to the Mysteries of the Ceremony, lights the Paschal Taper; and whilst he is chaunting, an Acolyte lights all the rest of the Candles with the new Fire.

THIS Ceremony being ended, the <sup>c</sup> Deacon returns back to the Sacristy, where he puts off his white Ornaments, and resumes the purple Stole and the Maniple of the same Colour. After the Blessing of the Tapers follows the Lessons call'd *Prophecies*, the Verse sung by the Choristers called in *Latin Tractus*, and the Singing of the Prayers.

THE three Candles fixed at the Extremity of the Reed, and which are lighted one after the other, denote, as we are told, the Progress of the Gospel in the three great Divisions of our Hemisphere; but a fourth should have been added since the Discovery of *America*. We have already observ'd, that the three Candles are likewise an Emblem of the Trinity: But it were endless to take Notice of all the whimsical Notions of mystic Writers. As for the Paschal Candle, we are assured that it is a Type of our Saviour's Humanity, and the New Fire that of the new Doctrine of the Gospel.

WE are told that the Blessing of the Paschal Candle is of great Antiquity in the Church, and that Pope *Zozimus* in the Beginning of the fifth Century, commanded that one should be lighted in every Parish.

<sup>d</sup> THE Paschal Candle must remain on the Gospel-Side from Easter-Eve to Ascension-Day. The Rituals inform us at what Hour it is to be lighted on Easter-Eve, Easter-Day, and the following Days, &c.

### *The Blessing of the Baptismal FONTS, and the Baptism of the CATECHUMENS.*

THE officiating Priest and his Ministers go in Procession to the Font; the Cross and Taper-Bearers go on the other Side it, and the Minister who officiates puts himself over-against them, in such a Manner, that the Font stands between him and the Cross. The other Ecclesiastics range themselves on each Side; an Acolyte stands at a little Distance behind the officiating Priest at his Right Hand, holding a Napkin to wipe his Hands, and the Thuriferary stands next in order to him.

<sup>e</sup> THE Minister who officiates uncovers himself, and falls prostrate on his Knees with all his Ministers, the Cross and Taper-Bearers excepted. After an Anthem is sung suitable to the Solemnity, he rises up, and turning towards the Font, pronounces the Blessing, making the Sign of the Cross that Way. He afterwards exorcises the Water; makes a Cross in it with his Hands, pours some out of the Vessel towards the four Cardinal Points of the Horizon; which done, he wipes his Hand with the Napkin given him by the Acolyte, and repeats a Prayer, at the Conclusion of which he blows

<sup>a</sup> At these Words, *Curvat Imperia.*

<sup>b</sup> *Rutilans ignis accendit*, &c.

<sup>c</sup> *Baudry Manual.* &c.

<sup>d</sup> *Piscara Praxis Cerem.*

<sup>e</sup> *Piscara Praxis Cerem.* & *Baudry.*



thrice on the Water, and in three different Places, always observing to do it cross-ways; he also <sup>a</sup> plunges a Taper thrice into the same Water, observing to sink it deeper the second Time than the first, and the third more than the second, saying at each Immersion the following Words: *Descendat in hanc plenitudinem fontis virtus Spiritus Sancti*, i. e. *May the Spirit of the Holy Ghost descend into this Water.* <sup>b</sup> The Assistants, in case the officiating Priest has any, sprinkle the People with a little of this Water, and they also send a Priest or a Sacristan to sprinkle the Houses therewith.

AFTER this Ceremony the officiating Minister perfumes the Font thrice with Frankincense; after which he takes the Oil of the Catechumens, and pours it on the Water cross-ways, and does the same with the Chrism. He afterwards mixes them both upon the Water, being poured into equal Proportions, and always cross-ways; after which he mixes them with his Right Hand, in order that they may be diffus'd equally over every Part of the Font.

THE Font being blessed in the Manner above described, the Celebrant goes and receives the Catechumens at the Church-Gate, and clothes himself in White, to perform the Ceremony of their Baptism, which shall be described in its proper Place.

WE mentioned the *Blessing of Houses*; but there is nothing particular in that Ceremony. The Person who officiates upon this Occasion must wear a white Stole; and the Holy Water with which he sprinkles them must be set apart, before the Oils are pour'd upon it. Upon his entering into each House, he salutes it.

AFTER the Ceremony of blessing the Font is ended, the Litanies are sung; a solemn Mass and Vespers are said. Whilst the Litanies are chaunting, the Host, which till now was hid, is taken out, and brought to the Altar; all the Tapers are lighted, the Altar is covered with its several Ornaments, the Images are unveil'd, and the Seat of the officiating Priest is cover'd; who, together with his Priests, resume their white Ornaments, and prepare themselves for the Celebration of a solemn Mass. Upon the officiating Minister's beginning the *Gloria in Excelsis*, the Bells fall a ringing <sup>d</sup> again; for which Purpose a Signal is given from the Cathedral.

47. Easter-Sunday; Station at St. Maria Maggiore's, and our Lady's of the Angels: the Pope assists solemnly at the Office in St. Peter's, where he himself sings Mass; after which the holy Face, the Lance, and the true Cross, are shewn to the People: After which his Holiness is carried into the Gallery, whence he blesses the People. At St. John's of Lateran, St. Maria Maggiore's, and St. Praxades's, the Relics are shewn both before and after Vespers.

## CEREMONIES observed at EASTER.

MATTINS are to be said on Easter-Sunday before Day-break, because our blessed Saviour rose from the Dead at that Time. We might likewise take Notice of several peculiar Differences in the Lessons, and the Chaunting; but as they concern only the Priests, such as are desirous of farther Information may have Recourse for it to the Rituals. <sup>e</sup> When the Pope himself officiates, certain Ceremonies are performed, which deserve our Notice. Before the Preface, the two youngest Cardinal Deacons

<sup>a</sup> *Piscara*.

<sup>b</sup> *Piscara*, *ubi sup.* Alet's Ritual.

<sup>c</sup> *Bauldry*, *ubi sup.*

<sup>d</sup> *Bauldry*, *Piscara*.

<sup>e</sup> *Sacra. Cerem. Eccl. Rom. Lib. ii.*

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(but none of those who assist his Holiness) place themselves to the Right and Left of the Altar, both of them being turned towards the People. These two Deacons, dress'd in white Ornaments, represent the two Angels who watched our Lord's Sepulchre in white Raiment; and they stand in this Posture at the Altar till the \* *Agnus Dei*. After that the Deacon and the Sub-Deacon have received the Communion from the Pope's Hands, the Deacon of the Gospel goes up to his Holiness, who has his Head bare in honour of the Holy Sacrament that lies upon the Altar, and repeats, according to the usual Form, the *Confiteor* in these Words: <sup>b</sup> " I confess to God Almighty, the blessed Virgin Mary, the blessed Michael the Archangel, to St. John Baptist, to St. Peter and St. Paul, the Holy Apostles, to all the Saints in Heaven, and to you my ghostly Father, that I have offended in Thought, Word, and Deed; *through my Fault, my own Fault, my very great Fault*: I therefore beseech the blessed Mary, &c. and you, my ghostly Father, to pray for me." After Confession the Deacon returns to the Altar; his Holiness pronounces Absolution, and makes the Sign of the Cross over the People, but without saying any Thing. Next follows the Communion; and when his Holiness administers it to the Congregation, two Auditors hold a <sup>c</sup> kind of Silk Napkin on his Holiness's Knees, and a Cardinal Bishop Assistant stands at his Right with a Paten in his Hand. In the *Roman Ceremonial* we have a complete Description of the Paschal Ceremonies observ'd in the Pope's Chapel.

HERE follows the Order observed by the *Ceremonial*, when an Emperor or a King is to receive the Sacrament from the Pope's Hands: First, his Holiness takes the Communion himself, and afterwards administers it to his Deacon and Sub-Deacon; the former, after having repeated the Confession, takes the Host from the Altar, with which the Monarch is to communicate, lays it on the Paten, and gives it, after the usual Ceremonies are perform'd, to the Sub-Deacon, who carries it to his Holiness: Then the first Cardinal Bishop leads the Monarch to the Feet of the Pope, who kisses him; after Communion the Deacon conducts the Monarch back to his Seat.

ON Easter-Sunday the Faithful ought to have all their Food blessed: We have already made some Mention of this Custom. <sup>d</sup> The Anniversaries for the Deceased must be postponed henceforward, till after the Octave of the Easter.

48. Monday; Station at St. Peter's, where the Relics are shewn after Vespers: Papal Service in the Apostolical Chapel, where a Cardinal Priest sings Mass.

49. Tuesday; the Station at St. Paul's, where the Relics are shewn on the Papal Altar: the Pope assists solemnly at the Office in the Apostolical Chapel, where a Cardinal Priest sings Mass.

50. Wednesday; Station at St. Laurence's without the Walls.

51. Thursday; Station at the holy Apostles.

52. Friday, Station at the Rotunda and the Minerva.

53. Saturday; Station at St. John's of Lateran: the Pope assists solemnly in the Apostolical Palace, where a Cardinal Priest sings Mass.

54. Low-Sunday, or of the Octave of Easter; Station at St. Pancras's, and at St. Mary's in Trastevere, where the Relics are exposed; at St. Laurence's in Lucina, St. Vincent's, and St. Anastasius's at the Fountain of Trevi, Festival for the Anniversary of the Institution of the Congregation of Clerks, regular Minors.

<sup>a</sup> See for the Word *Agnus*. Vol. I. Part II. in the Description of the Mass. We are told that Pope Sergius I. instituted this Prayer at the End of the seventh Century: *Vide Bona l. ii. c. 16. Sect. 5. Rev. Liturg.*

<sup>b</sup> *Confiteor Deo omnipotenti, beata Maria semper Virgini, beato Michaeli Archangelo, beato Johanni Baptista, sanctis Apostolis Petro & Paulo, ac omnibus sanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo & opere, mea culpa, mea culpa, mea maxima culpa: Ideo precor beatam Mariam, &c. & te Pater orare pro me, &c.*

<sup>c</sup> *Mappulam bombycinam duo Auditores hinc & inde apud Papam genuflexi tenent, &c.*

<sup>d</sup> *Piscara Praxis Cerem.*



THE Saturday and Sunday after Easter are called *Sabbatum & Dominica in Albis*, because the new-baptized Catechumens assist at the Devotions on those Days, clothed in white Garments.

## A P R I L.

1. **S**T. *Venantius*, Bishop and Martyr; at his Church in the *Lateran*, where his Body is deposited.
2. St. *Mary of Egypt*; at the *Armenian* Church dedicated to her, where Service is performed in that Tongue.
3. St. *Francis* of *Paul*, Founder of the *Minims*; in the Churches of his Order.
4. St. *Agapita* and *Chionia*, Virgins and Martyrs; at St. *Anastasia's*, where their Bodies are deposited.
5. St. *Vincent Ferrerius* Dominican; Festival at the *Minerva*, and other Churches of St. *Dominic*.
6. St. *Sixtus*, Bishop and Martyr; at St. *Peter's*.
7. St. *Albirus* Benedictin; in the Churches of the Order.
8. Translation of St. *Monica*; at St. *Austin's*.
9. Dedication of the Church of St. *Peter* and St. *Marcellinus*.
10. St. *Leo the Great*; Festival at St. *Peter's*, where his Body lies; at St. *John's* of *Lateran*, and St. *Maria Maggiore's*, where his Relics are deposited.
11. Dedication of the Church *De Ara Cæli*.
12. St. *Julius* Pope; Feast at St. *Maria's* in *Trastevere*, where his Body is deposited.
13. St. *Justin*, Priest and Martyr; Feast at St. *Praxades's*, where his Relics are preserved.
14. St. <sup>a</sup> *Tiburtius*, *Valerius*, and *Maximus*, Martyrs; at St. *Cecilia's*, where their Bodies are deposited: And at St. *Peter's*, Festival for St. *Abundus*, formerly Dean or Prebend of this Cathedral.
15. St. *Basilisia*, the Martyr; at St. *Paul's*, where her Body lies.
16. St. *Valentine* and *Martin*; at St. *Praxades's*, where her Relics are lodg'd; at St. *Marcellus's* for holy *Joachim* the *Servite*; at St. *John's* of *Lateran*, Translation of the Heads of St. *Peter* and St. *Paul*, which are shewn to the People.
17. St. *Anicetus*, Pope and Martyr; at St. *Sebastian's*, where his Relics are deposited; and at the Chapel of the Palace of the Dukes of *Altaemps*, wherein, by a Grant from Pope *Clement VII.* his Body is interred.
18. St. *Bartholomew*, Monk of *Vall-ombrosa*; at St. *Praxades's*; and at St. *John's Della Pigna* for St. *Eleutherius*.
19. St. *Leo IX.* Pope, of the Order of St. *Benedict*; in the Churches of that Order, and at St. *Peter's*, where his Body is interred.
20. The blessed *Agnes* of *Monte Pulciano*; at the *Minerva*, and the Churches of the Order.
21. St. *Anselm*, Bishop and Confessor, of the Order of St. *Benedict*; a Festival throughout the whole Order.

<sup>a</sup> An Angel brought two Crowns from Paradise, composed of Roses and Lillies, and gave one to *Valerian*, and the other to *Cecilia*, his new-married Wife; the Angel added, Because, *Valerian*, thou hast consented to the Council of Chastity, (he having been persuaded by *Cecilia* not to violate her Virginity) Christ has sent me to tell thee, that he will grant thee any Petition thou shalt ask of him. *Valerian* at these Words fell down and worshipped, and begged that his Brother *Tiburtius* might become a Christian. *Tiburtius* afterwards coming into the House, smelt the Fragrancy of the Roses and Lillies, but saw nothing: But as he was wondering whence it came, *Valerian* told him of their two Crowns, which his Eyes were not yet able to see; but he assured him, that in case he would turn Christian, he should see them both, and the Angel of God also. At these Words he consented to be baptiz'd, and thereupon obtain'd all he had desired of God, and the Sight of the Angels daily.

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22. St. *Soterus* and *Cajus*, Popes and Martyrs; at St. *Sebastian's*, and St. *Susanna's*.

23. <sup>a</sup> St. *George* the Martyr, at his Church, where the Magistrates of the People of *Rome* attend, in order to have their Standards blest'd. The Ceremony of Blessing the Standards was perform'd about the same Time by the antient *Romans*, in honour of *Mars*, when for seven Days together the *Roman* Eagles were consecrated.

24. St. *Melitus*, Bishop and Confessor of the Order of St. *Bennet*; Festival throughout the whole Order.

25. St. *Mark*; Festival in his Church; where the whole Clergy both Regular and Secular assemble together, and go in Procession in a Body to St. *Peter's* <sup>b</sup>, the Chapter of the said Church excepted, who go thither before.

ON St. *Mark's* Day the great Litanies are sung in a solemn Manner; they are called *Great Litanies* because they were instituted by St. *Gregory the Great*, and to distinguish them from the lesser ones, which were first established by St. *Mamertus*, Bishop of *Vienne*. The great Litanies owe their Institution to the great Floods, and the inguinary Pestilence, which laid *Rome* waste under the Pontificate of that Prelate. The Church causes them to be sung at this Time, in order to implore the Blessing of God, and the Preservation of such Fruits of the Earth as begin to spring up at that Time. 'Tis thought that Litanies are of greater Antiquity in the East. These Litanies were called <sup>c</sup> *Septiformes*, because Pope *Gregory* divided the Procession which sung them into seven Choirs. The first Choir was that of the Clergy; the second of the Abbots and Monks under them; the third of the Abbesses and their Nuns; the fourth of Children; the fifth of the Laity; the sixth of Widows; the seventh of married Women. The Particulars relating to these Litanies, and the Words in which they are expressed, may be seen in the <sup>d</sup> Rituals.

HERE follows in general the Order which is observed in the Processions of St. *Mark*, and of the Rogations, of which Mention will immediately be made. The Clergy and the Congregation being assembled in the Church in the Morning, the officiating Priest, clothed in Ornaments suitable to the Occasion, the purple Stole, and the Chasuble of the same Colour, goes up to the Altar with the Deacon and Sub-Deacon, clothed in purple Habits of their respective Orders, but without their Maniples. Being come to the Altar, the Minister who officiates, all the Clergy that compose the Choir, and the Congregation, fall prostrate on their Knees, and address themselves to Heaven in Prayer; which being done, the Sub-Deacon fetches the Cross, places himself at the Entrance of the Chancel Door, and continues there till the Procession sets out, which is also observed in all other Processions. In the mean Time one or two Choristers begin the Anthem *Exurge*, &c. which being ended, they fall down upon their Knees again, the Cross-Bearer excepted, who, as has been already observ'd, never kneels on these Occasions. Afterwards two Choristers, or the officiating Priest alone, go forward towards the high Altar, and begin the Litanies of the Saints upon their Knees, and are answered by the Choir. At the Singing of the *Sancta Maria, ora pro nobis*, all the Congregation rise up and walk in Procession, followed by the People, who make their Responses to the Litanies: And as the Processions on this Occasion take a larger Tour than ordinary, Stations must be made at certain <sup>e</sup> Crosses, Oratories, or Churches; after the singing of the Litanies Prayers are offer'd up.

<sup>a</sup> This celebrated Patron of our Country, was, according to some, an imaginary Saint, to others an *Arian* Heretic. We need not take Notice of the famous Story of his killing the Dragon, and delivering the King's Daughter; it being so trite, that there is hardly a Child but has heard of it.

<sup>b</sup> We find the Order and March of the Procession of the Clergy in *Aymon's Picture of the Court of Rome*, p. 446. Edit. 1707.

<sup>c</sup> *Septiformis*, Vide this Institution in the *History of Paul the Deacon*, Book iii.

<sup>d</sup> To give those who are unacquainted with Litanies, a general Idea of them, we need only observe, that God, and all the Saints, are invoc'd in them, for the Peace and Prosperity of the Church, for the Clergy, for the People, for Kings and Princes, for the Fruits of the Earth, for the Souls of the Faithful departed, &c.

<sup>e</sup> When the Station is at a Cross, the following Anthem is sung, *Crucem sanctam subiit*; but if the Station is at a Chapel or Church, the Prayer or Anthem of the Patron must be chaunted.



St. *Mamertus* Bishop of *Vienna*, upon his Dioceſe's being troubled with Earthquakes and other Calamities, inſtituted the <sup>a</sup> Rogations about the Middle of the fifth Century, and appointed them to be of three Days Continuance.

THE Church ordains Proceſſions for obtaining of Rain, fine Weather, during a Seaſon of Mortality, War, and Famine, &c. Prayers of Thanks are alſo offer'd up. There is nothing particular in all theſe Proceſſions, except that at the laſt mention'd the officiating Prieſt and his Miniſters are clothed in White. In the Proceſſions which are made to divert a Storm, the Pariſh-Prieſt cauſes all the Bells to be ſet a ringing, and ſprinkles holy Water up in the Air.

26. St. *Cletus* and St. *Marcellinus*, Popes and Martyrs; Feſtival at St. *Maria Maggiore's*, where the Head of the latter is depoſited; and at St. *Peter's*, where the Body of St. *Cletus* is interr'd; at our *Lady of the Mountains*, for her firſt Miracle wrought there; and at St. *Margaret's* on the other Side the *Tyber*, for the Conſecration thereof.

27. St. *Anaſtaſius*, Pope; at St. *Bibiana's*, where his Body lies; at St. *Martin's of the Mountain*, where his Relics are depoſited, and at St. *Cofmus's* <sup>b</sup>.

28. St. *Vitalis*, Martyr; Feſtival at his Church.

29. St. *Peter*, Martyr; Feaſt at the Church of *Minerva*, where the Cardinals of the Inquiſition aſſiſt at the Office; Feaſt at our *Lady's of the Peace*, and at St. *Marcellus's*, for the bleſſed *Peleninus* the Servite.

30. St. *Catherine of Sienna*; Feaſt at the Church of *Minerva*, and throughout the whole Order of St. *Dominic*, and in the Churches of that Saint; at St. *Sylveſter's* in *Campo Marzo*, for St. *Sophia* Virgin and Martyr.

## M A Y.

ON all Sundays in *May*, Indulgence at St. *Sebaſtian's*, at the *Annunciada* without the Walls, and at St. *Laurence's in Fonte*.

1. <sup>a</sup> St. *Philip* and St. *James*, Apoſtles; Feaſts in their Churches, where their Relics are depoſited; as alſo at St. *Peter's* and St. *Maria Maggiore's*, where alſo are ſome of their Relics.

2. St.

<sup>a</sup> We have Reaſon to believe, that the Proceſſion of the great Litanies, and of the Rogations, ought to be conſider'd as the Remains of ſo many Pagan Ceremonies, which ſome pious Prelates have thought worthy of being conſecrated to God. The *Romans* uſed to celebrate on the 25th of *April* a Feſtival call'd *Robigalia*, to deprecate the Mildew from the Corn, which is often very fatal to it in that Seaſon. This Feſtival was inſtituted by *Numa* King of *Rome*, in honour of the God *Robigus*, or the Goddeſs *Robiga*, at which Time Prayers and Sacrifices were offer'd up to her: They uſed alſo to go in Proceſſion round the Fields, in order to draw down a Bleſſing upon the Fruits of the Earth, as is ſtill the Cuſtom in Roman Catholic Countries. The old *Romans* call'd theſe Proceſſions *Ambrivalia*.

<sup>b</sup> St. *Cofmus* and St. *Damian* were Brothers, and both Phyſicians. The following Miracles are ſaid to have happen'd at their Death: Being chain'd together, and thrown into the Sea, an Angel looſed their Bonds, and deliver'd them. After this they were thrown into a great Fire, but upon their Prayers the Fire had no Power to hurt them. They were then hang'd on a Croſs, and commanded to be ſtoned; but the Stones rebounded back on thoſe who threw them; and the ſame happen'd when Arrows were afterwards ſhot at them.

<sup>c</sup> The antient Heathens never uſed to marry during this Month, becauſe of the *Lemuria*, which conſiſted of Sacrifices and other Acts of Devotion, by which they pretended to keep Spirits or Apparitions from hurting them. They imagin'd that all the Women who were married at that Seaſon were good for naught.

*Menſe malas Maio nubere vulgus ait.* Ovid.

The Chriſtians ſeem to have borrowed this Norion from the Heathens; for the Vulgar among us think that 'tis not good to marry in that Month.

<sup>d</sup> On the firſt of *May* it is cuſtomary to ſtick Boughs of *May* before the Houſes of Perſons of Diſtinction, or thoſe for whom one has a particular Eſteem. This Cuſtom is ſtill obſerv'd in ſeveral Parts of *Europe*, particularly

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2. St. *Athanasius*, Bishop and Confessor; Feast at the Church of the *Greeks*, who have the Service there in their own Tongue; at that of *Minerva*, for St. *Antoninus*, Archbishop of *Florence*.

3. *Invention*, or finding of the holy Cross; Festival in the Churches dedicated to it; at St. *Cross's in Jerusalem* the Relics are exhibited; at St. *Alexis's*, Festival of the holy Martyrs *Alexander*, *Evantin*, and *Theodulin*.

THE first Sunday in *May*; Feast at St. *Catherine's à monte magna poli*; at the *Minerva* for St. *Catherine of Sienna*; and at St. *Anastasia's* for the blessed *Torribio*, Archbishop of *Lima*.

4. St. *Monica*, Widow; at St. *Augustin's*, where her Body is interr'd; at the Church of the *Piemonteze*; Festival of the holy Shroud of our blessed Saviour.

5. St. *Austin's* Conversion; Festival throughout the whole Order. St. *Angelus the Carmelite*; Festival throughout the whole Order. At the Church of *Minerva*, and that of St. *Maria Maggiore's*, Festival of the blessed *Pius V.* where his Body is interr'd, and where also the Cardinals assist solemnly at the Service.

6. St. *John* before the *Latin-Gate*; Festival in the same Place, where the Chapter of St. *John of Lateran* meet and celebrate the Office.

7. St. *Stanislaus*, Bishop and Martyr; Festival at the Church of the *Poles*; at the *Chiesa Nova*, for St. *Ilarius* the Martyr; and at St. *Laurence's* without the Walls, for the Translation of the Body of St. *Stephen* the first Martyr.

8. Apparition of St. *Michael* the Archangel in his Churches; at St. *Maria Maggiore's*, and at St. *John's of Lateran*.

THE Legend Writers inform us, that St. *Michael* the Archangel has reveal'd himself several Times; the most famous of his Apparitions is that the Festival whereof is solemniz'd on the eighth of *May*; it happened about the End of the fifth Century upon *Mount Gargan*, since call'd *Mount St. Angelo*, in the Kingdom of *Naples*.

9. St. *Gregory Nazianzen*, the Bishop; at St. *Peter's*, where his Body is deposited, and in the Monastery of the Nuns in *Campo Marzo*.

10. St. *Gordian* and St. *Epimachus*, Martyrs; at St. *Laurence's in Lucina*; at St. *Mary's in Trastevere*, for St. *Calepodus*.

11. St. *Majolus*, Abbot of *Cluni*; Festival throughout the whole Order of St. *Benedict*; at *Jesus's Church*, for St. *Bonus* the Martyr.

12. St. *Nereus* and St. *Achilleus*; Festival in their Church; St. *Pancratius* the Martyr; Festival in his Church.

13. Dedication of St. *Maria Rotunda*.

14. St. *Boniface* the Martyr; Festival at St. *Alexis's*, where his Body is deposited.

15. St. *Isidorus*; Festival at his Church; at St. *Martin's of the Mountains*, for St. *Quirina*, Virgin and Martyr.

16. St. *Ubaldu*, Bishop; at our *Lady's of the Peace*. St. *Pelerinus*, Festival in his Church.

17. Translation of St. *Bernardin's* Body; Festival in the Church of *Ara Caeli*.

in *Germany* and *Italy*. It owes its Original to the ancient Festivals of *Flora*, which were solemniz'd at the same Time, when the Youth among the *Romans* used to go into the Woods, where they cut down a numberless Multitude of Branches, with which they adorn'd or repair'd the Houses; which Custom is still observ'd by the Youth in *Italy*. At *Lagni*, a Town in the Island of *France*, the Image of the *Roman Floralia* is exactly preserved. "Early in the Morning on *Whitsunday*, the common People, instead of going to Church, flock into the Woods to cut down Branches of Trees, and in the Afternoon they perform a great Number of bodily Exercises in a very burlesque Mauner, as in the *Floralia* of the ancient *Romans*; as for Instance, some Peasants run in their Shirts for a Wager." *Vide Pasquier* in his *Recherches*, Lib. viii.



18. St. *Venantius*, Martyr; Feast in his Church and that of St. *Peter*, where some of his Relics are deposited. The blessed *Felix de Cantalice*, a *Capuchin* Friar; Festival at the *Capuchins*.

19. St. *Pudentiana*, Virgin; Festival in her Church. St. *Ives*, Advocate for the Poor; Feast in his Church; at the Church of *La Sapienza* the Cardinal assist solemnly at the Office, where the Clerks of the Chamber, and the consistorial Advocates assemble. St. *Peter Celestine*; Festival at St. *Eusebius's*, and our *Lady's of Loretto*.

20. St. *Bernardin of Sienna*, Cordelier Friar; Festival throughout the whole Order of St. *Francis*.

21. Festival at St. *Cross's in Jerusalem*, for the Translation of the Relics.

22. St. *Romanus*, Benedictin Abbot; Festival in the Churches of the Order. At St. *Austin's*, Festival for the blessed *Rete dela Cascia*, and in his own Church under the Capitol.

23. St. *Angelus* of the Order of *Val-Ombrosa*; Festival at St. *Praxedas's*, and in the *Chiesa Nova* for the Dedication.

24. Translation of St. *Dominic's* Body; Festival throughout the whole Order.

25. St. *Urban*, Pope and Martyr; Festival in his Churches, and St. *Cecilia's*, where his Body is interr'd; at St. *Peter's* for St. *Boniface*, where his Body is deposited. Translation of the Body of St. *Francis*; Festival throughout the whole Order. St. *Mary Magdalen of Papis*; Festival in all the Churches of the *Parmesans*, and at St. *John's* of the *Florentines*.

26. St. *Eleutherius*, Pope and Martyr; Festival at St. *Peter's*, where his Body is interr'd. St. *Philip Nereus*; Festival in *Chiesa Nova*, where his Body lies, and where the Cardinals assist solemnly at the Office.

27. St. *John*, Pope and Martyr; Festival at St. *Peter's*, where his Body is deposited.

28. St. *Germanus*, Bishop and Confessor, of the Order of St. *Benedict*; Festival in the Churches of that Order.

29. St. *Cononus*, Abbot of *Lerma*; throughout the whole Order of St. *Bennet*.

30. St. *Felix*, Pope; Festival at St. *Pancras*, where his Body is deposited; at St. *Peter's*, for *Gabinus* the Martyr, where his Body is interr'd; at St. *Bartholomew's* in the Island, for St. *Exuperantius*, Pope and Martyr: His Body is interr'd here.

31. St. *Petronilla*, Virgin; at St. *Peter's*, where her Body lies.

## The Stations of the Moveable Feasts after EASTER.

**M**ONDAY in *Rogation-Week*; Station at St. *Maria Maggiore's*; the Clergy assemble at St. *Adrian's*, and go thither in Procession.

**TUESDAY**; Station at St. *John's of Lateran* and St. *Maria Novella's*, from whence the Clergy go in Procession.

**WEDNESDAY**; Station at St. *Peter's*, the Clergy assemble at St. *Laurence's in Damaso*, and go thither in Procession. On this Day at Vespers the Pope assists solemnly at the Office in the Apostolical Palace.

**THURSDAY**, Festival of the Ascension; Station at St. *Peter's*; the Pope assists solemnly at the Service; a Cardinal-Bishop sings Mass, and a secular Priest preaches the Sermon, after which the Pope blesses the People.

The

*The Ceremonies on the Festival of the ASCENSION.*

ON *Ascension-Day*, after the Gospel, the Paschal Candle is <sup>a</sup> put out, to denote that on that Day our Saviour left the Earth, and returned up into Heaven. <sup>b</sup> The Altar is adorn'd with Flowers, Images, and Relics; upon which Occasion the officiating Priest and his Ministers are dress'd in their white Ornaments.

THE Blessing which his Holiness pronounces that Day, is one of the three solemn Ones. Antiently it was customary for his Holiness, before he pronounced them, to excommunicate Heretics and Infidels in a solemn Manner; but that is now confin'd to *Holy Thursday* only, as was before observ'd. The Blessing concludes with the plenary Indulgences.

ON the Sunday within the Octave of the *Ascension*, Festival of the blessed *Francis Patricci*, of the Order of the *Servites* at *St. Marcellus's*.

WHITSON-EVE, Station at *St. John's of Lateran*; the Pope assists solemnly at Vespers in the Apostolical Chapel.

*Ceremonies observed at WHITSONTIDE.*

ON *Whitson-Eve* the Altar is cover'd with Purple, till such Time as Mass begins, and then the Altar is cover'd with Red, and the officiating Priest is clothed in Vestments of the same Colour. The blessing of the baptismal Fonts is perform'd after the same Manner as on *Easter-Eve*, and on *Whitsunday* the Minister who officiates is dress'd in scarlet Ornaments; this being an Emblem of the Holy Ghost, who descended on the Apostles on *Whitsunday*, in the Shape of fiery Tongues.

ON <sup>a</sup> *Whitsunday* a Procession is made at *Caen*, in which the several Bodies or Companies of Tradesmen bear a Part; a Taper is carried in it, the Expence of which is paid by the Apprentices of the several Companies; and on this Taper are fix'd all the little Pieces of Money which have been given by way of Earnest, for the binding of Bargains, during the Course of the whole Year. We are told, that in order to put a Stop to the Abuses which were committed in the levying or Distribution of these Earnest-Pieces, it was antiently enjoin'd, that every Company of Tradesmen should elect a Provost, who should receive the several Earnest-Pennies that might be given on all the Bargains made in their Trading; and that on *Whitsunday* they should be carried in Procession as above-mention'd.

WHITSUNDAY; Station at *St. Peter's*, at *St. Mary of the Angels*. The Pope assists solemnly at the Office in the Apostolic Palace; Mass is sung by a Cardinal-Bishop, and an Ecclesiastic of the *Roman* Seminary preaches the Sermon; Festival in the several Churches of the Holy Ghost, and at *St. Bartholomew's of the Bergamaschi*.

Monday; Station at *St. Peter's in Vinculis*.

Tuesday; at *St. Anastasia's*; Festival at the Chapel of *Mount Pietà*.

Wednesday in *Ember-Week*; Station at *St. Maria Maggiore's*.

<sup>a</sup> *Piscara, Bauldry.*

<sup>b</sup> *Piscara Praxis Cerem.*

<sup>c</sup> *Lunaduro Relazione della corte di Roma.*

<sup>d</sup> *Origines de Caen, par Mr. Huet.*



Thursday, at St. *Laurence's* without the Walls.

Friday, at the *Holy Apostles*.

Saturday, at St. *Peter's*; at Vespers the Pope assists solemnly at the Office in the Apostolical Palace.

<sup>a</sup> Trinity-Sunday; in the Churches dedicated to the Trinity; the Pope assists solemnly at the Office in the Apostolical Chapel, a Cardinal-Priest sings Mass, and a secular Priest preaches the Sermon. Wednesday Papal Service at Vespers.

*Corpus Christi* Day; Station at St. *Peter's*; the Pope assists solemnly at the Office at the Apostolic Palace.

THIS Feast was instituted by Pope *Urban IV.* in 1263. upon occasion of a Vision which was said to be reveal'd to a Nun of the City of *Liege*. *Thomas Aquinas*, by order of the above-mention'd Pope, drew up the Office of the blessed Sacrament, in the Manner it is now us'd in the Church. About an <sup>b</sup> hundred Years after, the Inhabitants of *Pavia* began to carry the Host in Procession under a Canopy on *Corpus Christi* Day.

AFTER Mass the Procession of the Host carried by the Pope is made round the Portico's of St. *Peter's*, where are assembled the Clergy both secular and regular, the Assistant-Bishops, and Cardinals in their Copes, with their Mitres on their Heads; and, in general, all the Prelates, Ambassadors, and Noblemen of the Court of *Rome*.

## Procession of the BLESSED SACRAMENT.

THE Procession of the Host, when his Holiness himself assists at it, claims a particular Description; and as that which *Aymon* has given us is very circumstantial, we shall insert it entire.

“ THE Cardinals go into the Palace of the *Vatican*, where they clothe themselves  
“ in their red Copes; whence they go and receive the Pope at the Vestry-Chamber,  
“ and accompany him to the Chapel of Pope *Sixtus*, where a private Mass is usually  
“ said, to consecrate the Host that is to be carried in Procession.

“ AFTER Mass the Procession begins to wheel off; each Body of Religious sings the  
“ Litanies; but the Chapters have each their several Choirs of Music, and that of St.  
“ *Peter's of the Vatican* marches the last but one, between that of St. *Maria Mag-*  
“ *giore's*, and St. *John's of Lateran*.

“ AFTER that the several secular Fraternities, the different Orders of Monks, and  
“ the Canons of the Collegiate Churches, are pass'd by, all the Officers of the Chancery  
“ succeed according to the Order of their Governor, upon Pain of forfeiting two Months  
“ Salary, unless lawful Cause be shewn for their Absence. The Number of these Of-  
“ ficers, who walk with each a Torch in his Hand, amounts to a thousand at least,  
“ and sometimes to twelve hundred, as may be seen by the List which *Aymon* has  
“ given of them in Chap. xviii. Part III. of his Work.

<sup>a</sup> We are assur'd that *Alcuinus*, who was Contemporary with *Charlemagne*, compos'd the Office for Trinity-Sunday.

<sup>b</sup> *Cassianus de Christi ritibus & alit.*

<sup>c</sup> Picture of the Court of *Rome*, p. 452. & seq. Edition of 1707.

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“ THE Pope’s Household and the Prelates walk next, *viz.* the *Queries* of the reigning Pontiff; the Procurators-General of the several religious Orders, the Chamberlains without the Walls, the Fiscal of the Apostolic Chamber, the Consistorial Advocates, the Secretaries of State and of the Closet, the private *Cubicularii* and Chamberlains, the Conservator of *Rome*, the various Bands of his Holiness’s Music, the Abbreviators of the great and little *Parquet*, the Acolytes and the Clerks of the Chamber, the Auditors of the *Rota*, the Apostolical Sub-Deacons, and the Cross-Bearer.

“ AFTERWARDS the twelve Penitentiaries of *St. Peter* come two and two, dress’d in their Chasubles, and preceded by two Clerks with their Staves wash’d with Silver, which is the Badge of their Office. Before the March begins they pay Obeisance to his Holiness, sitting on his Throne, by kissing his Foot.

“ THE Bishops, Archbishops, and consecrated Patriarchs, appear afterwards, cloth’d in their Copes, with white Mitres on their Heads; and these, before their setting out, pay Obeisance to the Pope by kissing his Knee.

“ THE Cardinals walk next two and two, according to their Ranks, having first paid Obeisance to the Pope, by kissing his Hand, and have each of them their Attendants walking before them. The Cup-Bearer of each respective Cardinal carries before his Master a thick Flambeau lighted, made of white Wax; and behind him, on one Side of Train-Bearer, is his Master of his Chamber, who carries a Hat of Peacock’s Feathers, cover’d with red Taffety, which he holds over the Head of the Cardinal his Master, like an Umbrella, to shade him from the Sun-Beams; which, however, is altogether unnecessary, since all the Streets through which the Procession passes, are cover’d either with Linen-Cloth, or Tapestry, through which it is impossible for the Sun to dart its Rays.

“ THE next that comes is the Captain of the *Swiss* Guards, followed by his Men bearing Halberds, and drawn up in two Lines, and in the Middle of them the Captain of the Pope’s Guards, the Princes of the Throne, his Holiness’s Nephews, and the Ambassadors of crown’d Heads, who, according to the Regulation for the Ceremonial, made by Pope *Julius II.* march in the following Order. First the Ambassador of the Emperor, and that of the King of the *Romans*, who is seldom there, since the Time that this Kingdom has been in some Measure united to the Empire of *Germany*, by the Election which is generally made of the eldest Son of the House of *Austria*, who by this means is made Vicegerent of the Empire, and consequently presumptive Successor to it. Immediately after comes the Ambassador of *France*, and afterwards those of *Spain*, of *Portugal*, of *England*, when that Kingdom is govern’d by a Prince of the *Romish* Communion; those of *Sicily*, *Hungary*, *Cyprus*, and *Bohemia* next, when those Nations have a Monarch of their own as formerly; lastly, the Ambassadors of *Poland* and *Denmark*.

“ AFTER these several Ambassadors, the Pope himself advances forward, carried in a Vehicle, in which he seems to be on his Knees, though he is really seated. He has on a rich Cope, and over it a Pall made of Cloth of Silver, which covers his Shoulders and Arms like a Scarf. Before him is set a wooden Stool gilt, with a Cushion of red crimson Velvet, embroider’d and enrich’d with gold Lace, on which is laid the Expositor, wherein the Host is contain’d, which he bears with his own Hands.

“ THE



“ THE Canopy over the Pope’s Head is carried by the Patriarchs, Archbishops, and  
 “ Bishops, at their first setting out from *St. Peter’s*; and afterwards, at their setting out  
 “ from the Portico of the *Vatican*, by the prime Nobility of the neighbouring Na-  
 “ tions, such as the *Florentines* and the *Siennese*, who relieve one another till the Pro-  
 “ cession is almost ended, when the *Roman* Conservators, and the Prior of the Captains  
 “ of the several Districts, take it and carry it into Church.

“ THE *Swiss*, who go on each Side the Pope, are cas’d in Iron from Head to Foot,  
 “ with each Man a great two-handed Sword unsheath’d in his Hand. After this Guard  
 “ of Cuirassiers, the Prelates advance in their several Ranks, viz. the Apostolical Pro-  
 “ thonotaries, the Auditors, the Clerks of the Chamber, the Generals of the Orders,  
 “ the Referendaries, or Officers in Chancery, of the Signature of Grants, and of  
 “ Justice; and, lastly, the several Companies of Light-Horse, four in a Rank, the  
 “ Horses cover’d with very rich Trappings; and these close the March.

“ SOMETIMES his Holiness walks on Foot in this Procession, in order to set an Ex-  
 “ ample of greater Respect and Veneration for the holy Sacrament, which he carries  
 “ in his Hands. *Urban VIII.* and some other Popes, formerly carried it on Horse-  
 “ back.

“ WHEN the consecrated Host is not carried by his Holiness, the Dean of the sacred  
 “ College, or the eldest Cardinal, bears it instead of him, but is on Foot: And on  
 “ these Occasions the Princes and Ambassadors do not assist at it, by Reason of the Popes  
 “ Absence.

“ THE Procession generally lasts about four Hours, tho’ it has not above a Mile to  
 “ go; but then they walk with the utmost Gravity, and extremely slow. It passes under  
 “ the Portico’s which *Alexander VII.* built round the Square before *St. Peter’s*; marches  
 “ down the Street which goes to *St. Angelo’s-Bridge*, call’d *St. James Shake-horse’s-*  
 “ *Square*, and returns to *St. Peter’s* by the old Town, after having cross’d the other  
 “ Portico, and the Gallery which joins it to the Church, into which they enter in the  
 “ same Order that had been observ’d at the Going out of it.

“ HIS Holiness being arrived in the Church, lays down the Expositor, in which the  
 “ consecrated Host is put, on the high Altar, and whilst Incensings are performing, and  
 “ the Hymn *Pange lingua gloriosi corporis mysterium, &c.* with the Prayer *Deus qui*  
 “ *nobis sub sacramento mirabili passionis tue memoriam reliquisti, &c.* by which they  
 “ beseech of God, That he would please to make all the Congregation present taste ef-  
 “ ficaciously the Fruits of our Saviour’s Resurrection, of whose Passion this Sacrament  
 “ is a Commemoration; during this Interval, I say, the Cardinals take off their Mitres  
 “ and Ornaments, and put on their red Copes, in which they accompany the Pope  
 “ to the Vestry-Chamber, who is carried thither in his Pontifical Vestments, where he  
 “ lays them down, as also his triple Crown, and puts on his ordinary Habit, and then  
 “ withdraws into his Apartment.

“ THOSE who have not seen this Ceremony will no doubt be gladly inform’d, how,  
 “ in order to prevent any Disorder or Disturbance, the chief Cardinal-Deacon, cloth’d  
 “ in a Dalmatica of white Damask, and having a Mitre on his Head, sits at the Gate  
 “ of the Apostolical Palace, in a Chair of Crimson Velvet, trimmed with gold Fringe,  
 “ and set at the Head of the *Swiss* Guards; at the Right-Hand of this Cardinal stands  
 “ the Governor of *Rome*, with his Batoon in his Hand; and at his Left the Major-  
 “ Domo, or chief Steward of the Pope’s Household. Here they remain till such Time  
 “ as those who assist at the Procession have all march’d off, and determine upon the  
 “ Spot

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“ Spot all Disputes that may arise with regard to Precedency, or any other Cause,  
 “ They have a Right to command all the Pope’s Guards, not excepting the *Swiss*  
 “ themselves, who are all under Arms in the Midst of the Square, nor the Light Horse;  
 “ two of whom, by their Order, are posted with their Lances couch’d, at the Cor-  
 “ ner of every Street through which the Procession passes.

“ WHILE the Procession continues, the Castle of *St. Angelo* makes a triple Discharge  
 “ of all its Artillery. The first Salvo is made when his Holiness goes out of the Cha-  
 “ pel *Paulina*, the Moment when he takes in his Hand the Expositor, in which the  
 “ Host is contain’d, and that the great Culverine of *St. Peter’s* is fired off to give the  
 “ Signal. The second Salvo is made when the Pope goes out from the Portico of the  
 “ great Square, before the Apostolical Palace; and the third when he enters into that  
 “ of *St. James*.”

HERE follow other Particulars, which are generally observ’d at the Procession of the Blessed Sacrament. During its March the Bells of the Cathedral, and of the other Churches before which it passes, are rung. The Streets<sup>a</sup> must be swept, and strew’d with Flowers and Greens, and the Outsides of the Houses and Churches hung with Tapestry, or adorn’d after some other Manner. The officiating Priest consecrates two large Hosts, one whereof is to be us’d in the Procession. Mass being ended, the Tapers are distributed, and a Sub-Deacon, clothed in Vestments suitable to the Festival, comes out of the Sacristy, preceded by two Incense-Bearers in Surplices, with the Thurible in one Hand, and the Navicula in the other. The two Incense-Bearers join the Sub-Deacon, and stand by him without the Chancel of the Altar, till the March begins. About six Clerks in Surplices, with lighted Torches in their Hands, range themselves on each Side the Foot of the Altar; and those who are to carry the Canopy, set themselves at the Entrance of the Chancel.

THE last Gospel being read, the officiating Priest makes his Genuflexions, having the Deacon and Sub-Deacon on each Side of him, and afterwards goes to the Epistle-Side; then descends to the Bottom of the Steps, takes off his Maniple and Chafuble, and puts on a white Cope. The Deacon and Sub-Deacon also put off their Maniples, and then they all three go and make a Genuflexion on both Knees, bending their Bodies very low in the Middle of the last Step of the Altar, where they continue a little Time in Prayer; after which the Deacon rises up, and makes another Genuflexion; and this in order to uncover the Expositor, and place it on the Corporal, or Piece of fine Linen used at Mass. Here follows a third Genuflexion; and then he comes back, and stands near the officiating Priest, who rises up, and withdraws a little towards the Gospel-Side; and after having thrice put Incense into each Thurible, he falls down upon his Knees, with the Deacon, who is at his Right-Hand, and the Sub-Deacon at the Left. The former gives the Thurible to the officiating Priest, who incenses the Blessed Sacrament thrice, making a low Bow both before and after. This triple Incensing being over, the Sub-Deacon spreads the Veil over the Shoulders of the officiating Priest, while the Deacon goes up to the Altar, takes the Expositor from thence, which he gives to the officiating Priest, and afterwards covers his Hands with the Extremities of the Veil that lies over his Shoulders; after which, the officiating Priest, having the Pyx, or Expositor, in his Hands, turns about to the Right, and his Ministers after him, when they all three continue on one of the Steps of the Altar, till such Time as the whole Procession is wheel’d off, when they begin the *Pange Lingua*, and the Procession sets out.

<sup>a</sup> In some Parts of *Italy* triumphal Arches are rais’d, adorn’d with Emblems and Mottos, in honour of the Blessed Sacrament. The Custom of laying Carpets in the Streets through which the Procession is to pass, was also observed by the ancient *Romans* on these Occasions; to which we will add, that they had repository Altars, as is now the Custom, erected in the Streets, for their Processions to make a Halt at.



<sup>a</sup> A CLERK drefs'd in Purple carries the Banner of the Blessed Sacrament, after whom the Singing-Boys advance ; then those who carry the Torches, and the Members of the Confraternity, two and two : Then the Cross-Bearer, between two Taper-Bearers. The Clergy advance afterwards, the Clerks in <sup>b</sup> Surplices, the Deacons and Sub-Deacons in Dalmatics, and the Priests in Copes. Those on the Right carry their Tapers in their Right Hand, and those on the Left in their Left ; they are followed by Clerks, carrying Torches : Two Incense-Bearers walk immediately before the Host, and perfume it all the way, observing to walk side-ways, in order not to turn their Backs to it. The officiating Priest carries it under a Canopy, supported by the chief Men of the Place : The two first Staves that support it are carried by two Men of the greatest Distinction ; and the rest of the Persons of Note are ranged at the Right Hand of the officiating Priest, who is placed between the Deacon and Sub-Deacon, who holds up his Chafuble.

ALL these devout Persons sing Hymns, except the officiating Priest, and his Ministers, who repeat what is sung with a low Voice. The Laity follow the Canopy, the Men bare-headed, and holding lighted Tapers in their Hands ; and the Women close the Procession.

THE Procession frequently makes a Station at some Church by which it passes, or at certain Altars, which are set up for that Purpose ; the Faithful then kneel down, while the Ministers prepare the Altar : Which being done, the Deacon places the Host upon it, and the officiating Priest falls on his Knees and adores it ; after which he incenses it thrice, making a low Bow at the same Time, while the Hymn *O salutaris hostia* is singing : Which being done he repeats some Prayers, receives the Host from the Deacon, and prepares himself to set out whereupon the Choristers begin an Hymn, which is as it were the Signal for marching.

BEING returned to the Church, the Supporters of the Canopy stop at the Entrance of the Chancel of the Altar, when the Deacon receives the blessed Sacrament upon his Knees, and places it again on the Altar, where the officiating Priest incenses it thrice, as before. After this they begin to chaunt and pray for some Time, which being done, the Deacon rises, bends his Knee, and places the Host on an Eminence set round with lighted Tapers.

THUS have we described the Order of this Ceremony, to which we might have added certain other Customs ; but as they are generally observed in all Processions, and are used at the Canonization of Saints, &c. we thought it needless to mention them in this Place. When the Host is not exposed, the Deacon shuts it up in the Tabernacles after the Blessing.

DURING the Octave, the Host is exposed on the Altar ; it is also exhibited in any Public Calamity : But there is nothing particular in this Ceremony.

WHEN the officiating Priest gives the Benediction with the holy Sacrament, he is first incensed ; during which the Choir sings the two following Hymns, *Tantum ergo Sacramentum ; O salutaris hostia*, &c. <sup>c</sup> Then the Blessing is performed as follows : The officiating Priest, with his Right Hand, holds the *Nodus* of the Expositor, and the Foot with his Left Hand ; then turning about towards the People, he elevates it as high as his Forehead ; after which he brings it down below the Girdle ; then raises it in a perpen-

<sup>a</sup> In Spain, and several Parts of Italy, there as Buffoons and Merry-Andrews, who go at the Head of the Procession, where they dance in the most grotesque Manner, to heighten the Solemnity of the Festival. We have already observed, that the Processions of the old Romans were accompanied with such Buffooneries.

<sup>b</sup> All these Vestments must be white.

<sup>c</sup> *Met's* Ritual.

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dicular Line as high as his Stomach, where he finisheth the Sign of the Cross, from the Left Shoulder to the Right, This being done, he pauses a little in the Middle, then turns round, lays the Host again on the Altar, makes a Genuflexion, and returns to his Place, where he kneels upon the Altar-Step. Then the chief Assistant arises, goes up to the Altar, and puts the Sacrament again in the Tabernacle. We should take Notice of several other Particulars, were these Descriptions designed for the Use of the Clergy.

### *The Manner of carrying the Host before the POPE when he is upon a Journey.*

AS the Cross is carried before the Pope whenever he appears in Public at *Rome*, so the Host goes before him when he is upon a Journey. <sup>a</sup> Father *Rocca*, who has written on the Rise of this Custom, tells us that it was borrowed from the antient Practice of the Pope's hanging the Host about his Neck, when the Church laboured under Persecution: This, he tells us, was practised in the same Manner by the rest of the Clergy, but it was afterwards abolished; and the Sovereign Pontiffs have since appropriated to themselves alone the Privilege of having the Host carried before them whenever they travel.

<sup>b</sup> THE most antient Instance of the Host going before the Pope, is that of *Stephen III.* in his Journey to *France*, when he went to implore the Assistance of King *Pepin* against *Astulfus* King of the *Lombards*. However, some Authors affirm, that a Crucifix, and not the Host, was carried before his Holiness on that Occasion: Be this as it will, Father *Rocca* assures us, that the Custom of carrying the Host in Pomp is not of greater Antiquity than two hundred Years. The Examples of preceding Ages do indeed shew that this Custom took its Rise from a Principle of Devotion, in order to excite the Piety, &c. of the People; but then it does not prove that it was usual for it to be carried with so much Pomp and Solemnity as before the latter Popes.

WHEN Pope *Pius II.* went in 1458. to *Mantua*, to make an Alliance against the *Turks*, he had the Host carried before him on a White Horse, under a silken Canopy, and in a gilt Tabernacle, surrounded with a great Number of Lights. This is the most antient Example of the Host being carried in Pomp. In 1494, when *Alexander VI.* went to *Naples*, he had the Host carried before him on a Pad. Pope *Julius II.* and *Leo X.* observ'd the same at the Coronation of *Charles V.* And *Clement VII.* caused it to be carried on Horse-Back under a golden Canopy. The holy Sacrament was put in a Tabernacle of Crystal, and lighted by ten Flambeaux; which during the March, surrounded the Horse on which the Host was set. When the Pope went to *Marseilles* by Sea, in order to hold a Conference with *Francis I.* King of *France*, he caused the Sacrament to be carried in the Admiral-Galley.

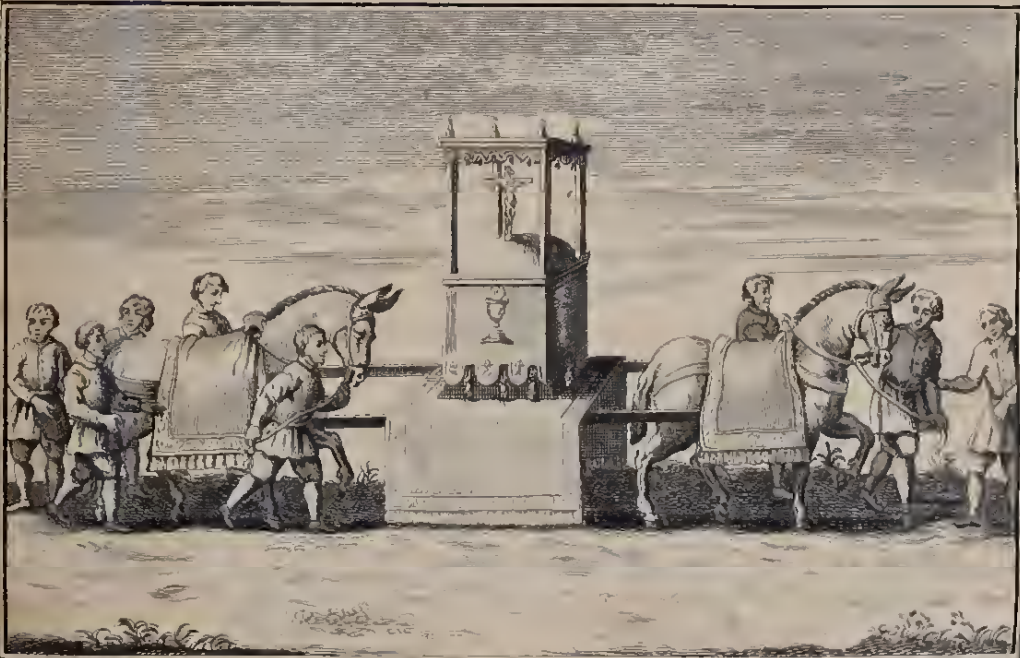
*PAUL III.* and *Gregory XIII.* followed the Custom which had been observed by their Predecessors, and the latter resolved to rival all the preceding Popes by the Magnificence of their Equipage; but nothing can enter in Comparison with the Pomp with which the Host was carried into *Ferrara*, 1598. when *Clement VIII.* went to take Possession of that City after the Death of *Alphonso* of *Este*. The Host was carried in Procession

<sup>a</sup> *Bonanni*, c. 93. della *Gerarchia*.

<sup>b</sup> *Idem* *ibid.*

<sup>c</sup> The *Christus Prævius*, mentioned by *Anastasius* the Librarian, is thus explained by some Authors.





*The MANNER of carrying  
the B. SACRAMENT  
When y<sup>e</sup> POPE is upon a Journey*

*MANIERE de porter le  
S. SACREMENT  
quand le PAPE est en Voyage.*





out of *Rome* in a magnificent Tabernacle, which it would be needless to describe in this Place. The Tabernacle was carried by eight Canons of the *Vatican* upon a kind of Litter, and under a magnificent Canopy embroidered with Gold, Silk, &c. The Brotherhood of the Blessed Sacrament, with each a Torch in his Hand, walk'd before the Host. The religious Orders, the Musicians of *St. Peter's* Chapel, and the Clergy with our Saviour's Cross carried before them, followed the Brotherhood. Afterwards the Host appeared under the Canopy, carried by eight of his Holiness's private Chamberlains, and was guarded by a Body of *Swiss*, and other Soldiers. After the Host his Holiness appear'd, with a Taper or Torch in his Hand; and next to him the sacred College, the Prelates, and the *Roman* Nobility, all of them holding Tapers in their Hands. In this Manner the Host was carried out of *Rome*.

IT was carried to *Ferrara* on a Pad-Nag, adorn'd with the most gaudy Trappings; but his Holiness, before he began the March, bent his Knee before the Host, and did not rise up till it was gone out of Sight. The Mules employed to carry the Baggage, and his Holiness's Lacqueys carrying his Arms, marched at the Head; these were reinforced by several Companies of Soldiers, with their Trumpets sounding as they march'd: After which eight led Horses came forward, and they were followed by the Domestics of the Cardinals and Prelates, all of them on Horse-Back; two Couriers belonging to the Apostolic See, the Band of Music of the Pope's Chapel, two Esquires, two Mace-Bearers, followed by the Master of the Ceremonies, and the two Clerks of the Pontifical Chapel: The latter carried each of them a Lanthorn, fixed at the End of a Lance, in order to light the Host, which followed immediately after. Two of his Holiness's Grooms held the Reins of the Horse on which he rid, and the Host was guarded by a Body of armed *Swiss*. Afterwards came the Sacristan, with his white Staff in his Hand, the Badge of his Office, and was followed by a great Number of *Roman* Prelates. After this another Band of Musicians, and a Company of Lacqueys belonging to the Baggage appear'd, and five hundred Horsemen, in very magnificent Habits, divided likewise into Companies. We are not to forget his Holiness's Barber, Taylor, and Shoemaker, who all advanced forward, according to their Rank. Four Chamberlains carried four Pontifical Caps, made of Purple, at the End of four Pikes. All the Nobility of *Rome* and of *Ferrara* assisted also in it, dress'd in a very sumptuous Manner: And after these came the Acolytes, the Chiefs of the Apostolical Chamber, the Auditors of the Rota, the Sub-Deacons, the Orators, the Bishop of *Ferrara* with his Clergy, his Holiness's Key-Bearers, his chief Master of the Ceremonies, his Cross-Bearer, twenty Clerks of the Cathedral of *Ferrara*, each having a lighted Torch in his Hand. The Host, when the Procession went out of *Rome*, and during the whole Journey, was carried along with the Baggage; but at the Entrance into *Ferrara* it was placed in the Center of the Procession. The Pope's chief Treasurer had Bags fix'd on each Side of his Saddle, out of which he threw Money to the People. *St. Peter*, who from a poor Fisherman was become a temporal Prince, had found by long Experience, that the good Things of this World have a greater Influence over the Minds of Men than Apostolic Blessings. These latter were wonderfully efficacious, when the Lame, at the bare Command of our Saviour, used to rise up and walk; but Things are greatly changed since that Time. After the Treasurer came thirty Youths of the greatest Quality in *Ferrara*, walking on Foot, bare-headed, dressed in Cloth of Silver, with little black Clokes embroidered with Silk, and Caps in their Hands enrich'd with golden Roses, Pearls, and precious Stones. After this shining Troop Pope *Clement VIII.* himself advanced forward, not as one who stil'd himself the <sup>a</sup> *Servant of Servants*, but in Quality of the Lieutenant of the Almighty,

<sup>a</sup> As the Popes were desirous of having it thought that they did not affect any great Titles, but still professed that Humility on which their Greatness had been chiefly founded, the more they found their Grandeur increase, the more they sought out for unambitious Titles, and called themselves *the Servants of Servants*: An humble Title, which has the same Effect on our Minds as those which the *Persians* used to give their Monarchs, viz. King of Kings. The first Pope who made use of it was *Damasus*, and it was afterwards fully established by *Gregory I.* Vid. *Pasquier*, in his *Enquiries concerning France*

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clothed in a Robe of very rich Silk, having on his Head a Crown enriched with Jewels of immense Value: He was carried on the Shoulders of eight tall Lacqueys, clothed in long scarlet Robes, under a Canopy of the finest crimson Velvet embroidered with Gold, surrounded with a double Range of Guards very richly dress'd, and followed by his *Swiss* and an Auditor of the *Rota*, who carried his Triple Crown after him, having on each Side of him the Great Chamberlain and the Chief Butler. We take no Notice of the great Number of Coaches and Horsemen which follow'd the Jesus Christ and his Vicar.

DURING the whole March, the Faithful sung Anthems and *Motets*, a kind of Musical Composition, repeating Prayers, making Signs of the Cross, giving and receiving Blessings; and, in a word, practising all the exterior Tokens of Devotion. They march'd very slowly: The Clergy, both secular and regular, in all the Places thro' which the Procession pass'd in the Night-Time, advanced to meet it, with a Body of the Militia at their Head; after the Clergy came the Magistrates, and other Persons of Distinction; and at the Entrance into the City, the Trumpets sounded, and the Air echo'd with Spiritual Songs, and People crouded from all Parts to come and adore the Host. People of the highest Rank strove who should first present his Holiness with the Canopy, studiously endeavouring to pay all these worldly Honours to him, who, during his Residence here below, had trampled on Pride, Vanity, and Ostentation. Such was the Splendor of this Procession, whereof there is a more particular Description in Father *Rocca*, or in *Bonanni*, to whom we are obliged for this Extract.

BONANNI is of Opinion that this Ceremony took its Rise from the Practice observed by the primitive Christians, of keeping the Host in their Houses, and taking it along with them in a Journey; looking upon it as a Preservative against Dangers; for it gave them spiritual Comfort in the Storms of Persecution; and whenever they found themselves in danger of dying, they received it as the Life of their Souls. The Popes have been desirous of preserving this Custom; but as the Times are changed, and that the spiritual Father of the Christians is now the Image of the triumphant Jesus, it is but reasonable, that this divine Saviour of Mankind should appear in Splendor, and march in great <sup>a</sup> Pomp. But it may be asked, That in case the Custom of carrying the Holy Sacrament on a Journey took its Rise from the Piety of the Sovereign Pontiffs, and the Desire they have of being always in a Readiness to receive the sacred Body of Christ Jesus in case of Death, why it is carried a whole Day's Journey before the Holy Father? An Answer is indeed made to this Objection; but so trifling a one, that 'tis not worth taking Notice of. 'Tis very probable, that this Ceremony is an Imitation of the solemn March of the Ark under the antient Law, on extraordinary Occasions. This *Judaical* Custom was so necessary to the Majesty of the Christian Religion, that 'tis very surprising the Popes, who from Time to Time have bent all their Endeavours to heighten the Solemnity of it, should, for so many Centuries, have neglected to borrow from the *Jews* the most august of all their Ceremonies.

IN this Plate are exhibited two different Manners of carrying the Holy Sacrament before the Pope; the one on Horse-Back, and the other in a kind of Litter between two Mules.

WE shall conclude this Article with the Manner of the Deacon's giving Notice to the People that the Pope is to carry the Holy Sacrament, which is done the Eve before. The Form of Words used on that Occasion is pretty remarkable; <sup>b</sup> *to Morrow*, says the Deacon, *the most Holy will carry the most Holy.*

<sup>a</sup> *Bonanni, c. 94. della Gerarchia.*

<sup>b</sup> *Craftina die Sanctissimus portabit Sanctissimum.*



## The Chief PROCESSIONS in ROME, during the Octave of Corpus-Christi.

**CORPUS-CHRISTI DAY**; after Vespers, at *our Lady's of the Victory*.

Friday-Morning; at the *Minerva*.

Saturday-Morning; at *St. Maria Maggiore's*, and *our Lady's of the People*.

Sunday-Morning; at the *Anima* for the German Nation, and for the French at *St. Lewis's*, where the Cardinals, Protectors of the several Nations, assist. There is afterwards another fine Procession at *St. Apolinarius's* in *Traстеvera*: In the Morning at *St. Mary's del Horto*, at which all the Fraternities that are established there assist; and in the Evening at *St. Mary's* in *Traстеvera*, and at *our Lady's of the Mountains*. The same Day after Vespers, at *St. John's of Lateran*, at *St. Mary's Della Scala*, and at the *Transtpontina*.

Monday; at the Fraternity of *Death*, and at the Trinity of the *Mountain*.

Tuesday-Evening; at the holy *Apostles*.

Wednesday; at *our Lady's del Pianto*, and at the *Rotunda*.

Thursday, the Octave-Day; in the Morning at *St. Laurence's in Damaso*; at *St. Andrew's Delle Frate*; at *our Lady's of Monte Serrato*; at *St. Blaise de la Pagnote*; at *St. Mark*, where the Magistrates of the Roman People assist. But the finest of all these Processions is that of Jesus, from the Richness of the Jesuits Copes, which are embroidered Stuffs, enriched with Pearls and precious Stones of prodigious Value. On the Evening of the same Day, at *St. Laurence's in Lucina*; at *St. James's of the Spaniards*, and at *St. Peter's*. The Octave concludes with a Procession made by the Chapter.

## J U N E.

1. **S**AINTE *Theobald*, of the Order of the *Camalduli*; in the Churches of the Order;
2. *St. Peter* and *St. Marcellinus*, Martyrs; in their Churches.
3. *St. Pelerinus*, of the Order of *Camalduli*; Feast in the Churches of the Order.
4. *St. Querinus*, Bishop and Martyr; at *St. Mary's in Traстеvera*, where his Body is deposited.
5. *St. Boniface* Benedictin, Bishop and Martyr; Festival in the Churches of the Order.
6. *St. Claudius*, Archbishop of *Besancon*; at the Church of the *Burgundians* in *Franche Comté*. *St. Artemus*, Martyr; at *St. Martin's of the Mountains*, where his Body is interred. *St. Norbet*, Bishop and Founder of the *Premontres*; in their College.
7. *St. Robert* Abbot of the *Cisterians*; in the Churches of the Order.
8. - - - -
9. *St. Primus* and *St. Felicianus*; at *St. Stephen's the Round*. Dedication of *St. Peter Montorio*.
10. Translation of the Body of *St. Philip Benizi*, Founder of the *Servites*; Feast at *St. Marcellus's*.
11. *St. Barnabas* the Apostle; at *St. Peter's*, for the Translation of the Body of *St. Gregory Nazianzenus*.
12. *St. Basil*, *St. Cirinus*, *St. Naborus*, and *St. Nazarius*, Martyrs; at the *Holy Apostles*, where their Relics are deposited. *St. Onogrius*; Feast in his Church. *St. Leo III.* Pope; Feast at *St. Peter's*.

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13. <sup>a</sup> St. *Anthony of Padua*; Festival at St. *Anthony's of the Portuguese*, in the Churches of the Order of St. *Francis*, and at St. *Peter's* in the Chapel of the Choir.

The second Sunday in *June*; Festival of our *Lady's Consolation*.

14. St. *Basil the Great*; Feast at his Churches, at St. *Peter's*, and in his Chapel.

15. St. *Vitus* and St. *Modestus*, Martyrs; in their Church.

16. St. *Quirico* and *Julitus*, Martyrs; at their Church; at St. *Pudentiana's*, and in the other Churches of the Order of the *Cisterrians*, for St. *Lutgarda*, Virgin.

17. - - - -

18. St. *Marcus* and St. *Marcellinus*, Martyrs: at St. *Cosmus* and *Damian* in *Campo Vaccino*, where their Bodies lie.

19. St. *Gervasius* and St. *Prothasius*, Martyrs; at St. *Vitalis's* and at St. *Charles au Cours*;

20. St. *Novatus*, Brother to the Saints *Pudentiana* and *Praxedes*; at their Churches; and at that of *Ara Cæli*, for the blessed *Francis Solano*.

21. St. *Demetria*, Virgin and Martyr, Sister of St. *Bibiana*; at her Church; and at that of the *Jesuits*, for the blessed *Lewis Gonzaga*.

22. St. *Paulinus*, Bishop and Confessor; at St. *Bartolomew's* in the Island, where his Body lies.

23. St. *John*, Priest and Martyr; at St. *Bibiana's*, and at St. *Sylvester's in Capite*, where his Body is deposited.

24. The *Nativity of St. John Baptist*; a Pontifical Service at St. *John's of Lateran*; the Cardinal-Archpriest sings Mass; Feast at St. *John's of the Florentines*, at St. *John's of the Genoese*, in the other Churches of St. *John* and St. *Sylvester* in the Field of *Mars*; where they pretend St. *John Baptist's* Head is deposited.

FORMERLY it was customary to sing three Masses at the *Nativity of St. John Baptist*, as at *Christmas*. And to this Day a Midnight Mass is said at the Church of St. *Maur*, two Leagues distant from *Paris*, in order to preserve this Custom in Part.

25. St. *Eloi*, Bishop and Confessor; Festival at his Churches.

26. St. *John* and St. *Paul*, Martyrs; in their Churches.

27. St. *Leo II.* and St. *Paul I.* Popes; Feast at St. *Peter's*; after Vespers there is a Papal Assembly: And after that the Ambassador of the King of *Spain* presents his Holiness with a Jennet in very rich Trappings, with a Saddle and Housings embroider'd with the Popes Arms. The Groom who leads the Horse, carries in a silken Purse richly embroider'd, a little Instrument or Note of seven thousand Crowns of Gold for the Tribute of the Kingdom of *Naples*, which, for some Ages pass'd, the Pope's lay Claim to as a Fief of the Holy See. This Ceremony was discontinued under the Pontificate of *Clement XII.* but revived again by *Innocent XIII.* his Successor. Here follows the Order of the Ceremony: " <sup>b</sup> On the Eve of the Festival of St. *Peter*, the *Spanish* Ambassador, or some Prince who is a Vassal of his Catholic Majesty, sets out annually from the Palace in Cavalcade, much after the same Manner as in an Embassy, when Obeisance is paid to his Holiness. The Jennet goes immediately before the Ambassador, between the Pope's Guards, accompanied with his Excellency's Lacqueys and Pages clothed in new Liveries." In the Evening there are Illuminations and Fireworks in the Castle

<sup>a</sup> Ribadeneira gives the following Relation in his Life of this Saint: A certain *Franciscan* Novice throwing off his Habit, ran away from the Monastery in which the Saint lived, and stole away with him a Psalm-Book, written with St. *Anthony's* own Hand, and explained with marginal Notes, which St. *Anthony* often used, when he privately expounded the Scriptures to the Friars. As soon as St. *Anthony* perceived his Book to be stolen, he fell down on his Knees, and earnestly intreated God to restore him his Book again. In the mean Time the Apostate Thief having his Book with him, as he prepared to swim over the River, he met the Devil, who, with a drawn Sword in his Hand, commanded him to go back again immediately, and restore to St. *Anthony* the Book he had stolen from him, threatening to kill him in case of Non-Compliance. The Devil gave this Order with so dreadful an Aspect, that the Thief being astonished, returned immediately to the Monastery, restored the Saint his Book, and continued in a religious Course ever after. Hence 'tis said that St. *Anthony* is implor'd to restore lost Goods.

<sup>b</sup> *Aymon's Tableau de la Cour de Rome.*



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of *St. Angelo* and in the *Spanish Square*, as also in the Evening of the following Day.

29. *St. Peter* and *St. Paul* Apostles; Papal Chapel at *St. Peter's*; his Holiness sings a Pontifical Mass, and delivers a Homily in *Latin* after the Gospel; Feast at *St. Paul's*, and at *St. John's of Lateran*, where their Heads are shewn: Festival in their other Churches; at *St. Charles's of the Cantinari*, and at the Oratory of the *Gonfaloniere*.

30. Commemoration of *St. Paul*; at *St. Paul's of the three Fountains*, at the *Vic-tory*, &c.

## J U L Y.

1. THE Octave of *St. John Baptist*; Feast at *St. John's of Lateran*.

2. The Visitation of *our Lady*; at *St. Maria Maggiore's*, and the other Churches of the blessed Virgin; at *St. Elizabeth's of the German Bakers*; at the *Nuns of the Visitation*, at the Church of *Longara*; and at *St. Peter's*, for *St. Processus* and *St. Martinianus*, Martyrs.

3. *St. Lanfranc*, Bishop and Confessor, of the Order of *St. Benedict*; Feast in the Churches of the Order.

4. *St. Elizabeth*, Queen of Portugal; at *St. Anthony's of the Portuguese*, in the Churches dedicated to *St. Francis*.

5. *St. Zoë*, Martyr; at *St. Peter's*.

6. Octave of *St. Peter* and *Paul*, &c. at *St. Cosinus's* and *Damian's*, for *St. Tranquili-nus*, Martyr.

7. Translation of *St. Thomas of Canterbury*; at *St. Mary's de Cacabari*.

8. *St. Aquila* and *Priscilla*, Martyrs; at *St. Priscus's*.

9. *St. Zeno* and his Companions, Martyrs; Feast at *St. Vincent's* and the *three Foun-tains*.

10. *St. Ruffina* and *St. Secunda*, Martyrs; Feasts in their Churches of the *Vatican*, and on the other Side the *Tyber*; at *St. Cosinus's* and *St. Damian's* Martyrs, for *St. Leon-tius*, Martyr; and at *St. Marcellus's*, for the seven Sons of *St. Felicitas*, all Martyrs.

11. *St. Pius*, Pope and Martyr; at *St. Peter's*, where his Body is interr'd.

12. *St. John Gualbert*, Founder of the Order of *Valombrosa*; at *St. Praxeda's*.

13. *St. Anacletus*, Pope and Martyr; Feast at *St. Peter's*, where his Body lies.

14. *St. Bonaventure*, Cardinal; Feast in all the Churches of the Order of *St. Francis*; the Pope assists solemnly at the Office, in the Church of the *Holy Apostles*.

15. *St. Henry* the Emperor; in the Church of *Jesus*, where his Relics are deposited.

16. Dedication of the Chapel of *St. Pastor*; at *St. Pudentiana's*, at the *Transpontina*, and *our Lady of the Mountains*. Another Feast of *our Lady's of the Carmes*; the Sunday following, Feast at *St. Martin's of the Mountains*, and at *St. Chrysogonus's* of the same Order.

17. *St. Alexis*; Feast in his Church, at *St. Paul's*, at *St. Mary's in Porticu*; and at *St. Peter's* for *St. Leo IV*.

18. *St. Symphorosa* and her seven Children, Martyrs; at *St. Angelo of the Fish-Market*, where their Bodies are deposited.

19. *St. Epaphrius*, Martyr, Disciple of *St. Paul*; at *St. Maria Maggiore's*, where his Body lies.

20. <sup>a</sup> *St. Margaret*, Virgin and Martyr; at her Church on the other Side the *Tyber*; and at the *Transpontina*, for *St. Elias*.

<sup>a</sup> There's a famous Legend of this Saint in the old *Roman* and *Salisbury Breviaries*, in which are the following remarkable Particulars: She begged of God that she might have a Conflict, Face to Face, with the Devil, who hitherto had been her secret and hidden Enemy. Whereupon the Devil appear'd under the Shape of a terrible Dragon, and swallowed her up; but immediately arming herself with the Sign of the Cross, the Dragon burst asunder, and the Virgin came unhurt out of his Belly.

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21. St. *Praxeda*; Feast in her Church, at St. *Pudentiana's*, at the *Quatuor Coronati*, and at St. *John's of Lateran*.

22. St. *Mary Magdalen*; Feast in her Church, at the *Converts in the Walks*, and at St. *Celfus's*, where some of her Relics are deposited.

St. *Mary Magdalen* has a particular Reverence paid to her in *Provence*, where is the famous Grotto, in which Solitude we are told she lived during thirty Years. That Part of it where she wept and bewailed the Disorders of her Youth is inclosed with Iron Rails; and Torches burn therein Night and Day to her Honour. Above this we see the holy Pillar, to which this holy Woman was raised seven Times a Day by the Angels.

23. St. *Apollinarius*, Bishop and Martyr; in his Church; at St. *Celfus's* for St. *Liborio* the Bishop; at St. *Mary Maggiore's*, for St. *Romula* and St. *Redempta*.

24. <sup>b</sup> St. *Christina*, Virgin and Martyr; at St. *Mary Maggiore's*, where her Relics are.

25. St. *James* the Apostle; Feast in his Churches.

26. St. *Anna*; in her Churches, and at St. *Paul's*; at St. *Frances's* the *Roman*, for St. *Sempronius*, Martyr.

27. St. *Pantaleon*, the Martyr; Feast in his Churches.

28. St. *Nazarius*, *Celfus*, and *Victor*, Martyrs; Feast at St. *Peter's* for St. *Victor*; and at St. *Martin's of the Mountains*, for St. *Innocent*, Pope.

29. St. *Martha*; Festival in her Churches; at St. *Maria Maggiore's*, for St. *Simplicius*, St. *Fauslinus*, and St. *Beatrix*, whose Bodies are there interr'd; at St. *Cosmus's* and St. *Damian's*, for St. *Felix II.* Pope and Martyr.

30. St. *Abdon* and St. *Sennen*, Martyrs; Feast at St. *Mark*, where their Bodies are interr'd.

31. St. *Ignatius*, Founder of the Jesuits; Feast in the Churches of the Company of *Jesus*.

## A U G U S T.

1. **S**T. <sup>c</sup> *Peter's in Vinculis*; Feast in his Church; and for the holy Brethren the *Macabees*, in the great Churches.

2. St. *Stephen*, Pope and Martyr; at St. *Martin's of the Mountains*, where his Body is interr'd; at St. *John's of the Florentines*, Feast of the Knights of the Order of St. *Stephen*. In all the Churches of St. *Francis*, Feast for the Pardon of the *Portiuncula* at *Affisa*; Feast at St. *Bridget's*.

3. Invention of the Body of St. *Stephen*, Protomartyr; Feast in his Churches, and at St. *Laurence's* without the Walls.

4. St. *Dominic*, Founder of his Order; Feast at the Church of the *Minerva*, and in the other Churches of the Order,

<sup>a</sup> The Holy Balm, so pleasantly described by Father *Peter* of St. *Lewis*, a Carmelite of *Provence*, in his Poem entitled *Mary Magdalen*.

<sup>b</sup> 'Tis related in the *Romish Breviary*, that this Saint was bound to a Wheel, and roasted at a Fire; and as they pour'd on Oil, the Flame broke forth, and slew a thousand of the Heathens. She was again thrown into Prison, where being visited by an Angel he heal'd and refresh'd her. Then she was cast into the Lake *Vulturnus*, with a great Stone fastened to her Body, but the Angel kept her from drowning. Upon her Prayers the Image of *Apollo*, which she was commanded to worship, was suddenly reduced to Ashes, by which Miracle three thousand were converted to the Faith. She was afterwards put into a fiery Furnace, and remained five Days unhurt in it.

<sup>c</sup> This Festival was instituted about the Middle of the fifth Century by Pope *Sextus III.* at the Desire of the Empress *Eudoxia*; it was customary before to celebrate on that Day the Anniversary of the Defeat of *Anthony* and *Cleopatra*.



5. *Our Lady of the Snows*; Feast at *St. Maria Maggiore's*; at *St. Dominic's*, and at *St. Sixtus's in Mount Magnanopoli*, the Nuns exhibit their finest Ornaments, which are all exceeding beautiful and surprisngly rich.

6 <sup>a</sup> Transfiguration of our Lord, in the Churches of *St. Saviour*, and that of *Minerva*.

7. *St. Albert Carm*, in the Churches of the Order.

8. *St. Cyriacus, Largus and Smaragdus*; Feast at *St. Maria's in Via Lata*; and at *St. Sylvester's in Campa Marzo*.

9. *St. Romanus, Martyr*; Feast at *St. Laurence's without the Walls*.

10. *St. Laurence*; Feast in his Churches.

11. *St. Sufanna, Virgin and Martyr*, in her Church, and at *St. John's Colabit*, for *St. Jaurin the Bishop*.

12. <sup>b</sup> *St. Clara*; Feast in her Church, and the others of her Order.

13. *St. Hypolitus, Martyr*; at *St. Laurence's without the Walls*.

14. *St. Eusebius, Martyr*, in his Church.

15. The Assumption of the Virgin; the Pope assists solemnly at the Office in *St. Maria Maggiore's*, where the Cardinal Archpriest sings Mass; Feast in all the Churches of the Virgin, and particularly at *our Lady's of the Miracles*.

16. <sup>c</sup> *St. Roch*; Festival in his Church, and in that of the *Minerva*, for *St. Hyacinth*; Dedication of *St. Lucia in Selce*.

17. Octave of *St. Laurence*; Feast in his Churches, and at *St. James's della Longara*, for the blessed *Clara of Monte Falco*.

18. <sup>d</sup> *St. Helena the Empress*; Festival in her Church of the *Credencearii*, and at *St. Cross's in Jerusalem*.

19. *St. Lewis, Archbishop of Toulouse*, of the Order of *St. Francis*, in the Churches of the Order; at *St. Peter's*, for *St. Magnus Bishop and Martyr*, and at *St. Michael's of the Ladder*, where his Body lies.

20. *St. Bernard Abbot of Clairvaux*, in his Churches, and in all those of the Order of the *Cisterians*.

21. *St. Cyriacus, Martyr*; Feast at *St. Mary's in Campitelli*, where his Body is interr'd; at *St. Laurence's without the Walls*; at *St. Agathe's in Suburra*; at *St. Frances's in Campo Vaccino*, for the blessed *Bernardo Ptolomei*, Founder of the Mount of Olives.

22. Octave of the Assumption; Feast at *St. Maria Maggiore's*; at *St. Paul's* for *St. Timotby*; and at *St. Marcellus's*, for *St. Hypolitus, Bishop and Martyr*.

23. *St. Philip Benifius, Founder of the Order of the Servites*; Feast at *St. Marcellus's*, and the other Churches of that Order; at *St. Sylvester's in Campa Marzo*, for *St. Chrysanthus and Darius, Martyrs*; at *St. Maria Maggiore's*, for the Translation of *St. Simplicius, St. Faustus, and St. Beatrix, Martyrs*.

<sup>a</sup> The Feast of the Transfiguration was instituted by Pope Callixtus III. Ann. 1456, in Commemoration of a great Victory which the Christians gain'd over the Turks.

<sup>b</sup> One Day in the Monastery of *St. Clare*, when Meal-Time was come, she was told that there was but one Loaf of Bread, and that not a large one, to serve the whole Community. Notwithstanding this, she commanded one half to be given to the Friars, and reserved the other half for her Nuns, to be divided into fifty Parts, according to their Number. This Command, tho' a strange one, was yet humbly complied with by her Servants; yet these small Portions, by the Divine Power, did so swell in the Hands of every one that brake them, that the whole Convent was filled.

<sup>c</sup> 'Tis said that this Saint was born with the Sign of the Cross on his Left Side; and that, as a Token of his future Sanctity, when he was a Child, he would never suck but once a Day; that he cured Men of the Plague, by only making the Sign of the Cross upon them; that a little Dog brought him Bread, and an Angel healed him of the Plague; that he died in *Lombardy*, and that an Angel deliver'd him a Table, written in gold Letters by God's own Hand, with the Name of *St. Roch* in it, and that whoever commemorated him should be cured of the Plague.

<sup>d</sup> 'Tis related in the *Breviary* of Pope Pius V. that *Helena* being sent by her Son *Constantine* to the *Holy Land*, to find out the Wood of the Holy Cross, that she there found instead of it a Marble Statue of *Venus*; that the Ground being dug, three Crosses were found, and also the Title that was once fasten'd to our Saviour's Cross, but now was fixed to none of them, but lay by itself a part from the Crosses; so that they knew not which it belong'd to. However, that Doubt was soon taken away by a Miracle, for a Woman, who by a Fit of Sickness was brought almost to the Grave, having two of them applied to her by *Macarius, Bishop of Jerusalem*, she received no Benefit at all; but the third being applied, she was instantly heal'd.

## 54 DISSERTATION on the Christian Religion,

24. Eve of *St. Bartholomew*, Vigil in his Churches.
25. *St. Bartholomew* the Apostle; Feast in his Churches; at *St. Lewis's of the French*, for *St. Lewis*, where the Cardinals assist solemnly at the Office; at *St. Laurence's in Lucina*, for *St. Eusebius*, *St. Vincent*, *St. Pontian*, and *St. Pelerinus*, Martyrs; and at *St. John's della Pigna*, for *St. Genesis* the Martyr.
26. *St. Zephirinus*, Pope and Martyr, at *St. Sixtus's*, where his Relics are deposited; at *St. Bartholomew's delli Bergamaschi*, for *St. Alexander* the Martyr.
27. Festival at *St. Bartholomew's*, and at *St. John Colabit's*.
28. *St. Austin*, Feast in the Churches of his Order. The same Day they go into the Church of the *Oblates of the seven Sorrows*.
29. The Decollation of *St. John the Baptist*; Feast at his and the other Churches; Feast of *St. Sabina* the Martyr, in her Church; and at *St. Praxeda's*, for *St. Candida*, Virgin and Martyr.
30. *St. Felix*, and other Martyrs; Festival at *St. Laurence's in Lucina*, where their Relics are deposited; at the Church of *Minerva*, for *St. Rosa of Peru*; and at *St. Austin's*, for the Dedication.
31. *St. Raimundus Nonnatus*, Cardinal of the Order of *Mercy*; Feast at *St. Adrian's*, and *St. John's in Campo Marzo*.

## S E P T E M B E R.

1. **S** *St. Giles*, Abbot; Feast in his Churches; and at *St. Laurence's in Damaso*, for the Dedication.
2. *St. Bonosus*, *Benedictin* Abbot; Feast in the Churches of the Order, and at *St. Prudentiana's*, where his Relics are deposited.
3. *St. Seraphia*, Virgin; Feast at *St. Sabina's*, where her Body lies.
4. *St. Thesaura*, Cardinal, of the Order of *Val-ombrosa*; at *St. Praxeda's*.
5. *St. Bertin*, *Benedictin* Abbot; Feast in the Churches of the Order.
6. *St. Eleutherius*, Abbot; Feast at *St. Gregory's on Mount Caelius*.
7. *St. Adrian*, Martyr; in his Church in *Campo Vaccino*.
8. The Nativity of our Lady; Papal Service at *our Lady's of the People*, where a Cardinal Priest sings Mass; Feast in the Churches of the *Virgin*, and at the *New Church*.
9. *St. Gregory*, Martyr; Feast at *St. Peter's*.
10. *St. Nicholas Tolentine*, in his Church, and at that of the Order of *St. Austin*.
11. *St. Protus* and *Hyacinthus*, Martyrs; at the *Holy Apostles*; and at *St. John's of the Florentines*, where their Relics are deposited.
12. Feast of the Name of *Mary*; at *St. Bernard's at Trajan's Pillar*. On Sunday within the Octave of the Nativity of the Virgin; Feast at *St. Marcellus's*, and at *our Lady's of the Oak*, of the Butchers Company; *St. Maria Maggiore's*; Feast at *our Lady's of Loretto of Trajan-Square*.
13. *St. Martin*, Abbot; Feast at *St. Gregory's on Mount Caelius*.
14. <sup>a</sup> Exaltation of the Holy Cross; Feast in its Churches; at the *Crucifix of St. Marcellus*, and at *St. Charles's of the Catinari*.
15. Octave of the Nativity of our Lady; Feast in her Churches.
16. *St. Cornelius*, Pope and Martyr, and *St. Cyprian*, Bishop and Martyr; at *St. Mary's in Trastevere*, where the Body of the above-mention'd *St. Cornelius* is deposited; at

<sup>a</sup> This Feast was instituted in Memory of a signal Victory gain'd over the *Persians* by *Heraclius*, Emperor, who recover'd the Holy Cross from the Enemy, and brought it on his Shoulders to Mount *Calvary*, whence they had taken it in a former Victory. See Lessons for this Day in the *Roman Breviary*.



*Jesus's Church*, for *St. Abundus* and *St. Abundantius*, Martyrs; *St. Euphemia*, Virgin and Martyr; Feast in her Church at *Trajan's Pillar*.

17. Feast of the *Stigmata* of *St. Francis*, in all the Churches of his Order; and at the Fraternity of the *Stygmates* established in the Church of the *forty Martyrs* in the *Cæsarine Palace*. At *St. Laurence's* without the Walls, Feast of *St. Justin*, Priest and Martyr, where his Body is interred.

18. *St. Sophia*, Virgin and Martyr; Feast at *St. Martin's of the Mountains*, where her Body lies; and at *St. Austin's*, for *St. Thomas of Villa Nova*.

19. *St. Sylvester*, Bishop and Martyr; at the Church of the *Holy Ghost of the Neapolitans*; and at *St. Sylvester's of the Field of Mars*.

20. *St. Eustachius* and his Companions, Martyrs; Festival in his Church; and at *St. Martin's of the Mountains*, where the Body of *St. Theophilus* lies.

21. *St. Matthew*, Apostle and Evangelist, at his Church; at *St. Cross's in Jerusalem*; at *St. Maria Maggiore's*, and the *Trinity of the Pilgrims*.

22. *St. Mauritius* and his Companions, Martyrs; at the Church of the *Piemonteze*; at *St. Maria Maggiore's*, where her Head is preserved; and at *St. Marcellus's*, for *St. Digna* and *St. Emerita*, Virgins and Martyrs.

23. *St. Linus*, Pope and Martyr; Festival at *St. Peter's*; and at the Hospital of the *Holy Ghost*, for *St. Thecla*, Virgin and Martyr.

24. *St. Girardus*, *Benedictin* Abbot; Feast in the Churches of the Order; at *St. Adrian's in Campo Vaccino*, chief Feast of our Lady of *Mercy*.

25. *St. Herculanus*, Martyr; Feast at *St. John Colabit's*, where his Body is deposited.

26. *St. Cyprian* and *St. Justina*, Martyrs; Feast at their Chapel at *St. John's of Lateran*.

27. *St. Cosmus* and *St. Damianus*, Martyrs; Feast at their Church; at *St. Maria Maggiore's*; at *St. Marcellus's*; and at the Church or Oratory of the *Barbers*, behind the *Holy Shroud of the Piemonteze*.

28. *St. Wencenslaus*, King of *Bohemia*; Feast at *St. Peter's*; at *St. Cosmus's* and *St. Damian's* for *St. Antimus*, *St. Leontius*, and *St. Eutheremius*, Martyrs.

29. The<sup>a</sup> Dedication of *St. Michael* the Archangel; Feast in his Churches.

30. *St. Jerom*, Doctor of the Church; Feast in his Churches; at *St. Maria Maggiore's*, and at *St. Anastasia's*.

## O C T O B E R.

THE first Sunday; Feast of the *Rosary* at the *Minerva*, and at the Churches of the Order of *St. Dominic*.

1. *St. Remigius*, Bishop and Confessor, Feast at *St. Mary's in Trastevera*, where her Relics are deposited; at *St. Agatha's* and *St. Lewis's*.

\* The following is related of this Saint, which I shall transcribe in the old *English* Style: *Michael* appered to another Byshop, and badde hym go to an Hyll Toppe unto the Mount of *Gardell*, and there as he founde a Bull teyed, he sholde make a Chyrch in the Worshyp of God and Saint *Mychaell*. Than were there two Roches (Rocks) of Stone on eyther Side, that the Werke might not up. Than Saynt *Mychaell* appered to a Man that hyght *Haymo*, and badde him go and put away the Roche and drede no thyng. So this Man went thyder and sette to his Shoulders, and badde the Roche goo utter in the Name of God and Saynt *Mychaell*, and so the Hylles wente utter as moche as nedded to the Werke.

*Jacobus de Viragine* has recorded, that when a great Multitude were going to the Church on his Mount (for twice a Day, as we are told, the Sea that encompasses this Mount gives the People a Passage) it happened that a big-belly'd Woman who was near her Time went along with them; and behold the Sea returned with a mighty Force, and all the Company in a Frigh fled to the Shore again, the Woman with Child excepted, who was overtaken by the Waves of the Sea; but *Michael* the Arch-Angel preserv'd her unhurt, so that she brought forth her Child in the Middle of the Sea, and taking her Child in her Arms, there gave it Suck; and the Sea making way for her, she rejoicing brought her Babe to Land.

## 56 DISSERTATION on the Christian Religion,

2. St. *Leger*, Bishop of *Autun* and Martyr; Feast at St. *Peter's*, where his Relics are deposited. <sup>a</sup> Feast of the *Guardian Angels* in their Church.
3. St. *Candidus*, Martyr; at St. *Bibiana's*.
4. St. *Francis of Assisum*, Confessor; Feast in all the Churches of his Order; and at St. *John of the Bologneze*, for St. *Petronius*.
5. St. *Placidus* and his Companions, Martyrs; Feast in the Churches of the Order of St. *Benedict*; and at St. *Peter's* for St. *Gallus*.
6. St. *Bruno*, Founder of the *Cartbusians*; at St. *Mary's of the Angels*; and at our *Lady's of the Peace*, for the Dedication.
7. St. *Mark*, Pope; Feast in his Church; St. *Sergius* and St. *Bacchus*, Martyrs; Feast in their Church.
8. St. *Bridget*, the Widow; Feast in her Church; and at St. *Laurence's in Panisperna* for the holy Martyrs *Marcellus* and *Apuleius*; Dedication of St. *Lewis's* belonging to the French. St. *Simoon the Elder*, who held our Lord in his Arms the Day of the Purification; Feast in his Church near *Piazza Fiametta*.
9. <sup>b</sup> St. *Denis* and his Companions, Martyrs; Feast in their Church; and at St. *Lewis's of the French*.
10. St. *Lewis Bertrand*, a *Dominican* Friar; Feast at the Church of *Minerva*; St. *Francis of Borgia*; Feast at the Church of *Jesus*. At St. *Eusebius's*, Feast for the Foundation of the *Cælestines*.
11. The Translation of St. *Austin's* Body; Feast in the Churches of his Order.
12. St. *Rodolphus*, of the Order of *Camalduli*; in the Churches of his Order.
13. Feast in the Churches of the Order of the *Cisterians*, for the Dedication of the Abby of *Clairvaux*; and at the *Ara Cæli*, for St. *Daniel* and his Companions, Martyrs.
14. St. *Calixtus*, Pope and Martyr; Feast in his Church; at St. *Mary's in Trastevere*, and at St. *Sebastian's*.
15. St. *Theresa*, Virgin; Feast in all the Churches of the *Carmelite* Order.
16. St. *Gallus*, *Benedictin* Abbot; Festival in the Churches of his Order.
17. Foundation of the Order of the *Cisterians*; Feast in all the Churches of the Order; at that of St. *Bennet* for St. *Andrew* the *Benedictin*; at St. *Peter's* for St. *Adeodatus*, Pope; and at the Church of the *Poles*, for St. *Heduiga*, Dutches of *Poland*.
18. <sup>c</sup> St. *Luke* the Evengelift; Feast of the *Painters* in his Church; at St. *Martina's*; at St. *Peter's*, where his Head is; and at St. *Maria Maggiore's*, where his Arm is deposited.
19. St. *Peter of Alcantara*; at the Church of *Ara Cæli*, and in his Church on Mount *Palatine*.
20. St. *Sedulus*, *Benedictin* Monk; Feast in the Churches of his Order.
21. St. *Ursula*, and her Companions, Virgins and Martyrs; Feast at *Torre de Specchi*; at the Piety in *Piazza Colonna*.
22. St. *Battario*, Abbot of Mount *Cassinus*: St. *Cordula*, Virgin and Martyr; at *Jesus* Church, where her Head is deposited.
23. St. *Peter Paschasius*; Feast at St. *Adrian's*.
24. St. *Martin*, *Benedictin* Abbot; Feast in the Churches of his Order.
25. St. *Chrispin* and St. *Chrispianus*, Martyrs; Feast in their Church of the *Shoemakers*; and at St. *Laurence's in Panisperna*, where his Relics are deposited. St. *Chrysanthus* and St. *Darius*; Feast at the *Holy Apostles*; and at St. *Sylvester's in Campo Marzo*, where their Relics are lodged.

<sup>a</sup> The Feast of the *Guardian Angels* was established, or rather rendred general, by Pope *Paul V.* at the Sollicitation of *Ferdinand of Austria*, afterwards Emperor.

<sup>b</sup> We are told that this Saint and his two Companions refusing to sacrifice to the Heathen Gods, they were all beheaded in one and the same Moment, whose Tongues, after their Heads were cut off, did still confess the Lord. And to declare the Merits of the Martyr *Denis*, after he was beheaded, he stood upon his Feet; and taking up his Head in his own Hands, carried it to the Place of Burial.

<sup>c</sup> In *Rome* a Picture is shewn which was said to be begun by St. *Luke*, and miraculously finish'd by an Angel; or, according to others, St. *Luke* preparing to draw it, and praying to God that he might draw his Son exactly, when he rose he found the Picture finished.



26. St. *Evaristus*, Pope and Martyr; Feast at St. *Peter's*.
27. Eve of the Holy Apostles, St *Simon* and St. *Jude*.
28. St. *Simon* and *Jude*, Apostles; Feast in their Church; and at St. *Peter's*.
29. St. *Theodorus*, Benedictin Abbot.
30. St. *Germanus*, Benedictin Abbot; in the Churches of the Order.
31. St. *Nemesius* and *Lucillus*, Martyrs; at S. *Maria Novella's*, otherwise S. *Frances* in *Campo Vaccino*.

## N O V E M B E R.

ON the Feast of <sup>a</sup> All Saints, the Pope assists the solemn Office in the Apostolical Palace: A Cardinal Bishop sings Mass in it, and a Student of the *German College* preaches the Sermon there. Feast at S. *Bibiana's*, and at the *Rotunda*. At Vespers the Pope assists at the solemn Office, which is sung for the Dead. St. *Casarius*; Feast in his Church.

2. Commemoration of the Dead; a Papal Service in the Apostolical Palace; the Cardinal Grand Penitentiary sings Mass. Feast at St. *Gregory's* on Mount *Cælius*, and at the Fraternity of the *Dead*, and that of the *Intercession*, and of the *Agonizing*, which lasts the Octave.

WHEN the Pope assists at Vespers, and at the Mattins of the Dead, he is clothed in Purple, having on his Head a Capuche turn'd in <sup>b</sup> such a Manner, that the Fur with which it is lin'd, covers Part of his Face, and is so adjusted, that it sticks out like two Horns: In this Trim he goes to the Chapel, with the Cross carried before him, and follow'd by the Cardinals as usual.

The officiating Priest, whether the Pope be present or not, is dress'd in the usual Ornaments, suitable to all Masses, with this Exception, that there they are black; and he neither uses Sandals nor Gloves. At the End of the Mass, when the Pope himself pronounces the Absolution, whilst the Choir begins the *Libera*, his Holiness puts on a scarlet Chasuble, and a Pall is, in his Presence, spread upon the Steps of the Pontifical Throne. At the Repetition of the *Libera*, two Acolytes in Surplices go up to the Pope; the former, with the Thurible and the Navicula; the latter, with the Holy Water and the Sprinkler. The chief Cardinal Priest presents the Navicula to his Holiness: At the Beginning of the *Kyrie Eleison*, the Pope gets up, and takes off his Mitre; and at the Conclusion of it he turns about towards the Altar, and begins to say the Lord's Prayer audibly, and continuing it with a low Voice, the chief Cardinal Priest gives the Sprinkler to his Holiness, who sprinkles the Shroud thrice with it. This being done, the Cardinal presents the Pope with the Thurible, who incenses the Pall with it thrice; whereupon the two Acolytes withdraw, and the Ceremony concludes with a Prayer; after which the Pope says the *Requiem*, and the Choir *Requiescant in Pace*.

<sup>a</sup> In the seventh Century, *Boniface IV.* consecrated the *Pantheon* at *Rome*, in Honour of the Blessed Virgin, and All Saints, which, upwards of six Centuries before, had been dedicated to *Jupiter*, and all the Gods, by *Agrippa*. This Consecration of the *Pantheon* by *Boniface IV.* was a Preparation to the Festival of All Saints: He established it at *Rome*, after the Dedication of this Temple. In the Beginning of the Ninth Century, *Gregory IV.* ordained that it should be generally received in all Parts of *Christendom*, and solemniz'd on the 1st of *November*; whereas before it us'd to be solemniz'd the 12th of *May*.

<sup>b</sup> *Caputium magnum quod inversatur; itaque pelles ab extra sint, & supra faciem habeant quasi duo cornua.* Sacra Cerem. Eccl. Rom. Lib. ii.

<sup>c</sup> Cerem. Eccles. Rom. lib. ii.

## 58 DISSERTATION on the Christian Religion,

<sup>a</sup> ON some Occasions, after the Vespers of the Dead, a Kind of Bed of State is raised in the Middle of the Church, having four Tapers at least on the four Sides. In the Midst of the Pall must be a silken Cross, embroidered with Purple and Red.

<sup>b</sup> THE Romans used to commemorate the Dead in the Month of *February*, when it was customary for them to eat and carouse in Remembrance of the Deceased. This the antient Fathers reproach'd them with, as repugnant to Religion and Good Manners: However, this Part of the Abuse was introduced among the Christians of the primitive Church, since we find in the History of those Ages, that <sup>c</sup> several superstitious Christians used to pray and drink upon the Graves of the Martyrs, purely from a principle of <sup>d</sup> Religion. *Ovid*, in his *Fast.* Book ii. ascribes the Institution of this Festival to *Æneas*. The Romans also made Oblations for Souls departed, on which Occasion they lighted <sup>e</sup> Tapers on their Graves: They used to implore the Gods in their Favour, and offer up <sup>f</sup> Vows for the Repose and Comfort of their Souls, who, if we are to believe *Ovid*, one Day took the Pains to come out of their Graves, and ran up and down the City and Country to implore the Assistance of the Living; asking them the Reason why the appointed Anniversaries were discontinued. This Negligence, says he, was owing to the Troubles and Confusion of the Civil Wars; the <sup>g</sup> Souls departed made heavy Complaints about it; dreadful Howlings were heard for several Nights together; every one was terrified with the Sight of his Ancestors in the Figures of Skeletons; Fathers appeared to their Children, Husbands to their Wives, when they besought them to offer up Prayers and Sacrifices; whereupon they immediately reviv'd the Anniversaries, and after that the Souls departed made no farther Excursions. But to return to our Commemoration of the Dead: It owes its Rise to Principles which are much more justly founded than those of the antient Heathens: The Wants and Necessities of deceased Christians have undoubtedly a quite different Foundation than those of Idolaters. But however that be, without taking Notice in this Place of a numberless Multitude of idle Tales concerning Spirits, or making any Comparison between the Heathen and Christian Dead, it is certain, that our Commemoration, or *All-Souls-Day*, did not become general in the Church, till *Odilon*, Abbot of *Clugny*, first established it in his Diocese for the second of *November*, at the End of the tenth Century; not but the primitive Christians used to pray in a certain Manner for Souls departed, but no general Commemoration had been yet ordained like that of the Second of *November*; which is due to the Piety of *St. Odilon*, or rather, if we are to believe the old Legends, to the Charity of a Traveller who return'd from *Sicily*. We are told that this Man, terrified at the Flames which Mount *Ætna* belch'd out, imagin'd it to be Purgatory; he even fancy'd that he had heard the Cries and Groanings of the Souls departed; which struck him so prodigiously, that he went and acquainted *St. Odilon* with it, who thereupon instituted a solemn Day for the Consolation of the Souls departed, throughout the whole Extent of his Diocese.

3. *St. Malachy*, and *St. Hubert*, Abbot of the *Cistercians*, in the Churches of the Order.

4. *St. Charles* the Cardinal; Feast in his Churches, and at *St. Praxedas*: The Cardinals assist solemnly at the Office at *St. Charles's of the Court*.

<sup>a</sup> *Baudry Manuale Sacra Cerem.*

<sup>b</sup> *Feralia* was among the Romans the Anniversary of the Dead.

<sup>c</sup> See a Passage in *St. Ambrose*, in his Treatise on *Fasts*, Ch. xvii.

<sup>d</sup> *Fastor*, Lib. ii.

<sup>e</sup> See *Suetonius*, in the Life of *Augustus*, c. 98. with Respect to the Anniversary which was observed at the Grave of one *Mesgabus*.

<sup>f</sup> *Offa quiesca precor tua requiescere in urna,  
Et sit lumus cineri non onerosa tuo.*

*Ovid. Vid. the same in Book ii. of his Fast.*

<sup>g</sup> ——— *Busis exisse feruntur,  
Perque vias urbis, Latiosque ululasse per agros  
Deformes animæ.* ———



5. St. *Zacharias*, Father to St. *John Baptist*, at St. *John's of Lateran*, and at S. *Maria Maggiore's*, Translation of the *Innocents*.

6. St. *Leonard*; Feast in his Churches.

7. Festival at the Church of the *Rotunda*, and at S. *Bibiana's*.

8. The *Quatuor Coronati*; Feast in their Church.

9. Dedication of St. *John's of Lateran*; where the Heads of St. *Peter* and St. *Paul* are shewn.

10. St. *Trophon* and his Companions, Martyrs; in his Church, and at that of the Holy Ghost; at St. *Andrew's de la Valle*, for the blessed *Andrew d'Avelino* the Theatin.

11. St. *Martin*, Bishop and Confessor; Feast in his Churches.

12. St. *Martin*, Pope and Martyr, at St. *Martin's of the Mountains*. St. *Diego* the *Franciscan*; Feast at St. *James's of the Spaniards*, and in the Churches of the *French*.

13. St. *Huonobono*, at his Church; at St. *Mark's* for the Dedication; at St. *Andrew's* on *Monte-cavallo*, and at St. *Ignatius's*, for the blessed *Stanislaus Kostka*.

14. St. *Lawrence*, Benedictin Bishop; in the Churches of the Order.

15. St. *Mabu*, in *Latin*, St. *Maclovius*, in *French*, St. *Malo*; Feast at St. *Bartholomew's* Church of the *Bergamaschi*, and at that of the *Anima*, for St. *Leopold*, Duke of *Austria*.

16. St. *Edmund* Bishop; at S. *Pudentiana's*, and other Churches.

17. St. *Gregory Thaumaturgus*; Feast in his Church of the *Greeks*, and at S. *Maria Maggiore's*, at the *Transpontina*; Feast at St. *Anin's*, near the Church of the *Armenians* for his Translation.

18. Dedication of the Churches of St. *Peter* and St. *Paul*.

19. St. *Elizabeth* of *Hungary*; Feast in the Churches of St. *Francis*.

20. St. *Edmund*, King of *England*; at St. *Thomas's* of the *English*, and at that of *Ara Cæli*: For the blessed *John* of *Capistran*, at St. *Charles's of the four Fountains*, and St. *Frances's* in *Happy Street*, for the blessed *F. Felix* of *Valois*.

21. The Presentation of our Lady to the Temple; Feasts in all the Churches which are dedicated to her.

22. <sup>a</sup> St. *Cecilia*, Virgin and Martyr; in her Church in *Trasstevera*, and at the *Quatuor Coronati*, where her Head is deposited.

23. St. *Clement*, Pope and Martyr, in his Church; and at St. *Marcellus's* for S. *Felicitas*, and her seven martyr'd Sons.

24. St. *Chrysogonus* Martyr; Feast in his Church.

25. St. *Catharine*, Virgin and Martyr; Feast in her Churches.

26. St. *Sylvester*, Founder of his Congregation; at St. *Stephen's del Campo*.

27. St. *James*, the Martyr, that was cut afunder; Feast at St. *Peter's*, where his Head is interr'd.

28. St. *Gregory III.* Pope; Feast at St. *Peter's*; at St. *Sylvester's*, at St. *Stephen's del Campo*, for several Martyrs: at *Ara Cæli's*, for the blessed *James* of *Marca Ancona*.

29. St. *Saturninus*, Martyr; Feast at St. *John's* and St. *Paul's*, and at St. *Catherine's* of the *Rope-makers*.

30. St. *Andrew* the Apostle, Festival in his Churches; at St. *Angelo's* of the *Fish-Market*, and at St. *Peter's*, where his Head is deposited.

<sup>a</sup> We find the following Account in the *Roman Breviary*, in the Life of S. *Cecilia*. On the Marriage-night, when *Cecilia*, and her Spouse *Valerian* were alone together in the Bed-chamber, she spake to him in these Words: O sweet and most loving Youth! I have a Secret to reveal to thee, if thou wilt swear to conceal it. *Valerian* making an Oath as she desired; I have, says *Cecilia*, an Angel a Lover of mine, who keeps my Body with the strictest Jealousy; if he should in the least perceive that thou touchest me with polluted Love, his Fury will immediately be stirred up against thee, and the Flower of thy Youth will be destroy'd: But if he finds that thou lovest me with a sincere and immaculate Love, and preservest my Virginity whole and untouch'd, he then will love thee as well as myself, and will express his Favour to thee. *Valerian* replied, If thou wouldst have me give Credit to thy Words, shew me the Angel; and if I find that he is really an Angel of God, I will do as thou say'st; but if thou lovest any Man better than me, I will stay both him and thee with my Sword. So perswading him to become a Christian and be baptiz'd, she shewed him the Angel.

## D E C E M B E R.

1. **S**T. *Eloi*, Bishop and Confessor; Feast in his Churches, and at that of the Order of St. *Bennet*.
2. S. *Bibiana*, Virgin and Martyr; Feast in her Church, and at S. *Maria Maggiore's*.
3. St. *Maurus*, Martyr; Festival at St. *Praxedas's*, and at *Jesus's* Church for the Feast of St. *Francis Xavierius*.
4. S. *Barbara*, Virgin and Martyr, Feast in her Church of the *Bookfellers*; and at the *Transpontina*, for the Bombarders of the Castle of St. *Angelo*.
5. St. *Sabas*, Abbot; Feast in his Church.
6. <sup>a</sup> St. *Nicholas*, Bishop and Confessor, Feast in his Churches; at St. *Laurence's in Damaso*, and at St. *Paul's*.
7. St. *Ambrosè*, Doctor of the Churches, in his Churches.

THE first Sunday in *Advent*, Station at S. *Maria Maggiore's*: Papal Service in the Apostolical Palace; a Bishop Assistant sings Mass; the Procurator-General of the *Dominicans* preaches the Sermon: After Mass the Pope carries the Host in Procession to the Chapel *Paulina*, where it is expos'd for forty Hours.

THE Season of Advent has a mysterious Sense; it represents to us the Time which preceded the Incarnation of the *Messias*, and the Hopes which the Fathers in the Old Testament had conceived of his coming to redeem Mankind; for which Reason Advent is consider'd as a Season intermixed with Joy and Sorrow. And for this Reason the *Gloria in excelsis* is not said in Advent, nor the *Te Deum* at Mattins. The Ministers of the Altar don't put on the Dalmatica, it being a Habit suited to Joy. In like Manner it was formerly a Custom to fast in Advent, which is still observed in Religious Communities. During this whole Season the Pope always goes to Chapel on Foot.

ON the three other Sundays in Advent the Service is likewise solemnly performed in the pontifical Chapel, and an Assistant Bishop sings Mass: The second Sunday the Procurator-General of the *Conventual minor Minims*, preaches the Sermon; the third a Cardinal-Priest sings Mass, and the Procurator-General of the *Austin Fryars* preaches the Sermon.

THE third Sunday is celebrated with Tokens of Joy, because the Accomplishment of the Prophecies is at Hand. Accordingly the Altar is adorned with greater Magnificence than on common Days, being embellished with Flowers, Images, and the Relics of Saints; and the Ministers resume the Dalmatica. Mystical Writers take Notice of several other Ceremonies, which we shall omit as proper to Priests only.

<sup>a</sup> This Saint is invoked in Dangers, especially at Sea. The Legend informs us, that certain Mariners being in great Danger by a sudden Storm that arose at Sea, they began to cry out; O *Nicholas*, the Servant of God! if these Things be true which we have heard concerning thee, now succour us; that so being delivered from this Danger, we may render Thanks to God and thee. While they were speaking one appeared, and said to them, *Behold I am here, for you called me*; and immediately began to help them in ordering their Sails, Cables, and other Tackling; and a little after the Sea ceased its Roaring, and the Tempest was heard no more. The Mariners, when they came to Shore, presently enquired where *Nicholas* was, and hearing he was in the Church, they went into it; and, what is wonderful, knew him immediately, without any one's pointing him out, tho' they had never seen him before; and falling prostrate at his Feet, they paid their Thanks to him, and related in what Manner he had delivered them from impending Death.

<sup>b</sup> *Piscara Praxis Cerem.*

<sup>c</sup> *Id. Ibid.*



THE fourth Sunday in Advent, the Procurator-General of the Carmelite Order preaches the Sermon.

THE second Sunday, Station at St. Cross's in Jerusalem, and at St. Mary's of the Angels; the third at St. Peter's; the fourth at the Holy Apostles.

8. The Conception of the Blessed Virgin; Feast in the Churches of our Lady, at that of the Capuchins, and at St. Lawrence's in Damasco; at St. James's of the Spaniards, and S. Mary's in via lata.

9. St. Melchiades, Pope; at St. Sylvester's.

10. At St. Salvator's in Lauro; Feast of our Lady of Loretto.

11. St. Damascus, Pope; Feast at St. Laurence's in Damasco.

12. St. Valerius, Benedictin Abbot; Festival in the Churches of his Order.

13. <sup>a</sup> S. Lucia, Virgin and Martyr; Feast in her Churches; at St. John's of Lateran the Chapter chaunts a solemn Mass, to return Thanks to God for the Conversion of his most Christian Majesty Henry the Great, of glorious Memory, one of the Benefactors of this Chapter, in Presence of the French Embassador, and the Cardinals of that Nation. At St. Apollinarius's, Feast of the Holy Martyrs St. Eustachius and his Companions, whose Bodies are there deposited.

14. St. Angelus, Benedictin Abbot; Feast in the Churches of his Order.

15. St. Claudius, Martyr; Feast in the Church of the Holy Apostles, where his Relics are deposited.

16. St. Ananias, St. Azarias, and St. Mizaël, Festival at St. Adrian's, where their Relics are deposited. In the Evening a Concert of Music at St. Marcellus's, at the Minerva, and the rest of the Churches, which is continued during the nine Days Devotion at Christmas.

<sup>b</sup> THERE is a particular Office for the nine Days Devotion which immediately precede Christmas. This, according to the Accounts given by the Writers upon Mysteries, represents the nine Months, during which the Blessed Virgin labour'd with the Child. We are told, that it was first celebrated under the Pontificate of Pope Vitalis, when the Council of Toledo was held, viz. in 694. since which it has always been observed in Spain, and established in most Parts of Italy. During this nine Days Devotion, the Altar must be adorn'd as for the forty Hours, and Care must be taken to set the Image of the Blessed Virgin upon it. There is nothing particular in the rest of the Ceremony.

17. Translation of St. Ignatius, Bishop and Martyr; Feast at St. Clement's.

20. S. Fausta, Mother to S. Anastasia; at her Church.

21. St. Thomas the Apostle; Feast in his Churches, and at that of St. John's of Lateran, where the Ark of the Covenant, and the Table on which our Saviour eat his last Supper, are exhibited.

22. St. Flavian, Martyr, Father of S. Bibiana; Feast in his Church.

23. St. Victoria, Virgin and Martyr; at St. Adrian's, where her Body is deposited.

<sup>a</sup> The old Roman Breviary says, that Paschasius the Judge, having commanded S. Lucia to be carried to the Stews, the Holy Ghost fixed her down with such Weight, that when many endeavoured to thrust her forward, they could not stir her: Then they tied Ropes to her Hands and Feet, and all pulled together; but they found her as immovable as a Mountain. Then the Magicians and Soothsayers tried their Skill upon her, but all in vain. After this they brought many Yoke of Oxen; but all their united Force could not move her one Step.

<sup>b</sup> Piscara Praxis Cerem.

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24. Vigil of our Lord's Nativity: At Vespers the Pope assists solemnly at Mass in the Apostolical Palace, where the Cardinals sup; after which they assist at Mattins, and the Cardinal *Camerlingo* sings the \* Midnight Mass.

25. Our Lord's Nativity: At Midnight, and at the Day-Mass, Station at *S. Maria Maggiore's*, and at *S. Maria's in Ara Cæli*; Station at *S. Anastasia's* at Day-break. A Pontifical Service in *St. Peter's*, or at *S. Maria Maggiore's*, or of the *Manger*. The Pope celebrates <sup>b</sup> Mass in his Pontificalibus, and delivers a Homily.

### The BLESSING of the SWORD, and of the DUCAL HAT fix'd on its Point.

ON *Christmas* Eve, before the Office of the ensuing Festival begins, the Sovereign Pontiff annually blesses a Gold-hilted Sword, enriched with precious Stones, wrought in the Form of a Dove; with the Scabbard and Belt enriched in like Manner, and a <sup>d</sup> Ducal Hat fix'd on the Point of it. This Hat is made of purple-colour'd <sup>e</sup> Silk, furr'd with Ermin, and surrounded with a Hat-band, made in the Form of a Crown adorn'd with Jewels. The Hat and Sword are both sent by his Holiness to some Potentate, for whom he has a peculiar Affection, or to a great General, who may have merited such a Distinction for his Bravery exerted against the Enemies of Christianity. His Holiness performs the Ceremony of blessing them clothed with the Albe, the <sup>f</sup> Amict, and the Stole, before he puts on the red Cope, which he wears at the Office of *Christmas* Night. A Clerk of the Chamber presents to him the Sword, and the Hat fix'd on the Point of it; and after having pronounced the Blessing, he sprinkles and incenses them both with Holy-Water. This being done, the Pope goes to his Chapel, preceded by the same Clerk of the Chamber, who walks with the Sword and the Hat before the pontifical Cross. If the Person for whom these Presents are design'd happens to be at *Rome*, he must receive them from the Pope's own Hand, observing to kiss both that and his Foot. His Holiness declares to him that the Sword denotes the Power of our Saviour, and the Victory which he has gained over the Devil: But he does not forget to add, that it also denotes the temporal Power, which Christ has devolv'd upon his Vicar. 'Tis, adds he, in giving the Sword which has received the Benediction to the Person who is to gird himself with it for the Defence of the Holy Apostolical See: " 'Tis by this Sword that we declare you the Defender of the same Power, and of the <sup>g</sup> Pontifical Sovereignty; the Protector of the Holy See against the Enemies of the Faith, and the Bulwark of the <sup>h</sup> Church. May your Arm, by the Virtue of this

<sup>a</sup> Some Interpreters of Mysteries ascribe the Institution of the Mass of Midnight to *St. Telephorus*, who sat in the pontifical Chair about the Middle of the second Century: But the Learned reject the Decrees which some impute to this Pope and his Predecessors. Cardinal *Bona* also rejects the Opinion, which ascribes to *St. Telephorus* the Institution thereof, and thinks that it was not celebrated annually, at stated Times, till the Pontificate of *Julius I. Gregory the Great* mentions this Mass in some of his Writings.

There is a particular Privilege annexed to the Church of *St. Mark*, at *Venice*, of saying the Midnight Mass at Six in the Evening. " This Office, says *S. Didier*, in his Account of the City and Republick of *Venice*, begins at 24 a-Clock (according to the Way of computing Time in *Italy*) and two Hours after Mass is sung by four Choirs of Music, with the utmost Solemnity, and a great Concourse of People. The Disorders and Scandals which used to happen at that Ceremony, when celebrated at Midnight, were the Occasion that this Church was allowed to celebrate it at that Hour."

<sup>b</sup> See the Description of the Pontifical Mass of *Christmas*, which is celebrated by the Pope, in the Second Part of Vol. I. of this Work.

<sup>c</sup> *Sacra Cerem. Eccl. Rom. Lib. i.*

<sup>d</sup> *Idem ibid.*

<sup>e</sup> *Aymon*, in his Picture of the Court of *Rome*.

<sup>f</sup> *Sacra Cerem. Eccl. Rom. Lib. i.*

<sup>g</sup> The Hat denotes the Independance of that Power.

<sup>h</sup> *Firmetur manus tua contra hostes sanctæ sedis ac Christi nominis, &c. Sacra Cerem. Lib. ii.*



“ Sword, triumph over the Enemies of the Holy See, and of the Name of Christ Jesus:  
 “ May the Holy Ghost, represented by the Dove, descend on your Head, and protect  
 “ you against those for whom God prepares his <sup>a</sup> Judgments, before the Holy *Roman*  
 “ Catholic Church, and the Holy See Apostolick, &c.” Such is the Formula appointed  
 by *Sixtus IV.* for this Ceremony.

SOMETIMES the Person to whom the Pope presents the consecrated Sword is invited to read one of the Lessons of the Office; in which Case a Clerk of the Chamber girds him with the Sword over the Surplice, clothes him with a white Chafuble, and puts the Hat upon his Head. After this the Master of the Ceremonies conducts him to the Steps of his Holiness's Throne, where he bows to the Altar, and then to the Pope; and after having returned the consecrated Hat to the Master of the Ceremonies, he draws the consecrated Sword out of the Scabbard, touches the Ground with the Point of the Sword, waves it thrice aloft, and after having brought it back gently over the Left Arm, puts it again into the Scabbard. This Ceremony ended, he goes to the Desk, and sings the fifth Lesson of the Office, having first received the Pope's Blessing. When he has done singing, he goes and kisses his Holiness's Feet; which done, his sacerdotal Vestments are taken off, and the Hat is again fix'd on the Point of the Sword, which a Gentleman holds with the Point upwards till the Office is ended. If the Person for whom the Sword is consecrated, should not be present at *Rome*, or is not able to read, the *Romish* Ceremonial ordains, that a Clerk of the Chamber must put on the Surplice, and sing at the Desk in his Stead; and that afterwards (if present) both of them shall go and kiss his Holiness's Feet.

<sup>b</sup> THE Person to whom the Sword has been presented, is conducted back to his House in Pomp, by the Nobility of the Court of *Rome*. The Sword is carried before him held aloft, with the Hat fix'd on the Point of it.

POPE *Pius II.* sent the Hat and Sword to *Lewis XI.* with <sup>c</sup> four *Latin Verses* engrav'd on the Blade of it, by which his Holiness exhorted him to revenge the Blood of the *Greeks*, and to destroy the *Ottoman Empire*. The abovesaid Pope sent such another Sword to *Philip the Good*, Duke of *Burgundy*.

“ THE Popes, says *Aymon*, in his *Picture of the Court of Rome*, ground this Custom  
 “ on what is said in the second Book of the *Macchabees*, Chap. v. that *Judas the Mac-*  
 “ *chabee*, going to fight *Nicanor*, General of the Army of *Antiochus*, saw in a Dream the  
 “ High Priest *Onias* praying to God for the *Jewish* People, and the Prophet *Jeremiah*  
 “ presenting him with a Sword, and saying these Words: *Receive, Judas, this Holy*  
 “ *Sword, which is given thee by the Lord to destroy the Enemies of Israel.*”

As we have taken Notice of the fifth Lesson, which is sung in the Office of Midnight by the Person who receives the consecrated Sword, it may not be improper to present the Reader with the Order of the Lessons of this <sup>d</sup> Office. Before the Pontificate of *Paul II.* the Clerk of the Ceremonies used to sing the first Lesson, an Acolyte the se-

<sup>a</sup> *Pro Romana sancta ecclesia & apostolica sede*, Idem ibid. The Preposition *pro*, which properly signifies *for*, must here signify *before*.

<sup>b</sup> *Sacra Cerem.* &c. Lib. ii.

<sup>c</sup> *Exerat in Turcas tua me, Ludovice, furentes  
 Dextera ! Graiorum sanguinis ultor ero.  
 Corruet Imperium Mahometis & incluta rursus  
 Graiorum virtus, te petet astra Duce.*

<sup>d</sup> *Sacra Cerem. Eccl. Rom.* Lib. ii.

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cond, an Auditor the third, the youngest of the Cardinal Priests the fourth, the Person who received the consecrated Sword the fifth, or a Clerk of the Chamber in his Stead. An Apostolical Sub-deacon used to sing the sixth, the Assistant-deacon on the Left Hand the seventh, the Assistant Deacon on the Right Hand the eighth, and the Pope the ninth: However, Pope *Paul II.* changed that Order, and regulated it as follows, *viz.* that an Acolyte should sing the first Lesson, an Auditor the second, a Sub-deacon the third, the youngest of the Cardinal Priests the fourth, the Person who received the consecrated Sword the fifth, a Cardinal Priest the sixth; but made no Alteration with regard to the three last. *Sixtus IV.* ordained that all these Lessons should be sung by Cardinals, and also that in Case the Emperor should happen to be at this Office of Midnight, his imperial Majesty should read the seventh Lesson. On this Occasion, two Deacons Assistant to the Pope, used to wait upon the Emperor in his Place, whilst the last Psalm of the third *Nocturn*, or Night-service, was singing. These two Cardinals clothed his imperial Majesty with a Surplice, girt him with the consecrated Sword, put on him the white Chasuble, which was close over the Right Shoulder, and open over the Breast, like that of a Bishop. As for the consecrated Hat, it was given to an Esquire, for the Dignity of a Duke being much inferior to that of an Emperor, his Imperial Majesty would have demeaned himself too much in wearing a Ducal Hat. The Emperor being thus clothed in Sacerdotal Vestments, was conducted to his Holiness's Feet by two Cardinal Deacons, when he pay'd him the accustomed Homage, and afterwards drew the Sword in the Manner above-mentioned; after which he went up to the Desk, where he received the Apostolical Benediction, and either sung or read the Lesson. This being ended, his Imperial Majesty used to go and kiss the Feet of the Holy Father; after which, the two Cardinal Assistants brought him back to his Place, and took off his Sacerdotal Vestments. This Ceremony was observed when *Frederick IV.* was at *Rome*, at the Mass of *Christmas*, in 1468. under the Pontificate of *Paul II.* History does not relate that any other <sup>a</sup> Emperor has been since at *Rome*, at that Season: And as for *Frederick IV.* those who are acquainted with the History of *Germany*, know that this Prince was fitter for a Priest than an Emperor.

26. *St. Stephen*, the first Martyr; Feast at *St. Laurence's* without the Walls, and in his Churches: Pontifical Service in the Apostolical Palace; a Cardinal Priest sings Mass, and a Student of the *English* College preaches the Sermon.

27. *St. John* the Evangelist and Apostle; at *St. John's of Lateran*, and the Churches dedicated to him: A Pontifical Service, a Cardinal Priest sings Mass; the Sermon is preached by a Secular Priest, and Mass is sung in the *Syriac* Language at the Church of *St. John of the Maronites*.

28. *Innocents-Day*, at *St. Paul's*, and *St. Maria Maggiore's*; and at *our Lady's of the mad People of Picty*, in *Piazza Colonna*.

29. <sup>b</sup> *St. Thomas* of *Canterbury*, Bishop and Martyr; Feast at *St. Thomas's* of the *English*, and at *St. Maria Maggiore's*. Feast of *St. Trophimus*, Bishop of *Arles* in *St.*

<sup>a</sup> In 1485, *Don Francisco* of *Aragon*, Son to *Ferdinand* King of *Aragon*, and of *Sicily*, received the consecrated Sword from the Hand of *Innocent VIII.* and sung, according to the Order prescribed by the *Roman* Ceremonial, the fifth Lesson of the Office of Midnight.

<sup>b</sup> *Polydore Virgil* has told us a remarkable Story, how God miraculously avenged *St. Thomas* of his Enemies. *St. Thomas* being reputed King *Henry's* Enemy, began to be so despised and hated by the common People, that coming to a Town called *Strode*, the Inhabitants thereof, in order to put an Affront on the Holy Father, had the Impudence to cut off the Horse's Tail on which he rode: but hereby they brought a perpetual Reproach upon themselves; for afterwards it so fell out by Divine Permission, that the whole Posterity of these Men who committed the Fact, were born with Tails like Brute Beasts; whence the Proverb of *Kentish Long-tails*.

We find also in the *Festivale*, that a Bird being taught to speak, and to say *St. Thomas*, happening one Day to sit out of its Cage, a Spar-Hawk seiz'd on it, and was going to give it a fatal Gripe; but the Bird crying out *St. Thomas*, the Spar-Hawk fell down dead. — The Inference drawn from it is admirable: *If St. Thomas heard the Bird of his great Grace, much more will he hear a Christian Man or Woman, that cry to him for Help and Succor.*



St. *Philippa Neri's* Church in *Julia-Street*, near the new Prisons: The Relics of the Saints are there exposed.

30. St. *Exuperantius*, and St. *Marcellus*, Deacons; at St. *Bartholomew's* in the *Island*; and at St. *James's* of the *Spaniards*, for the Translation of St. *James's* Body.

31. St. *Sylvestre*, Pope; Feast in his Church, and at St. *Martin's of the Mountains*. At Vespers the Pontifical Service in the Apostolical Palace, for the Circumcision of our Lord.

IN some Churches the Festival of a Saint is never kept but on the Sunday in the *Octave*; particularly if any Body or Society of Tradesmen perform the Functions belonging to it.

EVERY Night in the Dusk of the Evening there is an Oratory at St. *Francis Xaverius's*, and every other Day they scourge themselves there. At the new Church they discipline themselves thrice a Week, viz. on *Mondays*, *Wednesdays*, and *Fridays*: They also scourge themselves at the *Stigmates*, every *Friday* at the same Hour.

EVERY *Monday* Morning in the Year the Host is exposed at *Ara Cæli*, at the Church of the *Holy Apostles*, and St. *Anthony's* of the *Portuguese*.

ON all *Mondays* in the Year at the *Holy Apostles*, and at *Ara Cæli*, Festival for St. *Anthony of Padua*: The Host is also exposed.

ON all *Mondays* in the Year at St. *Andrew's della Valle*, at the first Chapel on the Left Hand: In the Evening the Holy Sacrament is exposed. Here is a Concert of Music; and a Sermon is preach'd for Souls departed.

ON all *Tuesdays* in the Year, in the Afternoon, the blessed Sacrament is exposed at our *Lady's of Loretto*, in *Piazza Trajana*; at that of the *Suffrage's*, and of St. *Paul's of the Rule*.

ON all *Wednesdays* at St. *Eustachius's*; and in the Morning the Blessed Sacrament is exposed at St. *Vincent's* and St. *Anastasia's*, at the Fountain of *Trevi*.

ON all *Wednesdays* in the Evening, the Musicians of *Rome* assemble at St. *Mary Magdalen's* Church, where the Litanies are sung. The Host is in like Manner exposed on the same Day at St. *Frances the Roman*, in *Happy Street*.

ON all *Thursdays* at the Church of *Anima*, and at our *Lady's of the Mountains*.

ON all *Fridays* at *Jesus* Church, for the blessed Souls departed; and at St. *Sixtus's* of the *Invalids*, in *Ponte Sixto*, at twenty one o' Clock, to compute after the Manner of the *Italians*; at the Oratory of the *Agonizing*, and at *Pasquin's*, at twenty two o' Clock; and

'Tis said in an old Leger-Book of *Canterbury* Church, that the Zeal of the People for this Saint was so great, that there being three Altars erected therein, one dedicated to *Christ*, another to the Virgin *Mary*, and a third to St. *Thomas*; one Year the Offerings at St. *Thomas's* Shrine amounted to 954 l. 6 s. 3 d. when those of the blessed Virgin came only to 4 l. 1 s. 8 d. and to *Christ* nothing at all.

'Tis related, *Gononi Chronicon*, &c. that St. *Thomas* had, from his Youth, vow'd his Chastity to the blessed Virgin: And being on a Time among some of his Companions, (before he was Archbishop) he heard them boasting of their Mistresses, and the rich Presents they had received from them. *Thomas* told them they vapour'd foolishly, for he had a Mistress that far excell'd them all; and that she had bestowed such a Present on him, the like whereof they had never seen. All this he intended in a spiritual Sense: But they being very urgent with him to shew it them, he ran to the Church, and pray'd the blessed Virgin to pardon the presumptuous Words he had spoken of her; when immediately she appear'd to him in a Vision, and encouraging him, said, that he did well to cry up the Excellency of his Mistress: Upon which she gave him a very fine little Box, and opening it he saw something of a purple Colour, and taking it out, beheld a wonderful fine sacerdotal Garment.

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at twenty three, at St. *Nicholas's* of the *Prefects in Campo Marzo*; and at St. *Lucias's* of the *Gonfalone*.

ON all *Saturdays* in the Evening at St. *Maria Maggiore's*: The *Litanies* of the *Virgin* are sung in Music, in Presence of the *Cardinals*, at the Chapel *Paulina*.

THE Host is exposed, and the *Litanies* are sung to Music, at St. *Saviour's of Copelles*, at our *Lady of the Mountains*, at St. *Salvator's in Lauro*, at St. *Pantaleone's*, and at *Pasquin's*: The Music ends at twenty one at Night; but at twenty two o' Clock the Host is exposed at St. *Maria's in Via lata*, and at St. *Mary's of the Mountains*. In like Manner the Host is exposed at St. *Apollinarius's*, at twenty three o' Clock, as at St. *Saviour's of Copelles*; and in the Night at St. *Salvator's in Lauro*.

ON all the first *Sundays* in the Month the Host is exposed, Sermons are preach'd, and a Concert of Music perform'd at St. *Laurence's in Lucina*; at the *Noviciat*, or *Probation Place of the Fathers of St. Mary Magdalen in Trivio*; at St. *Stephen's del Cacco*: At twenty two o' Clock the Blessed Sacrament is exposed at St. *Joseph's in Carcere*, and at the *Trinity of the Pilgrims*; but it remains exposed for three Days together in the last mentioned Church.

ON all the second *Sundays* of the Month the Host is shewn in the Morning at St. *Austin's Church*; at *Jesus Maria's of the Court*, at the *Guardian Angels*, and at St. *Bernard's* at the *Trajan Pillar*.

ON all third *Sundays* Exposition of the Host at the Church of the *Stigmates*, and that of *Minerva*: Morning and Evening at twenty two o' Clock at St. *Marcellus's*; at St. *Roche's*; at that of *Death*, where are the Prayers of the forty Hours; at *Mary Magdalen's Church*, and that of St. *Jerom of the Slaves*.

EVERY fourth *Sunday* at St. *Maria's in Porticu*; and at St. *Saviour's of the Copelles*.

ON all *Sundays* in the Year at the Church of the *Transportina*, at St. *Mary's in Trastevere*, at St. *Mary's in Campitelli*, and at St. *Chrysogone's*.

ON all *Sundays* and Festivals in the Year, Vespers, Exposition of the Sacrament, Sermons preach'd, and Music perform'd, at St. *Charles's Catenari*. On all Festivals of the *Virgin*, the Host is exposed all the Day long, at our *Lady's of Pianto*.

BY a Decree of Pope *Paul V.* dated *May 10, 1608.* the Prayers of the forty Hours, as also the exposing of the Host, were instituted *in perpetuum*, and an Injunction to say them alternately in each of the principal Churches of *Rome*, according as they are appointed by the Cardinal Vicar, whereof a printed Order is set up in all the Churches.

THE above-mention'd Pope also granted a plenary Indulgence for ten Years, in favour of every Person that shall visit the Churches, after having confess'd and communicated: He also grants forty Years Indulgence to those, who, after having confess'd themselves and received the Blessed Sacrament, go to Church to pray for Peace, for Concord, between the Princes of Christendom, and for the Wants and Necessities of the Church.



T H E

# SACRAMENTS of the CHURCH.

## I. Of BAPTISM.

**T**HE Church acknowledges seven Sacraments, which Number, according to the Catechism of the Council of *Trent*, is establish'd by the Scriptures, by the Tradition of the Fathers, and the Authority of Councils. 'Tis all'dg'd, that there ought to be neither more nor less than that Number; and the Reason given for it, and which we are told is sufficiently convincing, is the Relation there is between the natural and spiritual Life. "Seven Things, says the same Catechism, are naturally necessary to Man: His Birth; Growth; Nourishment; the Use of Medicines to restore him to Health when decay'd; the Recovering of his Strength when it has been weakened by any Infirmary; Magistrates, who may be invested with Authority to govern him; and lastly, lawful Procreation, by which he may perpetuate himself in some measure, and preserve the human Species. All these Particulars are found in the Life which the Soul receives of God by the Sacraments. By Baptism we are born again in Christ; by Confirmation we increase in Grace; by the Eucharist our Souls are nourish'd and sustain'd; by Repentance we recover the Health which we had lost by the Wounds which Sin had made in our Souls. Extreme Unction washes away the remaining Impurities of Sin, and recruits the Strength which our Souls had lost. By the Sacrament of Holy Orders, the Ministers of the Church receive the Power of administering publicly the Sacraments to the People, and of exercising all the rest of the sacred Functions of the Ministry. Every one knows the End of Marriage. Notwithstanding, continues this Catechism, that each Sacrament comprehends in itself a divine and admirable Virtue, they yet are not all equally necessary, nor equal in Dignity—. Three of them, altho' not equally necessary, are nevertheless more so than the other four. Thus Baptism is absolutely necessary; so is Repentance to those who have fallen into mortal Sin. The Eucharist surpasses all the other Sacraments in Excellency, and is no less necessary to the Adults than Baptism."

THESE Sacraments are accompanied with several solemn and public Ceremonies, which the Church has thought fit to heighten them with, notwithstanding they are not an essential Part of them, since they can subsist without them; however it would be a Sin to omit them, unless in Cases of Necessity. Hence it is that the Council of *Trent* has pronounced Anathema against those who say that the Ministers of the Sacraments may, without Sin, despise, or omit intirely at Pleasure, the several Ceremonies received in the Church; or that it is in the Power of every particular Bishop or Prelate, to change them, or institute new ones. We are assured, "That these Ceremonies give us a more strict Idea of, and as it were set before our Eyes the Effects which result from, these Sacraments; and imprint the Sanctity which attends them more strongly on the Minds of the Faithful. They raise the Minds of such as observe them religiously, to the Contemplation of the most exalted Things." In a word, we are assured that they excite and increase in us a true Faith and Spirit of Charity.

"THE Sacrament of Baptism is defined, a Sacrament instituted by our Saviour in order to wash away Original Sin, and all those actual ones we may have commit-

<sup>a</sup> Catechism of the Council of *Trent*. Part ii. Sect. 3.

<sup>b</sup> Catechism, *ibid*.

<sup>c</sup> Ritual of *Alet*.

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“ ted ; to communicate to Mankind the spiritual Regeneration and the Grace of Christ  
 “ Jesus ; and to unite them to him as the living Members to their Head.”

ANTIENLY there was no stated Time or Age for Baptism ; it was usual to baptize on any Day, in a Person's Infancy, or a more advanced Age, and very often it was deferred till the Point of Death. As for the Water employ'd in Baptism, 'tis manifest that the Apostles and their Disciples used to baptize their *Neophytes*, or New-Converts, with the first Water that came in the Way, whereof we have undoubted Testimonies in the Scripture. This primitive Simplicity has disappear'd, and insensibly given Way to a Variety of Practices, accompanied with numberless Precautions, Formulas, &c. to which the Necessity of the Times, the Abuses it was proper to prevent or repress, the Order necessary to be observ'd in the Church, the Authority of the Priests, and even Devotion itself, may have equally contributed. The Plainness of the Use of pure River-Water scarce suited any but the primitive Times ; it was afterwards blessed, and to make the Sacrament still more solemn, it was added, “ That <sup>a</sup> such Water, if possible, must be  
 “ made use of in baptizing, as had been blessed on *Easter* or *Whitson-Eve* of the same  
 “ Year ; which must be carefully kept in a very clean Vessel employ'd for that Purpose.” 'Tis true the same Ritual adds, “ That in case the Water blessed and design'd  
 “ for Baptism, should be so far spent, that there is not enough remaining to serve till  
 “ *Easter* or *Whitson-Eve*, it may be mixed with common Water, provided there always  
 “ be a less Quantity of the latter.”

THE use of Baptisteriums is not of a modern Date, nor yet is it so antient, as those would make us believe who give Credit to the <sup>b</sup> pretended Writings of St. *Denis* the *Areopagite*, and the Constitutions of St. *Clement*. <sup>c</sup> *Bede* somewhere in his Works takes Notice of certain *Englishmen* who were baptized in the *Rhine* : And the same Author, who flourished in the Beginning of the seventh Century, says farther, that they had no Opportunity of building either Baptisteriums or Chapels, in the Infancy of the Churches of those Countries. It appears manifestly from the *Roman Martyrology*, that in the Time of St. *Marcellus*, Pope, the Christians used to have Baptisteriums in their Houses : And under the Reign of *Constantine the Great*, some were erected in Suburbs, and others even in Cities, as is manifest from the Testimony of cotemporary Writers. 'Tis pretended that in *France*, the Use of Baptisteriums in Churches began in the Reign of *Clovis I.* and that a little while after the Council held at *Lerida*, prohibited the having any out of the Churches ; however that be, *Gregory the Great* relates, that they had been already introduced in his Time. We may presume they were appointed to be set up in Churches, at the same Period that the Baptism of Christians was fix'd to the Age of Infancy, to prevent the Danger that might happen to new-born Children, from their being too much expos'd to the open Air. Then Fonts were set up in every Parish, all Rectors thereof having at that Time an equal Right to baptize, as being Ministers of the Church ; tho' it is pretended that in the Infancy of the Church, Bishops only were invested with that Power. There are two Ways of celebrating Baptism ; by Immersion, or Ablution ; the latter is now used, and is performed by pouring Water on the Child's Head.

AFTER the Bishop, the Parish-Rector, the Curate, or any other Priest appointed by the Bishop, may lawfully administer Baptism : <sup>d</sup> Formerly the Monks were entirely excluded from this Right ; <sup>e</sup> both Monks and Nuns are still prohibited from presenting any Children to be baptiz'd. In Cases of urgent Necessity a Layman may administer this Sacrament, as also Women, who in certain Cases are prefer'd to Men ; and this is

<sup>a</sup> *Aet's Ritual.*

<sup>b</sup> As *Casalius de Vet. sacr. Christi. ritib.*

<sup>c</sup> Quoted by *Casalius*.

<sup>d</sup> *Casal. de Vet. Christi. Ritibus.*

<sup>e</sup> *Aet's Ritual. Piscaria Praxis Cerem.*



when <sup>a</sup> a Child must be baptized before it is intirely come out of the Mother's Womb; upon which it may be proper to make the following Observations. Some Part of its Body must appear before it can be baptized, and 'tis baptized on that Part; on its Head, if that appear first, in which case the Rituals say that 'tis not necessary to re-baptize the Child; but if only a Foot, or Hand appears, or some other Part of the Body, which, by its Motion, gives some Tokens of Life, it must be baptized on that Part, upon Condition however that it be re-baptized <sup>b</sup> after it comes out of the Womb. A Child that is still-born, after having been baptized in this Manner, may without any Scruple, be buried in consecrated Ground.

A MONSTER, or Creature that has not the human Form, must not be baptized; if it be doubted whether it be a human Creature, it is baptized conditionally, thus, *If thou art a Man I baptize thee, &c.* If the Monster has more than one Head or Breast, it is taken for granted, that it is more than one Person; on which Occasion each of the Persons is baptized separately. We meet with several Particulars on this Head in the Rituals.

THE Godfathers and Godmothers " represent the <sup>c</sup> Church which offers the Child " to Christ to baptize and give it a new Birth, as in reality he does by the Ministry of " the Priest. They pronounce their Confession of Faith in the Child's Name, in which " they answer and promise that he shall acquit himself faithfully of the several Obliga- " tions to which he is engaged by his Baptism."

THE Catholic Church does not admit for Godfathers or Godmothers, either Heretics, Infidels, excommunicated Persons, or known Sinners, who lead infamous Lives; or such as are not in their Senses, or are unacquainted with the first Principles of Religion, supposing them known for such; nor Children, or Persons under fourteen Years of Age. It is certain that all such as are in the Circumstances above-mentioned, are unable to perform the Things required by the Church. The Rituals add, that as a spiritual Alliance is contracted between the Godfather and his Goddaughter, and between the Godmother and her Godson, they are not allowed to marry together, nor even the Godfather with his Godson's Mother, nor the Godmother with her Godson's Father. The Rituals add farther, that an Alliance is contracted between the Person who baptizes and the Person baptized; as if a Layman should baptize a Female Child in a Case of Necessity, he is not allowed to marry either her or her Mother. Antiently it was customary to write in a kind of <sup>d</sup> Register, the Names of such as were Candidates for Baptism. As the very <sup>e</sup> Name of Godfathers denoted the Duty whereof they were to acquit themselves towards those who were to be baptized, it cannot be doubted but that they are of great Antiquity in the Church. In former Times adult Persons had Sponsors as well as Children, and the same Custom is still observed in the baptizing of an Infidel.

THE Custom likewise of giving a Name to the Person baptized is also of great Antiquity; but we are not so certain that it is founded on the spiritual Regeneration in Christ Jesus. This mysterious Allusion may perhaps stand good with regard to the Baptism of grown Persons; but as for Infants, the same Custom was observed by the <sup>f</sup> Greeks and Romans, who used to name their Children a little Time after they were born.

<sup>a</sup> *Met's Ritual.*

<sup>b</sup> Then this Form of Words is added, *Si non es Baptizatus, ego, &c.* If thou art not baptiz'd, I baptize thee, &c.

<sup>c</sup> *Met's Ritual.*

<sup>d</sup> *Bona lib. ii. ch. 12. de Reb Liturg.*

<sup>e</sup> They were call'd *Sponsores* and *Susceptores*.

<sup>f</sup> This Ceremony was usually perform'd the seventh Day among the *Greeks*; nevertheless the *Athenians* never used to name the Child till the tenth Day after its Birth, when it was customary to have an Entertainment, as among us at Christenings. In the Time of the Emperor *Antoninus* the Philosopher, Children used to be named three Days after their Birth, agreeable to that Emperor's Order; whereas before, the *Romans* used to perform this Ceremony on the eighth Day when it was a Girl, and the ninth when a Male Child; and these Days were call'd *Lustrici Dies*.

It would be needless to take notice of the several Particulars which the Priest who is to baptize the Child must observe before he performs that Ceremony; as for instance, in what Manner he must address himself to Heaven, wash his Hands, put on the Surplice, take the Purple Stole, and how, thus clothed and attended by his Clerks, he walks towards the Church, at the Door of which those who bring the Child must wait for him. The most essential Part of the Ceremony is as follows: He first asks the Godfather and Godmother what Child they present to the Church? whether or no they are its true Godfather and Godmother? if they are resolved to live and die in the true Catholic and Apostolic Faith? and what Name they intend to give it? All profane Names, as those of the Heathens and their Gods, must be rejected; nevertheless those of *Hercules, Hannibal, Achilles, Urania, Diana, &c.* are common enough, but those of the old Testament are much less so: But the Protestants, who are very little scrupulous on this Head, never reject them; and to speak the Truth, are not the Saints of the Jewish Covenant as much such as those of the Christian Church, whose Names only are ordered to be chosen? A Priest is authorized to change the Name of a Child who had been baptized <sup>a</sup> *Abraham, Isaac, or Jacob*, by a Protestant Minister. After the usual Questions have been asked, the Priest makes an Exhortation to the Godfather and Godmother, with regard to the Devotion which ought to accompany the whole Performance. The Exhortation being ended, the Priest continues the Ceremony, and calling the Child by the Name that is to be given it, asks it as follows: *What dost thou demand of the Church?* To which the Godfather answers, *Faith*. The Priest adds, *What is the Fruit of Faith?* The Godfather answers, *Eternal Life*. The Priest goes on, *If you are desirous of obtaining eternal Life, keep God's Commandments; thou shalt love the Lord thy God with all thy Heart, &c.* After which he breathes three Times upon the Child's Face, but must observe not to let the Child breathe upon him; and at the same Time says, *Come out of this Child thou evil Spirit, and make room for the Holy Ghost*. This being done, with the Thumb of his Right Hand he makes a Cross on the Child's Forehead, and afterwards another on its Breast, pronouncing these Words, *Receive the Sign of the Cross on thy Forehead, and in thine Heart, &c.* Whereupon he takes off his Cap, repeats a short Prayer, and laying his Hand gently on the Child's Head, prays for him a second Time. This second Prayer being ended, the Priest blesses the Salt in case it was not blessed before; which being done, he takes a little of it, puts it into the Child's Mouth, pronouncing these Words, *Receive the Salt of Wisdom*; he then repeats a third Prayer, after which he puts on his Cap, and exorcises the Prince of Darkness, commanding him to come forth out of him who is going to be baptized, &c. and that at the End of the Exorcism he again makes the Sign of the Cross on the Child's Forehead, lays his Hand on its Head, and repeats another Prayer.

AFTER this fourth Prayer the Priest lays the End of the Stole upon the Child, and taking hold of his swaddling Clothes by one Corner, he brings it into the Church; the Godfather and Godmother enter in at the same Time, and repeat with the Priest the Apostles Creed and the Lord's Prayer, as the advance towards the Font. Being come to the Font, the Priest exorcises the Devil once again, and after the Exorcism takes the *Saliva* from his Mouth, with the Thumb of his Right Hand; and with this *Saliva* rubs the Child's Ears and Nostrils, and as he touches his Right Ear, repeats a *Hebrew* Word, which signifies *Do thou open*; the same our Saviour said to the Man who was born Deaf and Dumb: We are therefore to suppose that the Child who is going to be baptized is as yet deaf and dumb. Lastly, the Assistants pull off its swaddling Clothes, or at least strip it below the Shoulders; during which the Priest prepares the Holy Oils, &c.

<sup>a</sup> *Benferade* had like to have had his Christian Name, which was *Isaac*, chang'd, when the Bishop confirm'd him; but a witty Flight of his prevented it: For when they were for changing his former Name, and giving him another, he ask'd them, *What they would give him over and above the Bargain?* Which made the Bishop smile, and leave him his former Name.





*BAPTISM ADMINISTRED  
by a PRIEST.*

*Le BAPTEME ADMINISTRE par  
un PRETRE.*



*B. Picart, del.*

*C. Du Ross, sc.*

*BAPTISM ADMINISTRED  
by a MIDWIFE.*

*Le BAPTEME ADMINISTRE par  
la SAGE-FEMME.*







THE Godfather either takes the Child ready stripp'd, or strips it the Manner above-mentioned, and holds it directly over the Font; the <sup>a</sup> Godmother takes it by the Feet, they both observing to turn it towards the East: Whereupon the Priest asks the Child, *Whether he renounces the Devil and all his Works, the Poms, &c.* The Godfather answers in the Affirmative. This <sup>b</sup> Renunciation used formerly to be made without the Church. The Priest anoints the Child between the Shoulders in the Form of a Cross, and after that lays aside his Purple Stole, and puts on a white one; when the Child is again question'd with respect to his Belief, to which the Godfather makes suitable Answers in his Name. These long Preliminaries being ended, the Priest takes some of the Baptismal Water, which he pours thrice on the Child's Head in the Form of a Cross, and as he pours it says, *I baptize*, &c. taking care to mention one of the Persons in the Trinity every Time he pours it on. This being done, he anoints the Top of the Child's Head with the Chrisma in Form of a Cross, lays a <sup>c</sup> Piece of white Linen upon his Head, to represent the white Garment mentioned in Scripture, and puts into the Child's Hand, or rather into that of the Godfather, a lighted Taper, the Signification of which is easily understood. Such are the Ceremonies of Baptism; which the Priest concludes with an Exhortation; but if the Child's Life is in Danger, these Ceremonies are omitted, but upon Condition that they shall be observed in case he recovers his Health; but if he has all the Symptoms of Death upon him, so that it would be to no Purpose to wait for the Priest, then the Midwife baptizes the Child in the Manner represented in the Plate hereunto annexed.

ADULT Persons must, if possible, be baptized by the Bishop himself; and the most proper Time for this Ceremony is *Easter* or *Whitson-Eve*, which are the Days appointed for Baptism by the antient Church. <sup>d</sup> The Minister who baptizes, and the Candidate for Baptism, must both be fasting. There is but very little Difference between the Ceremony of the Baptism of Catechumens and that of Children. The Priest signs the Catechumen several Times with the Sign of the Cross; first on the Forehead, which implies that he must take upon himself the Cross of Christ; on the Ears, in order that he may open them to the divine Precepts of the Gospel; on the Eyes, that he may see the Light of God; on the Nostrils, that he may smell the fragrant Odour of Christ; on the Mouth, that he may utter the Words of Life; on the Breast, that he may believe; on the Shoulders, to the End that he may bear the Yoke of the Lord. All the preceding Signs of the Cross are concluded by three more, which he makes over the whole Persons of the Catechumen.

THE Godfather and Godmother conduct the Catechumen to the Font, after he has been introduced, exorcised, interrogated, his Ears and Nostrils rubbed with *Saliva* before he is admitted to Baptism, and been anointed in the Form of a Cross with the Oil of the Catechumens. The Catechumen must put off Part of his Clothes, to denote his being divested of Sin.

HERE follow some Remarks borrowed from *Misson*,<sup>e</sup> which also relate to the Baptism of the Catechumens. "The Ceremony of the Baptism of the *Jews*, and other  
" In-

<sup>a</sup> The Ritual of *Aet* has it thus; but in the Plate hereunto annexed the Godmother holds the Child by the Middle.

<sup>b</sup> The Pseudo St. *Dionysius* the *Areopagite*, cited by *Casalius*.

<sup>c</sup> *Piscara Praxis Cerem.*

<sup>d</sup> *Ibid.*

<sup>e</sup> *Vide* his *Voyage to Italy*, Vol. II. Edition of 1702. We shall here add the singular Circumstances which are observed at Christenings by the *Venetians*: When a Father has a Child to be christned, he first goes and invites the Godfathers; the meanest Plebeian has three at least, who present themselves; the Wealthy have twenty, and sometimes above an hundred. The Gossips all croud to Church together, among whom the Father chuses one to name the

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“ Infidels, is celebrated at *Rome* in the Church of *St. John of Lateran*, where we are told *Constantine the Great* was baptized. We saw six *Turks* baptiz’d there; they were dress’d in white *Damask* Clothes, with a Cloke, a Lawn Band, and a Silver Cross hanging at their Necks. A Cardinal, accompanied with the Prebends of *St. John’s of Lateran*, being come thither, the Ceremony of consecrating the Water was first performed; which being done, the Profelytes being presented by their God-fathers, advanced forward one by one, declaring their Desire of being admitted to Baptism. Then they lean’d on the Font, when the Cardinal baptized them, and named them, pouring Water on their Hands with a large Silver Spoon: This being done, they each took a lighted Taper, and were confirmed in a Chapel of the Baptistery; after which they went and heard Mass in the Church of *St. John of Lateran*.”

THE Ceremonies of Baptism are founded on several antient Customs, some whereof were practised in the Apostolic Ages. One of these last is the Confession of Faith before Baptism, whereof we have some Instances in the New Testament. That of touching the Ears and Nostrils with *Saliva* is of a more modern Date; we nevertheless meet with it in the Works of *St. Ambrose*. Exorcism is founded on some Passages in which our Saviour says to his Disciples, that they shall cast out Devils in his Name: And this was practised in *St. Chrysostom’s* Time. The lighted Taper which is given into the Hands of the Catechumen, is perhaps of later Institution; but ’tis not so with Regard to the Sign of the Cross. As for the baptismal Unctions, if they had no other Proofs than the Constitutions of the Pseudo *St. Clement*, and the spurious Writings ascribed to *St. Denis the Arcopagite*, their Antiquity would be very much suspected.

BAPTISM by Ablution or Asperision was not known in the first Century of the Church, when Immersion was only used; and ’tis said it continued so till *St. Gregory’s* Time. The white Vestment given to the Catechumens is much more antient than this Pope; this the Catechumens used to wear for seven Days immediately following their Baptism, and laid it aside on the eighth. We are told that these seven Days denoted the seven Gifts which the Holy Ghost communicates in Baptism.

## II. CONFIRMATION.

SOME think the Origin of the Sacrament of Confirmation is found in the eighth Chapter of the *Acts of the Apostles*; \* the Bishop only is allow’d to Confirm; it ought to be done on *Whitsunday*, because the Holy Ghost then descended on the Apostles. That of seven Years is the stated Age for Confirmation; however it is sometimes conferred before, and frequently after that Age; but this is left to the Bishop. The Person to be confirmed has a Godfather and Godmother appointed him, as in Baptism. We shall not take Notice of the Ornaments, and Preparations necessary for Confirmation, but proceed to the Ceremony itself.

the Child. No Entertainment is made after the Ceremony, as in most other Countries, but four Sugar Loaves are generally sent to each Gossip. The Gossips range themselves in a Semi-circular Form from the Church Door to the Font; and at the christning of a Tradesman’s Child, they give the Child from one to another, till it is gone quite round. The Child is dress’d up like a Doll in Swathes made of Silk, fine Lace, &c. The Manner in which the Child is carried to Church, and brought back from thence, is also particular; a Man carries the Babe on a Velvet Cushion, who is dress’d in very neat swaddling Clothes, but has nothing over him; his Head and Shoulders are quite bare. The Translator’s Note in the first Edition,

\* *Piscara Praxis Cerem.*





*The CEREMONY of  
CONFIRMATION.*

*CEREMONIE de la  
CONFIRMATION.*



B. Picart, del.

*CONFIRMATION performed  
after another MANNER.*

A. Du Rof, scul.

*Autre Maniere de  
CONFIRMER.*





THE Candidates for Confirmation <sup>a</sup> must, if possible, be fasting and consequently receive this Sacrament in the Morning, because it was at that Time of the Day the Holy Ghost descended on the Apostles. The Bishop, before he begins the Confirmation, falls to his private Devotions, washes his Hands, puts on the white Ornaments; after which he turns himself about to the Candidates, who stand in the same Order as at Baptism, viz. the Boys on the Right, and the Girls on the Left. He next repeats a Prayer, which being done he sits down, when the Candidates kneel before him in the Manner described in the second Compartment of the Print. If the Candidates for Confirmation are very numerous, the Bishop stands up, and the Candidates stand on the Steps of the Chancel of the Altar, <sup>b</sup> and must be supported under the Arm by their Godfathers, particularly Children; for as <sup>c</sup> to adult Persons, their Godfathers only put one of their Feet forward, for the Candidates to support themselves by as it were. The Bishop asks the Name of each Candidate, and has them registred, after which he dips the Thumb of his Right Hand into the Chrism, and therewith makes the Sign of the Cross upon their Foreheads, and at the same Time gives a gentle Blow on the Cheek to the Person confirmed, saying at the same Time, *Peace be with you.* Immediately after the Forehead of the Person confirmed is bound with a Slip of Linen about the Breadth of two Fingers; then the Bishop says unto him, <sup>d</sup> *I confirm you by the Chrism of Salvation, in the Name of the Father, &c.* the Ceremony ends with the Blessing of the Persons confirm'd, which is done by the Bishop, who makes the Sign of the Cross upon them. All the Ceremonies above-mentioned are exactly exhibited in the two Compartments of the Copper Plate.

THE little Blow which the Bishop gives the Person confirm'd, on the Cheek, denotes to him, that the Suffering for <sup>e</sup> Christ Jesus is the Sum Total of Christian Perfection; but it may rather be said, that 'tis a Mark of spiritual Enfranchisement; for the antient *Romans*, from whom this Custom was certainly borrow'd, used to manumise their Slaves, by giving them a Box on the Ear, probably to denote that that was the last Time they would be used as Slaves. The Chrism is laid on the Forehead, <sup>f</sup> that being the Seat of Confidence, Fear, Shame, &c. Altho' such Explications as these are fit only for the Pulpit, yet who can be so blind as not to perceive the salutary Reflections they excite in the Mind? By applying the Chrism to the Forehead, we are taught that we are to defend the Cross of our Lord with Boldness and Courage; that we must dread offending him; tremble continually for fear we should be wanting in the Duties of Religion; not be ashamed of bearing the Cross of Christ; or if we will blush, or be ashamed, that it shall be for the Sins and Disorders of Mankind. The Godfather's supporting the Candidate, denotes that those who have not yet been confirm'd, are weak Assertors of Christianity.

<sup>a</sup> *Piscara Praxis.*

<sup>b</sup> *Alet's Ritual, Piscara, &c.*

<sup>c</sup> *Piscara Praxis, &c. Pontif Rom.*

<sup>d</sup> *Idem, ibid.*

<sup>e</sup> *Confermo te Chrismate salutis, &c. Pontificale.*

<sup>f</sup> *Alet's Ritual.*

<sup>g</sup> *Id. ibid.*

## III. SACRAMENT of the EUCHARIST.

IN former Times all Catechumens, immediately after their Baptism, were admitted to the Communion, agreeable to the Order of the Sacraments ; for Baptism represents Regeneration ; Confirmation Strength, or rather the Spiritual Vigour of Christians ; and the Eucharist their Spiritual Nourishment. 'Tis not our Business to give an Explication of this Sacrament in this Place, nor to enter into a Controversy upon that Head ; for we confine ourselves to the bare Description thereof. The Priest is the sole Minister empower'd to consecrate the Host, and the rest of the Ministers of the Church are allow'd <sup>a</sup> only to prepare the Things necessary for this Sacrament ; <sup>b</sup> he also has the Privilege of communicating under both Kinds ; whereas the Laity communicate only under one ; and we are told that this Custom was introduced, in order to prevent certain Accidents, which degraded the Dignity of the Sacrament. One of these was, the overgrown Whiskers and <sup>c</sup> Beards of some who received, which, as they sometimes reached into the Cup, wherein the Blood of our Lord was contained, might by that Means make some good Christians sick at the <sup>d</sup> Stomach. A Protestant Writer dates the Time of the taking away the Cup from the People, in the Middle of the thirteenth Century ; but he tells us, " That this Decree was not received without some Struggle ; info-  
" much that several Churches long retained the receiving under both Kinds as absolute-  
" ly necessary. However, in order to satisfy — the People, a Custom was introduced  
" of giving them Wine to rinse their Mouths —. And indeed the taking the Cup  
" from the Laity was not fully enjoined till a Decree of the Council of *Constance* was  
" made for that Purpose in 1414." at least it then first had the Force of a Law. We shall only make this transient Remark, that the Church seems to have a Power of either changing or lessening the Signs of a Sacrament, without doing any Prejudice thereby to Faith, or the Essence of the Sacrament. Were we always obliged to follow the literal Sense, the Sacraments would not be the only Things in which we should deviate from the written Injunctions of the Holy Scriptures.

EVERY Christian ought to communicate at least every *Christmas, Easter, Whitsontide*, and *Twelfth-tide*, the Day of Vocation among the Heathens ; but every good one should, besides the Seasons above-mentioned, receive on *Corpus Christi Day, All-Saints, the Assumption of the Blessed Virgin, the Festival of the Patron, and the Anniversary of his Baptism*. They must receive fasting, and be dressed in such a Manner as best suits the Christian Simplicity : Such Devotees, however, as are conversant in the Polite World, and studious to heighten all their Acts of Devotion with Grace and Delicacy, know how to set off that Modesty which should always accompany a Communicant, with an agreeable and easy Air. The first of the two <sup>e</sup> Compartments are infinitely more expressive than any Thing we can say on this Head.

<sup>a</sup> *Ale's* Ritual.

<sup>b</sup> This Practice was confirmed by a Decree of the Council of *Constance*, as we find in Mr. *l'Enfant's* History thereof. — Notwithstanding that in the Primitive Times, the Sacrament of the Eucharist was received by the Faithful under both Kinds ; nevertheless to avoid certain Accidents of dangerous Consequence, it had been much more justly lawful to introduce this Custom, which accordingly has been introduced, viz. That the Sacrament should be received under both Kinds by the officiating Priests ; and under one Kind only, viz. the Bread, by the Laity. The above-mentioned Historian relates two of these Accidents, viz. the first, for fear the Blood should happen to be spilt ; the other, that of Unbelief, because it might otherwise be thought that our Saviour could not be whole and entire, in the Bread, as he really is. Lastly, a Miracle (of the Truth whereof we have the Testimony of *Alexander de Hale's*) confirmed in the latter Ages the Necessity of receiving under one Kind.

<sup>c</sup> *Vide* History of the Council of *Constance*, by Mons. *l'Enfant*, p. 500. Edition printed 1704.

<sup>d</sup> History of the Ceremonies and Superstitions, &c.

<sup>e</sup> They were design'd in *Paris*.





COMMUNION.



La COMMUNION.



The VIATICUM.



Le VIATICUM.







THE Priests who present themselves to the Communion, receive immediately after the Deacon and Sub-deacon, before any other Person; and these must have a white Stole over the Surplice. The Ministers who serve at the Altar, communicate in the Habits of their respective Orders; but the Acolytes and other Clerks receive in their Surplices. After this the officiating Priest goes down to the Rails, in order to administer the Sacrament to the Laity; observing to begin by the Person who stands first on the Epistle Side, and makes the Sign of the Cross with the Host on the Person that is to receive, observing not to take his Hand away till such Time as the Host is entirely in the Mouth of the Person receiving. We shall not take Notice either of the Prayers, or several other Particulars, mentioned in the Rituals; the Reader will have a more lively Image of the Communion by viewing the Plate.

IF in Administering the Host, or consecrated Wafer, the smallest Bit of it should happen to fall on the Ground, it must be taken up in the most respectful <sup>a</sup> Manner; the Place on which it fell must be covered, for fear of treading upon the least Particle of it: They must afterwards scrape the Floor, and <sup>b</sup> throw the Shavings into the Sacristy, and wash the Place very clean: If it should happen to fall upon the Napkin, or the Veil, &c. such Part of it must be washed, and the Water thrown into the Sacristy; if on the <sup>c</sup> Vestments of the officiating Priest, the Part must be observed, and afterwards washed. If any little Worms or Maggots should be found in the Pyx, says the *Italian* Explicator of Mysteries, breeding in the Wafers; or if any Pieces of Wafers should happen to be musty; in a word, if there be found the least Filth in any Part of it, the Whole must be burnt, and the Ashes thereof thrown into the Sink, called *Piscina*, designed for that Use.

<sup>d</sup> NUNS usually receive in the Parlour, for which Purpose a silken Veil, a very clean Napkin, and a Corporal to set the Pyx upon, must be got ready; several lighted Tapers must be placed to the Right and Left, and a Carpet on the Floor. The Priest, having the Stole, &c. on, carries the Host to the Nuns, the Acolytes walking before with their Tapers in their Hands: After this he adores the Host, the Religious repeat the Confession, and he kneels down, &c. as usual: He distributes just as many Wafers as there are Nuns to receive; and lastly, gives them his Blessing.

IF ever so little a Bit of the Host should happen to fall within the Parlour, a Nun shall take it up, and lay it on the Paten, or on a Piece of very clean white Paper, in Order to give it to the officiating Priest through the Grate. The Place where it fell shall be taken Notice of, for fear it should be trod upon. After the Communion is ended, the Nuns scrape this Place with the utmost Care, and even lick it, and cast the Shavings into the Sink or *Piscina*.

AFTER the Assembly have received the Communion from the Hands of the Priest, they go away, but observe as they go, to pass before the Tables, which are set one against the other End-ways, as we see in the Plate representing the Communion. On these Tables several Silver Basons are set, filled with various Sorts of Relics, and these the Priest presents the Communicants to <sup>e</sup> kiss; which being done, they throw a Piece of Silver into the Bason.

<sup>a</sup> *Piscara Praxis Cerem.*

<sup>b</sup> *Idem*, and *Aslet's Ritual*.

<sup>c</sup> *Piscara Praxis Cerem.*

<sup>d</sup> *Idem ibid.*

<sup>e</sup> This Custom is not observed in all *Roman Catholic* Countries, nor upon all Occasions alike. It seems to be a Practice only allowed to poor Parish Churches, or Mendicant Orders of *Spain* and *Italy*, &c.

Now we are upon this Ceremony, we cannot omit mentioning their Offerings, and Blest Bread. We have already taken some Notice of the former, and shall now quote the *Ritual* of *Alet*, a Work justly esteemed by such as are Judges of those Matters. "Offerings were first invented to shew that we join in Communion with the Body of Jesus Christ and the Church — ; for which Reason those who go to the Offering are presented with the Pax to kiss; — but in Process of Time the Bread, which was before offered as a Token of this Communion, was changed into Money." The *Ritual* ascribes three Reasons for this Change, whereof the Principal is, that this Money goes towards the Priest's Subsistence.

Good Christians are enjoined to present something to God at Mass; "for which Reason the People must be excited to go to the Offering, as being a Ceremony founded on Apostolical Tradition." — However, the Church excludes from it all Catechumens; such as are in a State of Penitence; all excommunicated Persons, and those who lie under an Interdict.

"THE Offering is made after the Gospel, and the Apostles Creed, while the Offering is sung — : For this Purpose the officiating Priest goes down to the lowest Steps of the Altar, — with the Deacon and Sub-deacon; after which they all three go together to the Door of the Rail, when the Deacon placing himself to the Right Hand of the officiating Priest, presents him with the Pax, or Instrument of Peace; or in some Places, with a Crucifix. Each Man comes forward according to his Rank; first, the greatest Persons of Distinction; and lastly, the common People: And, in Order to avoid Confusion, they advance on the Gospel Side; after having saluted the Altar and the Priest, they kiss the Pax, then throw their Offerings into the Basin, and at last return back on the Epistle Side."

### *The BLEST BREAD.*

WE are told in the *Ritual* above-mentioned, "That the Church used to bless Bread from Time immemorial, in the same Manner as she blessed all Things that are fitting for the Nourishment and other Uses of Mankind; and we may affirm that this Custom owes its Rise to Apostolical Tradition." It must indeed be own'd that some Passages in the New Testament mention *Communion, and the Breaking of Bread*: But, continues the same *Ritual*, we don't find that Bread, as now blessed in the Church in order to be distributed among the Communicants, is of so great Antiquity; or that the Fathers of the Church make any Mention of it. The Word *Eulogy*, employ'd by them, does not signify Blest Bread in particular, but all Kinds of Presents which Christians used to make one another, as a Testimony of their Love and Friendship, although these Presents were not consecrated." Cardinal <sup>a</sup> *Bona* observes that *Eulogy* was a Kind of Communion; and indeed antiently the Priest, after Mass was ended, used to distribute what Bread remain'd after Consecration to those who had not an Opportunity of communicating, or had neglected to prepare themselves for it: However, these *Eulogies* were never given but to such only as were intitled to receive it duly prepared; but they were not given either to Catechumens, or impertinent Sinners. These *Eulogies*, or Scraps of Blest Bread, were to be eat in the Church. In fine, Cardinal *Bona* is of Opinion, that this Bread owes its Institution to the frequent Communion of Christians in the first Ages of the Church. Afterwards a Custom insensibly took Place of presenting it also to those who had communicated, and this is the Origin of *Blest Bread*, which for that Reason was called the <sup>b</sup> Vicar of the Communion. Cardinal

<sup>a</sup> *Rerum Liturg.* Lib. ii. Cap. xix. § 7.

<sup>b</sup> *Alet's Ritual.*



*Bona* is likewise of Opinion, that the Fathers of the second Century were not acquainted with these *Eulogies*. Bishop *Alet* tells us in his *Ritual*, that in the primitive Church the Eucharist often went by the Name of *Eulogy*; and that 'tis in this Sense we must take that Word, when mentioned in a Canon of the Council of *Laodicea*, held a little before that of *Nice*. This Canon forbids the sending of *Holy Things*, i. e. according to that Bishop, the Eucharist, as the *Eulogies* into other Parishes.

WHEN Blest Bread, if eaten in the Spirit of the Church, i. e. in a Spirit of Union and Charity, "washes out all venial Sins by the religious Affections or Impulses it excites in those who eat of it, it may even have the Power, by the Virtue of the Prayers of the Church, to cast out Devils, and heal bodily Diseases."

THE Parish Priest performs the Ceremony of blessing this Bread on all Sundays and high Festivals in the Year. Such Inhabitants of a Parish as are of Distinction, and at the Head of a Family, or even the Ladies, give it in their Turns; and this is called *presenting the Blest Bread*. This Bread is stuck full of Tapers, and exhibited with great Solemnity, as we see it set forth in the Copper Plate, under that of the Ceremony of giving the Ashes. The Ceremony of offering the Bread being ended, the Priest gives the Person who offered it the Paten to kiss, who at the same Time presents his Oblation. These are the most remarkable Circumstances in the Manner of offering this Bread. As to the Manner of consecrating it, 'tis as follows: <sup>b</sup> The Priest having said the Offertory, a Clerk takes the Bread from the Person who presents it, and gives it to the Sub-deacon, if there be one in Office, in Order to have it consecrated by the Priest, who being in a standing Posture before the Altar, and uncover'd, repeats a Prayer, at the same Time making a Cross over the Bread, and afterwards sprinkles it with Holy Water. After this an Acolyte cuts it into several Pieces of equal Bigness, and distributes it among the Parishioners; which is done after the Communion. It is not lawful to sell blest Bread; for which Reason no more must be blest than what is just sufficient for the Distributions, and if there be any Over-plus it must be given to the Poor.

## The VIATICUM, or Communion of Persons at the Point of Death

THE Blessed Sacrament is administer'd as a *Viaticum*, or Provision for a Journey, to those whose Life is in Danger. The sick Person must receive it fasting, provided he can do it with Safety; but if he is not able to receive, it must not be carried to him. If the sick Person is not able to swallow the whole Wafer, a Piece of it may be

<sup>a</sup> *Alet's Ritual*.

<sup>b</sup> *Idem*.

<sup>c</sup> We find the following in an Old Homily: There was an Earl of *Venice* called *Syr Ambricht*, that loved the Sacrament of the Awter passing Well, and did it all the Worshipp and Reverence that he might; so when he lay sick, and should die, he might not receive the Sacrament for casting (*Fear of casting it up*;) then was he sorry, and made Dole; and then he let make clean his Right Syde, and to cover it with a fayr Clothe of Sendall, and layd God's Body therein, and sayd thus to the Host: "Lord, thou knowest that I love thee with all my Heart, and would sayne receive thee with my Mouth and I durst; and because I may nor, I lay thee on the Place that is next to my Heart, and so I shew thee all the Love of my Heart that I can or may; wherefore, I beseech thee, good Lord, have Mercy on me." And even therewith, in the Sight of all the People that were about him, his Syde opened, and the Host went there into his Syde, and then it closed again; and so anon after he dyed. *Festival in Dis Corp. Christi*, Fol. 52.

The curious Incident following is also related in the above-cited Homily: In *Devonshire* besyde *Exbridge* was a Woman that lay sick, and was nye deed, and sent after a Holy Person about Midnight, to have her Ryghts. Than this Man in all Haste he might arose, and went to the Church, and took Goddes Body in a Boxe of Ivory, and

be given him, and afterwards some Liquid; but the Host must not be dipped in any Liquor before-hand, upon Pretence that the sick Person will be the better able to swallow it.

IN Case the sick Person throws up the Wafer, and that the Particles of it plainly appear, they must be put into a clean Vessel, and carried to the Church, and there deposited in some holy and decent Place, *'till such Times as they are corrupted, after which they shall be cast into the <sup>b</sup> Sacrarium; but if the Pieces are not to be distinguished, what he has vomited up must be wip'd with Pieces of Tow, or some such Thing, and these must afterwards be burnt, and the Ashes thrown into the Sacrary.* The Priest must take Care not to give those the *Viaticum* who are troubled with a continual Coughing, or are not able to swallow or consume the Host, for Fear of any Accident unsuitable to the Dignity of the Sacrament.

WHENEVER the *Viaticum* is to be carried to any Place, Care must be taken to make the Chamber in which the sick Person lies, very clean; and also all those Parts of the House through which the Host is to pass; and they should likewise be strewed with Flowers and odoriferous Herbs. The Host must be laid on a Table very neatly covered, on which two Candlesticks, with two lighted Tapers in them, shall be set; as also a Drinking Glass, a Vessel full of Wine or Water to purify or wash the Fingers, and a white Cloth to lay before the sick Person. In case the *Viaticum* be carried in Public, as is the Custom in Roman Catholic Countries, the Rector gives Notice to his Parishioners by ringing of a Bell, to prepare themselves to accompany the blessed Sacrament with Tapers and Torches; to support the Canopy, or give some other exterior Marks of their Devotion and Respect. Being assembled, the Priest washes his Hands, as is usual in the Celebration of the Divine Mysteries, and such Ceremonies as are performed by him in Blessings, Consecrations, &c. He puts on the Surplice, the Stole, the Chasuble, and goes up to the Altar, accompanied or followed by other Priests or Clerks. Here he falls upon his Knees, repeats a private Prayer; and afterwards rising up, puts a white Scarf about his Neck, spreads the Corporal on the Altar, opens the Tabernacle, kneels down a second Time at his taking out the *Ciborium* or *Pyx*, which he lays upon the Corporal; kneels a third Time when he has opened it; and after having view'd the Hosts, covers it with its little oval Lid, and takes it in both his Hands, which are

put it into his Bosome, and went forth toward this Woman. And as he wente through the Forest in a fayre Mede that was his next Waye, it happed that his Box fel out of his Bosome to the Ground, and he wente forth and wyft it not, and came to this Woman and herde her Confession. And then he asked her, yf she would be Houseled? And she sayd, ye Syr. Then he put his Hande into his Bosome, and sought the Box; and whan he found it not, he was full sorry and sad, and sayd, Dame, I will go after Goddes Body, and come agayne anone to you; and so he wente forth fore wepyng for his Symplenes. And so as he came to a Wylowe Tree, he made thereof a Rodde, and steyed hymself naked, and bette hymself so, that the Blode ranne downe by his Syde, and sayde thus to hymself: "O thou Symple Man, why haste thou lost thy Lord God, thy Maker, thy Fournier and Creatour?" And when he had thus bette hymself, he dyd on his Clothes and went forth, and than he was ware of a Pyler of Fire that lasted from Erth to Heven, and he was all astonied thereof, yet he blessyd hym, and wente to it; and there lay the Sacrament fallen out of the Boxe into the Grasse, and the Pyller shone as Bryght as the Sunne, and it lasted from Goddes Body to Heven; and all the Beestes of the Forest ware come aboute Goddes Body, and stode in Compasse round about it, and all kneled on four Knees save one black Horse that kneled but one Knee. Then, sayd he, yf thou beest any Beest that may speke, I charge thee in Goddes Name here present in Fourme of Breede, tell me why thou kneleest but on one Knee. Then, sayd he, I am a Fende of Hell, and wyll not kneele and I might, but I am made agensst my Will; for it is wryten that every Kneelynge of Heven, and of Erthe shall be to the Worshyp of the Lord God. Why art thou lyke a Hors? and he sayd, and make the People to stele me, and at luche a Town was one hanged for me, and at luche a Town another. Than sayd the Holy Person, I commaunde thee by Goddes Fleshe and his Blode, that thou go into Wyldernesse, and be there as thou shalt never dyscase, (*i. e.* afflict) Crysten Man more. And then this Man went forth to the Woman and dyd her Ryghtes, by the which she was saved and went to Everlastyng Salvatyon. To the whiche he brynge us, our blyssed Savyour Jhesus.

<sup>a</sup> *Alet's Ritual.*

<sup>b</sup> The *Sacrarium*, so often mentioned, is a Kind of shallow Well, narrow at Top; and it must be locked up, in order that nothing profane may enter into it. In it are thrown such Pieces of the Host as may have been polluted by any Accident; the Ashes of such Pieces of Tow as may have been employed in the sacred Unction; old Oils; old Holy-Water, consecrated at *Easter*, or on *Sundays*; the Water with which the Bishop or Priest have washed their Hands, &c.

folded



folded with the Ends of the Scarf that is about his Neck. He then goes under the Canopy, and a Clerk, with a lighted Lanthorn in his Hand, walks foremost, and two other Clerks, the one holding the Holy Water, the Corporals, and the Purificatories, and the other the Ritual, and a <sup>a</sup> little Bell, march immediately after him. Next come those who carry the Torches; and lastly the Priest, walking under the Canopy, and carrying the Host rais'd as high as his Breast. If the Priest carry the *Viaticum* to a considerable Distance, the Host must be put in a little Silver Box or *Pyx*, enclosed in a Stuff-Purse, which he hangs about his Neck, fixing it on to his Breast, in order to keep the Host from shaking, or falling to the Ground.

THE Priest, at his coming into the sick Man's Apartment, shall bid Peace to the House, and go towards the Table, and spread the Corporal upon it, in order to set the *Pyx*, or *Ciborium*, thereon. This being done, he, and every Person present, worship the Host; he then sprinkles the sick Person, and also the Room; during which Anthems are repeated, Verses taken out of the Psalms, and Prayers suitable to the Occasion. After this he opens the *Ciborium*, takes out a consecrated Wafer with the Thumb and Fore-finger of his Right-hand, observing to hold it a little aloft over the Top of the *Ciborium*, which he holds in his Left-hand, and turning about, advances towards the sick Man, in order to administer the Sacrament to him.

THE Communion being ended, the Priest places the *Ciborium* upon the Table again, observing to make a Genuflexion at the same Time; and afterwards rubs his Finger and Thumb with which he took up the Host, upon the Brims of the *Ciborium*, to the End, that if any little Piece of the Wafer should happen to stick to them, he may shake it therinto. He afterwards shuts the *Ciborium*, and covers it with a little Veil, kneeling at the same Time; then he washes the Finger and Thumb which touched the Host with Wine and Water, presented him by those of the House.

THIS Act of Devotion concludes with Prayers and Exhortations. If any consecrated Wafers are left in the *Pyx*, or *Ciborium*, the Priest, after having bless'd the sick Person, returns back to the Church, attended with the same Persons who had accompanied him to the sick Man's House. Being come into the Church, he pronounces the Indulgences granted by the Sovereign Pontiffs and the Bishop of the Diocese, and gives them his Blessing: But in case there are no more Wafers in the *Pyx*, the Priest returns back without any Formality, after having repeated the Prayers used after the Communion of the Sick. If the sick Person is just expiring, the <sup>b</sup> Priest omits all the Prayers, &c. and in giving him the *Viaticum*, repeats two or three Words only.

WHEN the *Viaticum* is given to a Priest, he ought to have a Surplice on, and over it a white Stole, disposed cross-wise over his Breast.

WE have already observed the Use which the primitive Christians made of the blessed Sacrament at the Approach of Death; therefore no Sect among the Christians can dispute the Antiquity of the *Viaticum*.

IF a Priest is obliged to carry the *Viaticum* to any Person infected with the Plague, he must go within nine or ten Paces of the House, taking care to stand in such a Manner that the Wind may be on his Back. Being come hither, he shall inclose the consecrated Wafer between two common ones; and after having wrapt up the Whole in a Sheet of white Paper, shall lay it on the Ground at a reasonable Distance from the Place infected, and cover it with a Stone, in order to secure it from the Wind,

<sup>a</sup> We are told that Gregory IX. instituted the little Bell.

<sup>b</sup> The Copper Plate annexed represents perfectly the Disposition of the sick Person who receives the *Viaticum*, and the Persons who assist at it

Rain, &c. This being done, the Priest shall draw back, and the sick Person or his Attendant shall come and take up the Wafers, being instructed by the Priest which is the consecrated Host. The Priest shall say the Prayers, and perform the usual Ceremonies, both before and after the Communion.

THE like Precaution is observed in giving extreme Unction to Persons infected with the Plague. They take a long Wand or Rod, at the End of which a Piece of Tow or Cotton dipped in the holy Oils is fixed, with which the sick Person is anointed but once, with the usual Words. After this they run the End of the Wand and the Cotton into a Fire purposely prepared, in a Chafing-Dish.

#### IV. PENANCE.

HERE follows the fourth Sacrament, which, according to the *Roman Catholic* Church, was instituted by our Saviour: However, this Point is disputed by those of other Opinions; but as Controversy is not our Province, we shall only observe, that the Power annexed to the Priesthood of remitting or retaining Sins, or inflicting Punishments on Sinners, and of settling Expedients for Reconciliation between them and their Creator, is, without Dispute, one of the noblest Prerogatives that Mankind could possibly enjoy. Nor have the false Religions, in general, been less sensible of the Advantages of this Power; the idolatrous *Greeks* and *Romans*, the *Mexicans* and *East-Indians*, &c. furnishing us with several remarkable Instances thereof.

BISHOPS have Power to absolve Sinners, throughout the whole Extent of their Diocesses, and Rectors in their Parishes. As for other Priests and Monks, they must have an express Approbation from the Bishop, before they are allowed to hear Confession. However, there are certain Cases reserved to the Pope, the Bishops, and their Penitentiaries. We find several other Remarks in the Rituals on these Articles, and the Qualities required in a Confessor; but these are entirely foreign to our Inquiries.

FASTING, Prayers, Alms, Abstinence from such Pleasures and Things as we chiefly delight in, are the general Conditions of Penance: there are others of a more particular Kind, as to repeat a certain Number of *Ave-Marias*, *Pater-Nosters*, and *Credos*; to kneel, or salute the Host a stated Number of Times; to give one's self a certain Number of Stripes; to wear a Hair-shirt, or a Girdle made of Horse-hair, &c. next to the Skin. 'Twould be needless to enter into a farther Detail of such Particulars: Those who cannot hit upon Austerities severe enough for their Purpose, will meet with sufficient Instructions on that Head in the Lives of the Saints, and their Legends. Such as practise the greatest Austerities, are sure at least of gaining several Indulgences, as has been already observed in the *second Part* of the first *Volume* of this Work.

" THE Confessor must have a Surplice over his Cassock, with a Purple Stole, and square Cap; he must hear Confession in the Church, at that Part of it which is farthest distant from the high Altar, *i. e.* at the Bottom of the Nave, which is most exposed to the View of the People, in the Confessional, or Confession-Chair, which is the Tribunal of Penance. The Confessional must be open before, and have one or two Lattice-Windows in it: When there are two Windows, there must be two Shutters to them; and 'tis proper to put all reserved Cases above the Confessor's Window, and opposite to the Penitent an Image of the Crucifix, or some Mystery of the Passion." Confession must be made in the Day-time, and, if possible, when

\* *Met's Ritual.*





CONFESSION.



La CONFESSION.



EXTREME UNCTION



EXTREME ONCTION.







there are People in the Church. As soon as the Penitent is come up to the Confessional, he must make the Sign of the Cross, and ask the Confessor's Blessing. The Form of Words us'd in confessing, has been already taken notice of.

\* THE Confessor must be seated, his Body upright, with Gravity and Modesty; his Cap on his Head, his Face cover'd, his Ear stoop'd towards the Penitent in the Manner here describ'd. The Penitent should be generally kneeling, and his Hands clasp'd. Women and young Maidens must not come to Confession with their Breasts bare, or their Arms uncover'd too far.

IT cannot be denied, but that Confession is an excellent Method to keep Persons of mean Capacities obedient to the Duties of Religion; for all Christians are not capable of a spiritual Religion, nor of that kind of Reflection which ought to inspire a Man to address himself to God alone, without the Mediation of a Priest. On the other Side, Confession seems to be attended with several dangerous Consequences; and of these we shall only observe two: How many odious and infamous Particulars are divulg'd, which must naturally raise fresh Ideas of Impurity both in the Priest and the Penitent. Confession oftentimes submits a fearful Penitent, whose Conscience is oppress'd with Scruples, loaded with Remorse, weakened by the Remembrance of its Sins, to the absolute Will of a cunning Priest<sup>b</sup>: He beholds Scepters at his Feet, he humbles Crowns, and makes those tremble who strike Terror into whole Nations.

CONFESSION being ended, the Confessor uncovers himself, in order to absolve the Penitent; and accordingly he recommends him to the divine Mercy, stretches out his Right-Hand towards him, begging God to remit his Sins; after which he puts on his square Cap, gives him the Absolution in the Name of Christ Jesus, and adds, holding his Right-Hand always lifted up towards the Penitent, that he absolves him, by Christ's Authority, *in the Name of the Father*, &c. He takes off his Cap a second Time, and prays to God that our Saviour's Passion, the Merits of the holy Virgin, and of all the Saints, may conspire to remit the Penitent's Sins.

IT is thought that Confession was instituted in the Apostolic Ages, and that it is enjoin'd in the New Testament. It is in all Probability the Fruit of a Discipline, infinitely more exact and severe than it would have been, had it been instituted by the Clergy latterly. In the primitive Ages of Christianity there was no such Thing as auricular Confession, but it was always made in public, as well as Penance. In this Manner Christians were kept to their Duty, and the Christian Religion was secur'd from the Calumnies of its Adversaries. This public Penance was proportioned to the Nature of the Faults committed, so that it sometimes lasted whole Years. The Penitents us'd to be separated from the rest of the Assembly in a Place appointed for them. Here they were in a standing Posture, in a State of Mortification, and in a mourning Habit, frequently in Sackcloth, cover'd with Ashes, and their Eyes bath'd in Tears. They were enjoin'd very strict Fasts, nor were they restor'd to the Peace of the Church till the Time of their Penance was completed; but this Severity began to slacken by Degrees. The Time for the Continuation of Austerities was much shortened, and very often the Punishments inflicted on Penitents were commuted into pecuniary Mulcts. This was owing to a Variety of Reasons, *viz.* the Death of many Christians in a State of Penance; the Indolence and Despair they were afraid others would fall into, from the apparent Weakness of their Minds; the Dishonour and Shame which the Christians,

<sup>a</sup> See the Plare.

<sup>b</sup> *Quantus honor sacerdoti debetur, ad cujus genna & pedes diademata & purpura, si exsolvi vinculis velint, accedere debent. Sacerdos omnes nodos etiam Angelis inenodabiles exsolvit verbo absolvo, &c.* Casal. de Veter. Christ. Ritib.

<sup>c</sup> Epistle of St. James, Ch. v. Ver. 16.

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who degenerated from their pristine Humility, imagin'd they saw inseparable from these public Reparations, after having confess'd, in Presence of the whole Church, several enormous and often infamous Crimes. Lastly, the Prosperity of the Christian Religion, which made these public Reparations altogether unreasonable. From that Time Confessions began to be made in a more private and secret Manner, and accordingly discreet and prudent Persons were <sup>a</sup> appointed Confessors. This is the Origin of the Penitentiaries, who were first instituted by the *Greek Church*; but that of the *Latins* retain'd the Practice of public Confession till the Pontificate of *St. Leo*.

HERE follows the present Manner of enjoining public Penance, and of absolving those who have undergone it. <sup>b</sup> The Penitent comes into the Church in a very plain Dress, and without his Weapons, if he be a Soldier, with a modest Air, and kneels without the Church at the Door, in case he be excommunicated, or under an Interdict, but within the Door in case he be not. After ringing for Mass, the Congregation being assembled, the Penitentiary, or Priest appointed for that Ceremony, takes the purple Stole over his Surplice, and goes, accompanied with the Clergy belonging to the Church where this Ceremony is perform'd, to the Middle of the Nave, where he sits down in a Chair set ready for that Purpose, and puts on his Cap; then the Penitent goes up to him, kneels down, and implores with a loud Voice that his Sins may be forgiven him; the Priest answers him by a short Remonstrance, and enjoins him such Penance as he thinks proper. The *Romish* Pontifical orders the Penitent to be clothed in a Hair Shirt, which is a kind of Garment made of Goats Hair: This the Penitent must wear next his Skin, the better to mortify himself. If he be also excommunicated, he is obliged to go out of the Church, after which some Prayers are said. The Priest afterwards takes the Penitent by the Right-Hand, or in case there be several, he takes the first so, and then all the other Penitents join Hands; after which he leads them to the Church-Door, and says to them, *You are turn'd out of the Church, for the Sins you have committed, in the same Manner as Adam, our first Parent, was driven from Paradise, because of his Disobedience.* The Penitents being in this Manner put out of the Church, the Priest returns back into it, and shuts the Door. But in case the Penitent be not excommunicated, the Priest, after having enjoined him Penance, shews him the Part of the Church he must stand in, till such Time he has completed the Course of it, which is always to the Left of the Church-Door, *because he must look upon himself as the meanest and the most unworthy Christian in the World*: These are the express Words of the *Ritual*. <sup>c</sup> In case the Penitent receives Penance from the Bishop, or his Penitentiary, it shall be given him in Writing, in order that when he is return'd back to his own Parish, he may present it to the Rector thereof, who shall exhort him to execute it faithfully, and shall take care to see it punctually perform'd.

WHEN the Penitent has completed the Penance enjoin'd him, he returns back to the Bishop, or his Penitentiary, with a Certificate sign'd by the Rector, to prove that he has fulfill'd it; after which they proceed to his Reconciliation with the Church. <sup>d</sup> This Reconciliation was formerly perform'd on *Holy Thursday*. But whether it happens on this or any other Day of public Worship, the Penitent must come to the Church-Door on the Day appointed him for receiving Absolution. The *Roman* Ponti-

<sup>a</sup> *NeHarius*, Patriarch of *Constantinople*, abolished public Confession about the End of the fourth Century.

<sup>b</sup> *Alet's Ritual*.

<sup>c</sup> *Alet's Ritual*, and others.

<sup>d</sup> Penitents were reconcil'd to the Church in the following Manner, in the Beginning of the fifth Century, by which it will appear, that the Practice of the *Roman Church* at this Day does not differ very much from that Custom. He, who after having been excommunicated, testified a sincere Repentance, was solemnly restor'd to the Church in Presence of the whole Congregation. The Bishop, or his Vicar, used to go to the Church-Door, attended with twelve Priests, when the Penitent presented himself to him with all the Tokens of Penance and Humility. After this the Bishop took him by the Hand, brought him into the Church, and admitted him to the Communion.





*The PENITENTS  
PRESENT themselves.*

*Les PENITENS  
sePRESENTENT.*



*The HAIR-SHIRT  
is put on*

*On leur met le  
CILICE.*



*They are turn'd out of  
CHURCH.*

*On les met hors de  
L'EGLISE.*



*They stand at y<sup>e</sup> Church gate,  
their TAPERS blown out*

*Ils sont devant la porte de L'  
Eglise les CIERGES ETEINT.*



*They are led into the  
CHURCH.*

*On les fait RENTRER  
en les prenant par la main.*



*The LITANIES are sung, y<sup>e</sup>  
PENITENTS being on their*

*Pendant qu'ils sont à genoux,  
on RECITE les LITANIES.*





ficat enjoins, that he shall be there upon his Knees, with an unlighted Taper in his Hand. But it was not usual always to excommunicate solemnly the Penitent who appear'd in this Manner. Be this as it will, he must be in a plain and ordinary Drefs, without his Weapon, if he be a Soldier, and bare-headed; in an humble and contrite Manner, with a pale and dejected Countenance, if he can assume such an one. Women must be veil'd. Immediately before the Parochial-Mass, the Priest cloth'd with his Albe, or Surplice, and the purple Stole, shall give the People notice that the Penitent, or Penitents, are going to be reconciled to the Church. He then shall exhort the Congregation to pray for them; shall fall prostrate before the Altar, and pronounce some Prayers, which are answer'd by the Congregation. These Prayers, and all the rest we meet with in the Pontifical and the Ritual, are compos'd of excellent Passages taken out of the Scriptures, selected by the Church, and so well adapted to the Subject, that 'tis impossible but the Faithful must be greatly edified by them. These Prayers being ended, the Priest goes to the Church-Door, and makes a pretty long Exhortation to the Penitents; which being done, he takes them by the Hand, and leads them into the Church. But in case they have been excommunicated, he then, before he re-unites them to the Body of the Faithful, sits down and puts on his Cap, when he repeats the *Miserere*; the Penitent being at his Feet, the Congregation upon their Knees, and the Clergy standing. <sup>a</sup> At every Verse of the *Miserere* the Priest strikes the excommunicated Penitent on the Shoulder with a little Stick, or Whip made of Cords. <sup>b</sup> The *Roman* Ritual and the Pontifical ordain, that the Penitent who is absolv'd in this Manner shall be stripp'd to his Shirt, as low as his Shoulders. This Ceremony, as all the preceding, must be followed by some Prayers; and afterwards the Litanies shall be sung; the People being upon their Knees. Thus have we given the Explication of the fix Ceremonies represented in the Plate:

WHEN an excommunicated Person dies unabsolv'd, they begin by examining whether he may have given sufficient Testimonies of a true Contrition, and whether it may be proper to absolve him, in order that his Body may not be deprived of Christian Burial, nor his Soul of the public Wishes and Prayers of the Church. Here follows the Form of this Absolution. The Rector puts on a black Stole over the Surplice, and goes in a ceremonious Manner to the Place where the Corpse lies. He shall be preceded by his Clerks in Surplices, whereof one shall carry a Wand, the other the holy Water, and the third the Cross. If the Body is not yet interred, he shall strike it with his Stick at every Verse of the *Miserere*; after which he shall absolve it, and it shall then be buried in consecrated Ground; but if the Corpse was buried in unhallowed Ground, it must be removed from thence, if possible, and struck in the same Manner; but in case it cannot be dug up, the Rector only strikes upon the Grave with the Wand.

THE *Jews* had also their Excommunication, whereof we have given a Description in the Dissertations upon their Ceremonies. The Idolaters likewise us'd to prohibit their Mysteries to all those who were polluted with any Crime, which Custom answer'd to the Excommunications of the *Jews* and *Christians*. We take no notice of the *Interdict of Fire and Water*, establish'd amongst the *Romans* against Criminals of a certain Order. Among the antient *Gauls* the Interdict from the Sacrifices was a capital Punishment. Those who were so unhappy as to incur this kind of Excommunication, were rank'd among the Impious, whom all Men shunn'd to meet, speak to, or have the least Correspondence with: They were avoided as so many infectious Persons; all the Duties of civil Society were denied them; nor was there any Justice for them in judiciary Proceedings. All this *Cæsar* assures us of in his *Commentaries*.

<sup>a</sup> See the fourth Compartment of the Plate.

<sup>b</sup> Vide Pontifical. Roman. & Piscara Praxis Cerem.

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THE third Compartment of the Plate represents the Excommunication perform'd with unlighted Candles. This formidable Excommunication is preceded by the Anathema, by which the Person excommunicated is threaten'd with Torments, both in this Life, and in that which is to come; is deliver'd up to Satan, separated from civil Society; and, in a Word, compleatly oppress'd, which is the Reason why it is compar'd to Thunder. It us'd to rowl with surprizing Swiftneſs heretofore, but now its Violence is prodigiouſly abated. The papal Fulminations in particular have often made the Chriſtian World tremble; but at this Time the Storms which gather in the *Vatican*, ſeldom extend farther than *Italy*, or at leaſt find it a very difficult Matter to croſs the *Alps*; and the Thunder of *Jupiter Capitolinus* no more daſhes Crowns to Pieces.

WHEN the Pope is to fulminate this ſolemn Excommunication,<sup>a</sup> he goes up to the high Altar with all the Air of an Excommunicator, and accompanied with twelve Cardinal-Prieſts, all of them having lighted Tapers in their Hands; he then ſits down on the Pontifical Seat plac'd before the high Altar, from whence he thunders out his Anathema's. Sometimes a Deacon, cloth'd in a black Dalmatica, goes up into the Pulpit, and publiſhes this Anathema with a loud Voice; in the mean Time the Bells ring a kind of Knell, as for deceas'd Perſons; for the excommunicated Perſon is look'd upon as dead with regard to the Church. After the Anathema, every one cries thrice with a loud Voice, *Fiat*, or *So be it*. At the ſame Time the Pope and Cardinals throw their lighted Candles upon the Ground, and the Acolytes tread them under their Feet. After this the Sentence of Excommunication, and the Name of the Perſon excommunicated, are ſet up in public,<sup>b</sup> in order that no one may have any farther Communication with him.

THE *Roman Pontifical* takes notice of three kinds of Excommunication, *viz.* 1. *Minor*, 2. *Major*, and 3. *Anathema*, which is that above-mention'd. The *Minor* may be conſider'd as a kind of ſpiritual Infection, ſince it is incurr'd by thoſe who have the leaſt Correſpondence with an excommunicated Perſon. The Pariſh-Prieſt may abſolve from this Excommunication; but he who has been ſo unhappy as to incur it, muſt immediately go and make a Confeſſion thereof. The Pontifical tells us, that a Perſon who has incurr'd the *Minor Excommunication*, is oblig'd to confeſs himſelf in the following Form of Words: *I confeſs myſelf to God, and to you, reverend Father, as having incurr'd Excommunication for frequenting an excommunicated Perſon; for having ſpoke, drank, eat with him, &c.*

THE *Major Excommunication* is made in Writing, againſt thoſe who diſobey the Commands of the Church, or of the Holy See, or reſuſe to ſubmit to certain Points of Diſcipline; infringe ſome Immunities, &c. The Pope fulminates his *Anathema's* againſt all Heretics and Apoſtates; againſt ſuch as unjuſtly ſeize upon the Temporalities of the Church; in a Word, all the Enemies of it. By this Excommunication they are declar'd to be ſeparated from the ſacred Body of Chriſt as rotten Members, cut off from all Chriſtian Society; excluded from the Church both militant and triumphant, deliver'd over to the Devil and his Angels, &c.

WHEN an excommunicated Perſon gives Tokens of a ſincere Repentance,<sup>c</sup> he muſt take a new Oath of Fealty, incur the Penalties inflict'd on him, and make ſuch Satisfaction as may be neceſſary. He firſt falls proſtrate on his Knees, during which Time the ſeven penitential Pſalms are ſung; and after having been brought into the Church, he falls on his Knees a ſecond Time at the Foot of the Altar, to which he is con-

<sup>a</sup> Pontif. Rom. *Piſcara Praxis*.

<sup>b</sup> *Ne quis per ignorantiam cum hujusmodi excommunicatis participet.*

<sup>c</sup> *Piſcara Praxis Cere.*





A BISHOP  
DEGRADED.

DÉGRADATION  
de L'ÉVÊQUE.



The DEGRADED BISHOP  
REINSTATED.

RETABLISSEMENT de celui  
qui avoit été DÉGRADÉ.



EXCOMMUNICATION  
with Unlighted TAPERS.

L'EXCOMMUNICATION à  
Chandelles éteintes



An EXCOMMUNICATED  
Person OBSOLVED.

RETABLISSEMENT d'  
un EXCOMMUNIÉ.



A HERETIC  
RECONCILED.

RECONCILIATION de  
L'HERETIQUE.



A HERETIC led to the foot  
of the ALTAR by the BISHOP

L'HERETIQUE conduit aux  
pieds de l'Autel par L'ÉVÊQUE





ducted by the Person who reconciles him to the Church. The latter goes up to the Altar, and turning himself towards the Person reconcil'd, offers up a Prayer to God in his Favour, and signs him with the Sign of the Cross. Whenever an Heretic; an Infidel, or an Apostate, is reconcil'd to the Church, before he is receiv'd into it, the Pope, or the Person who performs the Ceremony of Reconciliation, <sup>a</sup> asks him the Occasion of his coming thither, observing to say to him, <sup>b</sup> *Receive the Sign of the Cross of Christ, and of Christianity; which thou hadst borne before, but renounced it by the Error into which thou didst unhappily fall.* He then <sup>c</sup> conducts him to the Altar, in the Manner represented in the sixth Compartment of the Plate. He there examines him a second Time concerning the Articles of the Christian Faith; and the rest of the Ceremony concludes as usual. If the Person so reconcil'd has taught any Heresies or Errors, he is oblig'd to abjure them in a solemn Manner.

<sup>d</sup> HERE follows the Form of Absolution which the Pope gives to crown'd Heads, who have been excommunicated by the Court of Rome. When his Holiness is to pronounce this solemn Absolution, a pontifical Throne, richly adorn'd; is erected before St. Peter's Church. Here the Pope is carried in Procession; and presides therein with his Rod or Wand in his Hand, in the Midst of the Apostolical Court. One of the Masters of the Ceremonies brings a dozen Wands, which he distributes among the twelve Assistant-Cardinals. The Ambassadors of the excommunicated Princes appear with an Air of Humility before this formidable Assembly, and throw themselves at his Holiness's Feet. But notwithstanding the Indignity of the Person they represent, the Vicar of our Saviour indulges them the Privilege, or rather the Favour, of kissing them. This being done, one of the Ambassadors asks Pardon, with a loud Voice, of the Church and the Holy See; offers to make Reparation in his Master's Name, and desires to be absolved: Then the Fiscal-Attorney examines the full Powers of these Ministers; a Secretary reads them aloud, and the Attorney asks them a second Time, <sup>e</sup> Whether they are ready to obey the Commands of the holy See and the Church, *i. e.* if they will promise Fealty to the Pope and Church, and swear to submit to their Orders and Decisions? Then the Master of the Ceremonies brings the Mass-Book, which two Cardinal-Deacons hold before the Pope, who lays his Hand on it; on this the Ambassadors lay both their Hands, when they promise, swear, and oblige themselves by the holy Gospels, and the holy Crucifix, which is brought there, to observe inviolably the Engagement which they take in their Master's Name, whereof one of the Apostolical Notaries draws up a solemn Instrument. The Absolution follows, when the Pope and the twelve Cardinal-Priests sing the *Miserere*, observing to strike each of those Mi-

<sup>a</sup> These Formalities were observ'd at the Absolution of Henry IV. Being come to the great Gate of St. Denis's Church, the Archbishop of Bourges was attending, he being appointed to perform the Ceremony, at a little Distance from the Door within the Church, seated in his pontifical Habit, in a Chair cover'd with white Damask, with the Arms of France and Navarre, and surrounded with a great Number of Prelates and Monks belonging to the Abby. The Archbishop asking him, *Who he was?* he replied, *The King.* *What is your Business,* replied the Archbishop? *I desire,* said the King, *to be receiv'd into the Bosom of the Catholic Church.* *Are you desirous of it,* continued the Archbishop? *Yes,* answer'd the King, *I very much desire it.* He then fell upon his Knees, and made his Confession of Faith. The Formulary of this Confession of Faith was put into the Hands of the Prelate that pronounced the Absolution, who gave the King his Ring to kiss, and bless'd and absolved him from the Censures incur'd by the Heresy he had profess'd and defended.

<sup>b</sup> *Accipe signum crucis Christi atque christianitatis, quod prius acceptum non custodisti, sed male deceptus abnegasti*

<sup>c</sup> Here follows the Formulary of the Introduction: *Return into the Church of God, out of which thou hast been cast, having unhappily been misled by Error: Know that thou hast been taken out of the Snares of Death; abhor Idols, Superstition, Heresy; adore God alone in three Persons, &c.* May we not conclude from this Formulary, that the Catholic Church is very unjustly accus'd of teaching Idolatry? Are we to impute to it such Abuses as are made by the Vulgar and Bigots? Is it not notorious that the common People always go to Extremes in all such Things as relate to exterior Practices, and that very few Persons are capable of forming abstracted Ideas? Which of the two is preferable, an Unity of Worship, under a single Body of Doctrine, or an eternal Dis-union, by Virtue of a Liberty of examining? An unbounded Liberty, indulg'd to the meanest Cobler, no less than the greatest Man of Learning! These are the Arguments which zealous Roman-Catholics employ, in defending their Religion against the Sectaries.

<sup>d</sup> *Idem Ibid.*

<sup>e</sup> *An velint parere mandatis domini papa & ecclesiae, & ipsi ad omnia paratos se offerant?*

nisters on the Shoulder, at the Beginning of each Verse of the Psalms. The Ceremony ends with Prayers, &c. and the Imposition of a Penance, proportionable to the Fault committed by the Person absolv'd. Lastly, the Cardinals and Penitentiaries conduct these Ambassadors to the *Obedientia*, with the accustomed Ceremonies.

'Twas much after this Manner that *Clement VIII.* <sup>a</sup> absolved *Henry IV.* of *France.* *D'Offat* and *Du Perron*, who were afterwards made Cardinals, received the Blows with the Wand, which their Master would have had, had he himself appear'd in their Presence. As to the Penalties, and the usual Works of Piety, his Majesty was order'd to repeat his Beads once a-day; to say the Litanies on *Wednesday*, the Rosary on *Saturday*; to observe all the Fasts, and other Injunctions of the Church; to go to Mass every Day, &c. Moreover, he was enjoin'd to found a Monastery in every Province of his Kingdom, particularly in the Province of *Bearn*, Part of his Demesnes, which he order'd to *unprotestantize* itself, if I may be allow'd the Expression.

WE are assur'd in the Ceremonial, that Absolution was perform'd with much greater Severity in former Ages; as for Instance, in several important Cases, the <sup>b</sup> Penitents us'd to go naked, and stand before *St. Peter's* Porch, when twelve Priests thereof beat them with their Wands. But such Vassals as had rebelled against the Pope and the Church, were beat very soundly for a <sup>c</sup> long Time together, it lasting during the singing of several penitential Psalms.

THE Ceremonies of degrading, and restoring of the Person degraded, bear such Relation to Excommunication, that it would not be proper to omit them in this Place. However we shall confine ourselves to the Description of the Degradation of a Bishop, in order not to vary from the Inscription of the Figure representing it. <sup>d</sup> The Bishop who is to be degraded is conducted to the Pope, and clothed in his Presence with all his pontifical Vestments. A secular Judge assists at this Ceremony. They begin by stripping the Person to be degraded of his pontifical and other Ornaments, piece-meal; after which he is deliver'd over to the secular Judge, in case that the Actions he has committed are of so criminal a Nature as to merit a temporal Punishment.

It is usual to raise a kind of Throne or Tribunal at the Church-Door, to give the Degradation a more solemn Air. At some Distance from the Persons who perform the Ceremony, a little Credence, or narrow Table, is set, though not represented in the Plate. Over this Credence the several Utensils are plac'd, that denote the Employment of the Person to be degraded; as for Instance, a Vessel fill'd with Wine, another with Water, the Chalice, the Paten, and the Host, for the degrading of a Priest; the Book of the Gospels, that of the Epistles, a Candlestick, with an unlighted Candle in it, at the degrading of a Deacon, a Sub-Deacon, or an Acolyte; a Lesson-Book, at the degrading of a Reader; Keys, at that of a Sacristan or Door-Keeper; the Antiphon, at that of a Chorister. On the above-mention'd Credence a Pair of Scissars, a Knife, a Glass, and the pontifical Ornaments of the Prelate are laid. He whose Province it is to degrade, is surrounded by his Ministers and the civil Magistrate, accompanied with some Soldiers; as also a Notary and a Barber. All these several Persons and Things are requir'd in the Ceremony of Degradation. Immediately the Delinquent is brought in his usual Habit before the Pope, or the Person who represents him; after this the Clerks dress him in his pontifical Vestments, and present him to the Person that degrades him, who is cloth'd with the Amict, the Albe, the Stole, the red Chasuble, the plain

<sup>a</sup> Vide *Father Daniel's History of France*, in 1595.

<sup>b</sup> *Piscara Praxis Cerem.*

<sup>c</sup> *Vassallos ecclesia contumaces ac rebelles omnino nudos à penitentiariis acriter ac durius percuti voluerunt Romani pontifices, nec plures psalmi ex penitentialibus perficerentur, adstantibus ad circulum ante pontificem cardinalibus.*

<sup>d</sup> *Pontif. Rom.*



Mitre, has his Loins girded, &c. The Person who degrades begins with a Speech address'd to the Spectators, whereby he acquaints them with the Particulars of the Degradation; after which he proceeds to the Execution of the Sentence, *I strip thee of the episcopal Mitre, which thou hast polluted*, at the same Time taking the Delinquent's Mitre from off his Head: *Return back the Gospel*, (which had been put into the Hands of the Delinquent) continues he, *because thou art become unworthy of preaching it*. In taking off his pontifical Ring he is told, That he has violated the Church, which is the Spouse of Christ. It would be needless to take notice of the several Particulars which are the Marks of the episcopal Dignity. After he has been stripp'd of all his pontifical Vestments, the Person who degrades begins to erase the Tonsure, by cutting off his Hair with his Scissars, and the Barber completes the rest by shaving the Delinquent's Head all over; upon which he is told, *That he is driven out of the Inheritance of our Lord, as an ungrateful Son; and that he loses the Crown, which is the Mark of the royal Priesthood, because of his evil Administration*. After this he is given over to the secular Arm; but at the same Time the Person who degrades, intreats the civil Magistrate to be merciful, because the Church abhors Blood. This Maxim agrees with the Spirit of the Gospel; however the Clergy make a Multitude of Exceptions to it.

As an Example of the Ceremony of degrading, we shall describe that of the famous <sup>a</sup> *John Hus*. He was dress'd in all his sacerdotal Vestments, and the Chalice was put into his Hands as if he had been to celebrate Mass. — After this his several Vestments were taken off one after another, some Curse being pronounced at the same Time — but they hesitated a little, whether they should employ the Razor or the Scissars in erasing the Marks of the Tonsure, but at last the Scissars prevail'd. His Hair was cut in the Form of a Cross, in order that there might not be the least Marks of the Crown remaining; and they even wash'd it, the better to take away any Footsteps of it. Such a Form of Degradation, continues the Author last cited in the Margin, after having quoted the Canon Law, sinks a Priest to the Laity; and although it does not deprive him of his Character, that being <sup>b</sup> indelible, it yet incapacitates him for ever from exercising any of the ministerial Functions; and to make the Punishment of *John Hus* still more ignominious, a Paper Mitre was put on his Head, with three hideous Devils painted on it; which being done, the Prelates who perform'd the Ceremony, devoted his Soul to all the Devils in Hell. In a Word, the Church gave him up; he was declar'd a Layman, and as such delivered over to the secular Arm.

WE must now take notice of the spiritual Benefits of which those are depriv'd, who have incurr'd the Major Excommunication; and these are seven in Number: 1. The Partaking in public Prayers, which the Church offers up for the Faithful; of these the Persons excommunicated are depriv'd, only with some certain Restrictions, as may be seen in <sup>c</sup> the Rituals. 2. The Right of administering and receiving the Sacraments. 3. The Right of assisting at divine Office. If the Priest sees an excommunicated Person enter into the Church during the Office, he must command him to go out of it. If he has begun Mass, he must discontinue the Service till such Time as the excommunicated Person is gone out; and in case he refuses to do it, the Priest must put off his sacerdotal Vestments, and discontinue the Mass; but in case the Canon of the Mass is begun, he must continue it to the Communion inclusive, and afterwards conclude it in the Sacristy. This is what we find injoin'd in *Alet's* Ritual upon this important Head. Excommunicated Persons are allowed to assist at Sermons and Instructions; but we are to suppose, though they are present, they yet cannot have any Communication with any of the Faithful, lest they should corrupt them; and therefore the excommunicated Person must stand in some Corner, or be intirely separated from the faithful Christians.

<sup>a</sup> *L'Enfant's* History of the Council of *Constance*, Lib. iii.

<sup>b</sup> Vide Tom. I. Part ii.

<sup>c</sup> *Alet's* Ritual.

Without this he would not be deprived of the fourth Benefit, which is the being intirely <sup>a</sup> excluded from common Conversation; the Prayers in common, *i. e.* the Privilege of praying with any good Christian; of the Civilities, and all other Duties of Society; of the Pleasure of living with other Christians under the same Roof; of carrying on Business, and working with them; in a Word, they are prohibited from eating and lying in the same Bed with an excommunicated Person. However, there are certain Cases in which it may be lawful to have Commerce with them: These are all express'd in one <sup>b</sup> *Latin* Verse. It may be lawful to correspond with an excommunicated Person, provided it be with an Intention to inform him of his Duty, and to endeavour to bring him back to it. The Word *Lex* expresses all the Duties of the conjugal Life, which Excommunication does not dispense from. The Word *Humile* expresses the Duties of Children and Servants, which continue after the Excommunication. If a Person should ignorantly get acquainted with an excommunicated Person, he in that Case would be no way guilty. Lastly, the Necessity of Affairs obliges or permits the frequenting of excommunicated Persons. This Exception is now carried to very great Lengths, there being hardly any *Romanist* who refuses to have Dealings with a Heretic, though Heretics are known to be excommunicated and anathematiz'd by the Pope. 'Tis well known that the Church deprives them of all spiritual Succour and Benefits. This Toleration, with regard to Communication, is owing to the Necessity of the Times. Excommunication was more formidable, when the Church had not yet lost those Countries, which *Luther* and *Calvin* have sever'd from it, within these two hundred Years. The fifth spiritual Benefit is the being buried in consecrated Ground. The sixth the having either an active or passive Voice, with regard to all Benefices or ecclesiastical Dignities, *i. e.* he can neither elect or be elected. The seventh and last spiritual Benefit is the Exercise of spiritual Jurisdiction, and the Power of intermeddling in Causes tried in spiritual Courts.

THIS Severity of the Church against excommunicated Persons is 'founded on several Passages of the New Testament. As to the Minor Excommunication, it deprives those who have incurr'd it of the passive Communication of the Sacraments, and the Right of being elected or presented to any ecclesiastical Benefice or Dignity. The Church, however, employs several other Expedients to recal unthinking Christians to their Duty; it will suffice to give a Description thereof from *Alet's Ritual*. The *Monitory* is a Command which the Church lays on its Children to discover, upon pain of Excommunication, whatever they know of any important Matter, whereof it may be proper to acquaint her. If the *Monitory* is not complied with, Excommunication ensues. *Suspension* deprives a Clergyman for some Time of the Exercise of his Functions, after his having been found guilty by the Church of some enormous Sin. The *Interdict* is an ecclesiastical Censure, by which the Church forbids the Use of the Sacraments, divine Office in public, and ecclesiastical Burial, for any capital Sin, &c. There are three kinds of *Interdicts*, the *Local*, the *Personal*, and the *Mix'd*, which last relates to Persons and Places. *Cessatio a Divinis* is when for any notorious Injury or Disobedience to the Church, a Stop is put to all divine Offices, and the Administration of Sacraments, and Christians are depriv'd of Church Burial. An *Interdict* differs from a *Cessation*, in that during the former divine Service may be perform'd in such Churches of any Place interdicted, the Doors being shut, as are not expressly under the *Interdict*, and even be celebrated solemnly on certain high Festivals; but in a *Cessation*, no religious Service can be performed solemnly; the only Liberty allow'd, is, in order to renew the consecrated Hosts, to repeat every Week a private Mass in the Parish Churches, the Doors of the same being shut; observing also not to ring the Bell, or to admit more than two Persons to administer in it. Moreover, it is lawful, during the *Cessation*, to administer

<sup>a</sup> *Os, orare, calce, communico, mensa negatur.*

<sup>b</sup> *Utile, lex, humile, res ignorata, necesse.*

<sup>c</sup> *Mat. xviii. 17. 2 Epist. of John, Ver. 10. 1 Epist. to Cor. Ver. 11.*



Baptism, Confirmation, and Penance, to such Persons as desire it, provided they are not excommunicated, or under an Interdict. The Viaticum may likewise be administered, but then the Prayers which are said before and after that Administration, must not be repeated. A whole Diocese, a City, a Village, or one or more Churches, may incur *Cessation*. *Irregularity* is a canonical Impediment, by which a Person is incapacitated from taking holy Orders, or exercising the Functions of them when taken: It results from a Defect in the Body, Mind, Birth, Reputation, Age, civil Duties, a Neglect of the Sacraments, or Severity of Temper. One of the Defects, with regard to the Mind, is extreme Ignorance; but great Numbers of Priests may justly be reproach'd with this. Antiently many of them did not understand the Meaning of *in nomine patris*, &c. used in Baptism. We meet with several merry Instances to this Purpose in the *Apology of Herodotus*; however, this Author may be excepted against, because he was a *Calvinist*; we shall only for the Reader's Satisfaction quote an <sup>a</sup> Epigram made by a Poet of the *Romish* Communion. As to the Defects of the Body, we could almost venture to affirm, without thinking we advance a Paradox, that 'tis better to avoid them than the Defects of the Mind; few People would be edified to see a Priest either deform'd, one-ey'd, or maim'd, especially in the Face, performing the ecclesiastical Functions; if it were possible to bear with him for any Time, that must be owing intirely to the Curiosity of the Public, and perhaps the only Motive of People's seeing him, would be to insult his Defects, and make merry with his Face. But who does not see the Weakness of the human Mind on this Occasion? After all, God himself has excepted all deform'd and mutilated Priests under the *Jewish* Law; and it is but just that the Christians should follow a Command, which, by preserving the Dignity of the Priesthood, points out to Mankind, that as God is a Being of supreme Perfection, he will be serv'd by Ministers as perfect as human Nature is capable of producing them. The Catholic Church observes this Rule pretty exactly, but not the *Calvinists*; <sup>b</sup> and indeed a celebrated Author has complained of their Negligence in the Choice of Pastors; not but that Numbers of that Communion are very well pleas'd with handsome and agreeable Preachers, who strike their Auditors much more by their exterior Eloquence, and the Fruitfulness of their Imagination, heighten'd by the Beauty of their Countenance, than the Regularity of their Lives, or a Spirit disengag'd from all sublunary Things. Be this as it will, they receive and consecrate those whose bodily Qualities are very opposite to the above-mention'd Talents. But to return from this short Digression: *Bastards* are by the Church excluded from holy Orders; however, there are some Exceptions to this Rule, and several have in our Days been admitted to them who were publicly known to be so. The Defects as to Reputation, Age, and Gentleness of Behaviour, are liable to almost as many Exceptions: These are so well known, that it would be needless to mention any Examples upon that Head.

WE are told in *Alet's Ritual*, that Censures must not be employ'd in destroying such Animals as are noxious to the Fruits of the Earth, such as Rats, Caterpillars, Grass-

<sup>a</sup> Quelqu'un desirant être prêtre,  
A l'Evêque se presentat,  
Lequel lui dit, si tu veux l'être,  
Quot sunt septem sacramenta?  
Puis, il dit, Tres. L'Evêque Quas?  
Sunt fides, spes & caritas.  
Parbien tu as bien repondu:  
Sus Clerc qu'on dépêche son cas  
Il merite d'être tonsu.

The Sense of which is:

A Person who was desirous of being admitted into Priest's Orders, presented himself to the Bishop, who said to him, Hark ye, you Candidate for the Priesthood, how many are the seven Sacraments? He answer'd, *Three*. The Bishop continued, *Which are they?* He replied, *Faith, Hope, and Charity*. O my Soul Man, says the Bishop to him, thou hast answer'd wonderfully well: Here dispatch him immediately, he certainly has a just Claim to the Tonsure.

<sup>b</sup> Ofservald's Treatise on the Sources of Corruption.

hoppers, &c. for in these Cases the Church makes use of Exorcisms, holy Water, and certain Prayers. The Rector, or Curate, continues the Ritual, is obliged to give the Bishop an Account of the Damage which Insects do to the Fruits of the Earth in his Parish; in which Case, if the Bishop thinks proper, some Prayers are employ'd against them; for this Purpose the Priest goes to some Eminence in that Part of the Country, where those Animals make the greatest Havock. Here he puts on his Surplice and the purple Stole, and a Clerk stands at his Right Hand, holding the Vessel of holy Water, and the Sprinkler. From this Eminence, the Priest, after having made the Sign of a Cross, repeats the Prayers appointed for that Occasion; after which he sprinkles the Fields with holy Water, and this thrice, in the Form of a Cross. Though 'tis forbidden to employ Censures and Excommunication against noxious Animals, 'tis nevertheless usual to excommunicate Grasshoppers in a great many <sup>a</sup> Places; and we must not omit the burlesque Sentence pronounced in the Bishop of *Troye's* Court in 1516. against the Caterpillars of that Diocese. The Official, or Bishop's Judge, gravely admonishes the Caterpillars to quit the Place in the Space of six Days, in default of which they are declar'd curs'd, and as such anathematiz'd. *Leonard Vair* <sup>b</sup> mentions likewise this Manner of destroying Insects: "In some Places, says he, to drive away Grasshoppers and other noxious Vermin, a certain Exorcist is employ'd as Judge, before whom two Attornies are appointed, the one for the People, the other for the Vermin; then the Attorney of the People sues for Justice against the Grasshoppers and Caterpillars, in order to drive them out of the Fields: The other stands up for his Clients.—At last, all due Ceremonies having been observ'd, Sentence of Excommunication is pronounced against the Insects, in case they don't leave the Place at a stated Time." This Procedure does not appear so solemn to us, nor consequently so remarkable, as that of the spiritual Court of *Troyes*; but what shall we say of St. *Bernard*, who, in order to drive away the Flies that persecuted the Members of a Church which he himself had founded in the Diocese of *Laon*, declared that he had excommunicated them? To understand this Expression in an Orthodox Sense, we are to suppose, by Excommunication, that St. *Bernard* meant the Prayers of the Church, pronounced with the Forms and Ceremonies made use of upon this Occasion. We meet with various Ways among the antient and modern Heathens, of exorcising noxious Animals, which probably may have given Rise to several blameable Practices that have unhappily crept into some Parts of the Christian World, and chiefly among those who live remote from the civiliz'd Part of it. The Exorcisms of the *Pjylli*, of the *Thessalians* and *Telebines*, are well known, as also those of the modern *Indians*.

NOTHING more remains, but only to make some mention of the Office of the Penitentiaries; we have already observ'd the Antiquity of it. At first only one Penitentiary was appointed to each Church, but their Number increas'd insensibly; 'twas not that Christians were become more scrupulous and more exact, with regard to the Article of Confession, but the Authority of Priests over the Consciences of Men increas'd, and the Office of Penitentiary grew more useful and necessary, because Men were more easily scared at the Reflection on their Sins. As for the modern Penitentiaries, we shall confine ourselves to the Description which *Aimon* has <sup>c</sup> given us of those of *Rome*: "There are seven in every great Church in that City, appointed for the different Nations, each of whom understands a different Language; those of St. *Peter's* are *Jesuits*; those of St. *John of Lateran*, *Franciscans*; and those of St. *Maria Maggiore*, *Dominicans*: They have now no Manner of Regard to the antient Penitentiary Canons: They inflict only very slight Punishments; as for Instance, to such as over-indulge themselves in eating and drinking, to fast; to the Covetous, Alms; to the

<sup>a</sup> *La Motte le Vaier*, Vol. II. Edit. Folio.

<sup>b</sup> Cited by Mr. *Thiers*, in his Treatise of Superstitions.

<sup>c</sup> Picture of the Court of *Rome*, p. 170. Edition of 1707. And, *Lunadoro relat. della corte di Roma*, whence *Aimon* has extracted Part of his Relation.



“ Indevout, the repeating of several Prayers at certain Hours of the Day, and so on.  
“ These are called Minor Penitentiaries, because they have not the Power of absolving in  
“ such Cases as are reserv'd to the Pope, but only in such others, as the ordinary Con-  
“ fessors are forbid to absolve in. The Grand Penitentiary only has the Power of ab-  
“ solving in all those Cases which the Pope has reserved to himself; and for this Pur-  
“ pose, he who has the Patent of Grand Penitentiary, which the Pope never gives to  
“ a Person of less Dignity than a Cardinal, comes to the several great Churches, in their  
“ several Turns, a Week before Easter, to hear their Confessions, himself sitting on a  
“ Pulpit raised on three Steps, in Form of a Tribunal, that stands on the Side of the  
“ high Altar of the said Churches. He holds a Wand in his Hand, in Form of a Scepter,  
“ made of three different Substances; the first which he grasps is of Ivory, the second  
“ of Brasil, and the third of Ebony: All which are doubtless mysterious, as may be na-  
“ turally supposed, without our giving an Explication thereof.

“ His Power, besides the Absolution of reserved Cases, extends to give Dispensations  
“ in such Degrees as are prohibited by human Laws, (the Pope always reserving to him-  
“ self such as are forbid by the Commands of the divine Law.) He likewise confers  
“ the Legitimacy of Children, dispenses with such Defects as prevent going into Holy  
“ Orders, and several Articles relating to the monastic Rules, as also with Vows and Si-  
“ mony. He also qualifies Persons for the holding a Plurality of Benefices. He ab-  
“ solves for Murders *in foro Conscientiæ*, i. e. in the Tribunal of the Conscience; and as  
“ to Clerks, his Absolution takes Place not only with Regard to the Conscience, but  
“ likewise before the Tribunal of the Civil Magistrate.

“ HE is impower'd to depute ordinary Confessors, in any Place whatsoever, to ab-  
“ solve, in his Stead, all who have any Cases reserved to his Holiness, and whose Bu-  
“ siness will not admit of their coming to Rome; directing his Commission to them  
“ *gratis ubique*, i. e. gratis to any Place whatsoever, written on Parchment, and seal'd  
“ with the Seal of the Penitentiary's Court. He sometimes holds a Congregation, to  
“ debate upon Cases of Conscience, with the Regent or Keeper of the Seal, who is al-  
“ ways a Prelate, with two or three Divines, who are generally *Jesuits*, and the same  
“ Number of Doctors of Canon Law. He disposes and collates to certain Employments  
“ which are bought for Money, whereof the most considerable are those of the twenty-  
“ four Attornies of the Penitentiary's Court, who defend such Petitioners as desire to be  
“ dispatch'd before the Judges establish'd by the Grand Penitentiary, who examine the  
“ Cause, when it is a litigious one, in which Case he puts one of the three following  
“ Degrees in his Rescripts: *Fiat in forma*, *Fiat de speciali*, *Fiat de expresse*, i. e. *Be it*  
“ *done in Form*, *Be it done specially*, *Be it done expressly*: And these various Expressions de-  
“ note to those who tax the Case, the Importance of the Business contain'd in the Pe-  
“ tition. This Office of the Grand Penitentiary was some Years ago worth six thou-  
“ sand Crowns *per Annum* to the Incumbent, but it has since been lessen'd to the  
“ Profit of the Apostolical Chamber; and the Pope allows now but twelve hundred  
“ Crowns of Gold annually to the Cardinal who enjoys that Employment.”

'TWOULD be needless to mention the casual Profits of this Post, they amounting to  
an immense Sum of Money: But after all, as it is impossible to justify the Excesses  
which appear in the *Tax of the Chancery*, to the Scandal of the Christian Religion; so  
on the other Side we cannot condemn the lawful Use of ecclesiastical Taxes, when they  
do not strike at the solemn Majesty of Religion, nor give a Sanction to Crimes and Dis-  
orders. Let certain Dispensations be granted; certain Vows be dispensed with; cer-  
tain Penalties established by the Canons be mitigated; nay, we will allow that those  
who infringe the Statutes enacted by the Holy See, shall be fined in very heavy Sums,  
pro-

provided only, that all who perpetrate greater Crimes may not be absolved for Money.

## V. EXTREME UNCTION.

THE Rituals define Extreme Unction to be a Sacrament that gives all such Christians as are afflicted with any dangerous Fit of Sickness, a final Remission of their remaining Sins, inspires them with Grace to suffer with Patience the Pains and Troubles of their Infirmary, induces them with Strength sufficient to die the Death of the Righteous, and restores them to Health, provided it be for the Good of their Souls. Thus the Catholic Church makes Extreme Unction a Sacrament, the indispensable Necessity of which it teaches us, as appears by the above-mentioned Definition; and it must be own'd that this Doctrine receives a great Sanction from a Passage in the *Epistle of St. James*, from an almost universally received Tradition, and the Testimony of several of the antient Fathers. It is therefore very unjust to reject it as a Practice invented in the sixth Century, by Pope *Felix IV.* about *Anno* 528. as a certain<sup>b</sup> Protestant Writer affirms, pretending that the Anointing in the primitive Church, was solely founded on the Power of Healing the Sick, bestow'd on the Apostles and their Disciples. "After the Gift of Healing, says he, had ceased with other Miracles, some Heretics were for retaining the Practice of this Anointing, altho' it had lost its Efficacy, and made it serve for another Purpose; for about the Year 180, the *Valentinians* used to anoint their Sick when on the Point of Death with Oil, and added certain Prayers to it." &c.

THE Form of the Sacrament of Extreme Unction consists in these Words, "May God by this holy Anointing, and his most pious Mercy, grant you the Pardon of all the Sins you may have committed." The Priest pronounces this Form of Words while he is anointing those Parts of the Body which are proper for it, because they have been the Occasion, or served as so many Instruments for Sin, *Whereof*, to use the Words of *Alet's Ritual*, *this Sacrament purges the Dregs*, i. e. *those Sins which we have not been careful enough to repent of*: This Sacrament therefore *compensates for the Defects of past Repentance*.

THE Priest is the only Minister of this Sacrament, which is administered to none but such as are afflicted with some mortal Disease, or are in a Decrepit Age; provided that besides their advanced Age, they are likewise 'so extremely infirm, that they may be considered as in a deadly Disease. But Extreme Unction is not administered to Criminals condemn'd to die; and the Reason given for this is, that the Criminal is not in a State of Death, either by Disease, or any other Infirmary. Some other Remarks might be made upon this Sacrament, however we shall omit them, as they belong properly to the *Rituals*, and those who by their Function are obliged to peruse them. We shall therefore content ourselves with making two Observations, *viz.* that Extreme Unction is refused to such as are impenitent, and that in Case a sick Person dies while he is anointing the Ceremony must immediately be discontinued.

<sup>a</sup> Chap. v. Ver. 14. and 15. *Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. And the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him. And also Mark vi. 13 And anointed with Oil many that were sick and healed them.*

<sup>b</sup> History of the Ceremonies and Superstitions, &c. printed at Amsterdam in 1717.

<sup>c</sup> *Per ipsam sanctam Unctionem & suam piissimam misericordiam indulgeat tibi Dominus quicquid deliquisti, &c.*



THE Parts to be anointed are the Eyes, the Ears, the Nostrils, the Mouth, the Hands, the Feet, and Reins; but Men only are anointed in the Part last mention'd. The Laity are anointed in the Palms of the Hand, and the Priests on the Back of it, and <sup>a</sup> that *because the Palms of their Hands have been already consecrated by Ordination*. The Unction of the Feet is always perform'd on the Soles. If the sick Person has lost any of those Members that should have been anointed, the Part next to it must be anointed. This is what relates to this Ceremony in general; here follows the particular Description thereof. The Priest must get ready seven Balls of Cotton, or some such Matter, to wipe those Parts which are to be anointed with holy Oil, some Crumb of Bread to rub his Fingers with, Water to wash them, a Napkin to wipe them, and a Taper to light him during the Ceremony. Before he goes to the sick Person, he must sanctify himself by Prayer: After which he must wash his Hands, put on a Surplice, and the Purple Stole; must take the Vessel in which the holy Oils are contained, covered with a Purple Veil, or shut up in a Bag of the same Colour, and carry it in such a Manner as not to let the Oil run out. If he goes a great Distance off, he need not put on his Surplice and his Stole till he come to the Door of the sick Person, and in that case he must carry the Vessel of Oils in a Purse, and hang it about his Neck, in the same Manner as the Viaticum is sometimes carried to the Sick. The Priest must be attended by the Clerk, who must carry the Cross without a Staff, the Vessel of holy Water, the Sprinkler, and the Ritual. They must not ring the little Bell by the Way, but the Priest must offer up some Prayers, with a low Voice, in favour of the Sick. In entering into the sick Person's Apartment, he repeats the ordinary Form of Words, *Pax huic domui, & omnibus habitantibus in ea*, i. e. *Peace be to this House, &c.* After having taken off his Cap, and set the Vessel of the holy Oils upon the Table, he gives the sick Person the Cross to kiss; afterwards takes the Sprinkler, sprinkles the sick Person, the Apartment, and the Assistants, with holy Water in Form of a Cross, at the same Time repeating the Anthem *Asperges me*, &c. He tells the sick Person, by way of Exhortation, that he would commit the utmost Sacrilege, in case he presumed to receive Extreme Unction, without having first settled his Conscience; but in case he is speechless, and is not sensible, the <sup>b</sup> Priest shall exhort him to the best of his Power. If the sick Person discovers any Tokens of a real Contrition, the Priest shall pronounce Absolution, which shall be followed by an Exhortation, and this by a <sup>c</sup> Prayer very edifying to the Hearers. But before Absolution the sick Person must either repeat the *Confiteor* himself, or in case he is not able to do it, the Clerk must pronounce it for him; the Priest shall add for the sick Person the *Misereatur tui*, i. e. *May the Lord have Pity on thee*, &c. Before they begin to perform the Ceremony of Extreme Unction, all the Persons present must fall down upon their Knees, and whilst the Anointing is performing, they shall repeat the penitential Psalms and Litanies for the Sake of his Soul.

<sup>d</sup> THE Anointing is perform'd in this Manner: The Priest dips <sup>e</sup> the Thumb of his Right Hand into the Oils of the Infirm; he anoints in the Form of a Cross, and pronounces some Words suitable to the anointing of each Part; the Clerk lights him with a consecrated Taper, and holds a Basin in a Dish, in which the Pieces of Cotton are laid: The Priest begins by anointing the Right Eye, observing that the Eye-Lid is shut; he next anoints the Left-Eye, and in the mean while repeats these Words: *May God by this holy Anointing, and by his most pious Mercy, pardon you the Sins you have committed by the Eyes*. If the Priest is accompanied with a Clergyman who is in Holy Orders, he must wipe the Part which hath been lately anointed, otherwise the Priest shall wipe it himself. The Eyes being anointed, he shall proceed to the Ears, observing to repeat

<sup>a</sup> *Act's Ritual*.

<sup>b</sup> The Exhortation must certainly have a wonderful Efficacy, after the sick Person has lost his Senses.

<sup>c</sup> *Introeat Domine Jesu, &c.*

<sup>d</sup> *Vide the Plate.*

<sup>e</sup> He sometimes, instead of his Thumb, dips a little *Spatula* into the Vessel, and anoints with it.

the proper Form of Words: From the Ears he shall go to the Nostrils, which he must anoint, and not the Tip of the Nose. He afterwards proceeds to the Mouth and anoints the Lips, the Mouth being shut. He anoints the Hands in the Manner above-mentioned; then he goes to the Soles of the Feet, and afterwards advances upwards to the Reins, but this for Men only; nor are they anointed in this Part but when they may be easily turn'd in their Beds, or may be laid down in them without Danger. The Anointing being ended, the Priest rubs such of his Fingers as have touch'd the Oil of the Infirm, and afterwards washes his Hands. The Crumbs of Bread with which he rubb'd his Fingers, and the Water with which he washed them, must be thrown into the Fire; the Pieces of Cotton that have been employ'd in anointing, are carried into the Church, where they are burnt, and the Ashes thereof are thrown into the *Sacrarium*.

THE anointing being ended, the Priest repeats likewise some Prayers, which are followed by an Exhortation to the Sick; after which the Priest goes away, leaving a Crucifix with the sick Person, in order that the Representation of his dying Saviour may administer some Consolation to him. We are obliged to own, that some such Instruments of Piety are necessary, in order to their Working upon the Minds of the Vulgar. Some People never think of spiritual Things but thro' the Medium of material Objects; and 'tis well if they think of them then with Advantage to their Souls. We are not to imagine, that the Simple and Ignorant are to be brought over by the same Methods as the Learned. Do such Christians as are eternally talking of Spirituality in Religion, bring a greater Number to Christ than those who endeavour to gain over Souls to him by such Objects as are in some measure palpable? A Medium would be necessary in this Case. Those who are for having the Vulgar deprived of these external Succours, by which the Bulk of Mankind are induced to devote themselves to God, have too exalted a Notion of such Souls as are but little accustomed to the Meditation of spiritual Things; and those who talk in too pompous Terms of these outward Assistances, make either Hypocrites or Bigots. 'Tis surprising, that St. *Charles Boromeo*, when at the Point of Death, should contemplate to the very last a Picture wherein our Saviour was represented in his Agonies in the Garden of *Olives*. Should a Saint of so elevated a Rank condescend so far as to put himself into the Rank of vulgar Souls? And can we be persuaded, that he could not lift up his Heart to God without some such Object?

### *Some farther Account of what is observed with Regard to such CHRISTIANS as are at the Point of Death.*

WHEN a Person's last Hour is drawing near, and that he has received the Sacrament, made his Will, and set his Conscience in Order, he should be entertain'd with nothing but spiritual Discourses. The Priest ought to visit him frequently, in order to draw off his Thoughts from the Things of this Life, dissolve those Engagements which a Wife and Children in Tears make it difficult for him to break, or which serve him for a Pretence to wish to remove as far as possible, his Journey to Eternity: If the sick Person is bound to make any Restitutions, the strongest Arguments must be employ'd to engage him to it, and that in a just and honourable Manner, so as not to create Divisions in his Family, or lessen his Reputation in the World. The Priest must not suffer the sick Person to bequeath any Wealth to the Church to the Prejudice of his Family, upon pretence of Masses, Prayers, and other religious Exercises in favour of his Soul. In a word, he must not suffer a sick Person to deprive his Relations of his Estate, which often, by false Scruples of Conscience, is bequeath'd to Priests, for the



the Love of the Heavenly Bliss, and the Glory of God. A Priest must likewise take care not to impose upon Persons, by terrifying them in their expiring Moments. The Clergy should be forbid to receive such Donations as are unjust, and to the Prejudice of private Families; to enveigle by artful Flatteries old Female zealots, and antiquated Debauchees, who think, in the Evening of their Days, to wipe out their Sins by leaving all their Estates to Priests. This is what we find enjoin'd in the Rituals; we shall now give the Particulars of what may be properly called a Ceremony in the last Act of a Christian's Life.

WE shall not repeat the Blessing which the Priest at the coming into the House, gives to those who inhabit it; his sprinkling both the sick Person and his Apartment with holy Water; <sup>a</sup> and the repeating of certain Prayers mentioned in the Rituals, at his putting on the Surplice and Purple Stole. Some of these Prayers being ended, he again takes up the Sprinkler, in order to sprinkle the sick Person; then he reads some pious Discourse to him, and at his Beginning it, makes the Sign of the Cross on the Book, on his own Forehead, his Mouth, and his Breast, and does the same on the Mouth and Breast of the sick Person, in case he is not able to do it himself. If the sick Person be a Woman, some of her She-Friends shall make these Signs of the Cross instead of the Priest, who, when he has done reading those pious Discourses, repeats a very short Prayer; after which he lays his Right Hand on the sick Person's Head, makes the Sign of the Cross over him, sprinkles him with holy Water, and withdraws; but in case the sick Person is just ready to expire, the Priest must not leave him. When he is in this Condition he must give him the Cross, and say the Office appointed to recommend the Soul of the dying Person to God, through the Intercession of the Saints. The lucid Intervals, if I may be allowed the Expression, of the sick Person, must be spent in Acts of Contrition, of Renunciation of the World and its Poms, of Charity for our Neighbour, of Faith in the Doctrine of the Church, of Hope in God, &c. "It is also fitting, says *Alet* in his *Ritual*, that the sick Person should be exhorted to confide in "the Prayers of our Lady——, in those of his Guardian Angel, and of the Saint his "Patron, and of all the Saints." Finally, when the sick Person's End is just approaching, the Priest shall take Care to sprinkle him with holy Water; and in order to endue him with Strength sufficient to resist the Prince of Darkness, shall be more pressing in his Exhortations, if possible, than before; shall give him the Crucifix to kiss, and set it before his Eyes, in order to strengthen his Confidence in Christ Jesus. The Clerk shall then light a consecrated Taper, if there was none lighted before. The Priest and the Persons present shall begin the Litanies, and this pious Exercise shall continue till such Time as the sick Person is just going to resign his Soul, when the Prayers appointed for Persons in those Circumstances must be read, as we find them inserted in the <sup>b</sup> *Rituals*. And when he is just going to give up the <sup>c</sup> Ghost, the Clerk shall, if possible, make him give some fresh Tokens of his Resignation to the Will of Heaven, and shall not leave him till he has breath'd his Last.

<sup>a</sup> *Alet's Ritual*.

<sup>b</sup> The first begins, *Proficiscere Anima Christiana*, &c. Depart O Christian Soul! in the Name of the Father, Son, and Holy Ghost; of the Angels, Archangels, Thrones, Powers, Principalities, Cherubims, Seraphims, Patriarchs, Prophets, &c. The second implores the Divine Mercy for him. The third recommends the Soul of the dying Person to God. These three Prayers are followed by what is call'd the *Libera*, which is a Prayer to God to beseech him that his Soul may be deliver'd from all the Dangers to which it is exposed at its Departure from this World. After the *Libera* is over, certain other Prayers are read, and some pious Lectures made in case there be Opportunity for it.

<sup>c</sup> It is customary in some Places to toll the Bell of the Parish Church, to give Notice that one of the Parishioners is at the Point of Death, to the End that the rest may assist him with their Prayers.

*The CEREMONIES observ'd at FUNERALS.*

THUS have we describ'd the several Circumstances of the Devotion of a dying Person, and the Ceremonies with which he is prepared to set out on his dangerous Journey to Eternity. The Devotion of such as survive consists in praying for the Deceas'd, and testifying their Remembrance of him, either by the Solemnity of his Funeral, or their Charity in offering up Prayers, and appointing Masses, for the Repose of his Soul. When the sick Person has given up the Ghost, the Priest standing uncover'd, says a Response, in which the Saints and Angels are invoked to assist the Soul of the Deceased: He afterwards repeats a Prayer. At the same Time Orders are sent to toll the Bell, to give Notice of the sick Person's Death, by which every one is minded to pray for his Soul; but it never tolls in the Night.

THEN the Priest withdraws; <sup>a</sup> the Corpse is put in Order; <sup>b</sup> they wash some Parts of it, and lay it in a decent Place, observing to put a little Crucifix in its Hands, which must lie upon its Breast: Sometimes the Hands are laid cross-wise. At its Feet there must be placed a Vessel full of holy Water and a Sprinkler, in order that those who come to pay him their last Devoirs, may <sup>c</sup> sprinkle both themselves and the Corpse with holy Water. In the mean <sup>d</sup> Time some Clergymen must stay by the Corpse, and pray for the Deceased, till such Time as he is laid in the Earth. If the Deceased was a Priest, or of any other Order in the Church, he must have the Tonsure according to his Order, and his square Cap with a little Cross on his Breast.

It was customary among the Heathens to pray for Souls departed, whereof <sup>e</sup> some mention has been already made; the Form of Words, *Sit tibi terra levis*, is very well known: The *Jews* observe the same Custom. 'Twould be very difficult to clear up the Dispute between the Romanists and Protestants, *viz.* what kind of Prayer was offered up for the Dead in the second Century, and which is acknowledged, tho' with several Distinctions, by the <sup>f</sup> *Catvinist* Writers. One of these says, that the Church used to pray for *the Completion of their Glory*; consequently it was not completed after their Death, and therefore they did not arrive at a State of Bliss immediately after their Departure out of this World. The above-cited Writer ascribes to a particular Zeal, tho' unauthoriz'd by the Church, the Favour which the Christians in those Days used to ask of the Martyrs, which was, to pray, after their Decease, for the surviving Faithful; by which we may presume, that the Intercession of the Saints in Paradise, was thought to be of very great Efficacy in those Ages. Whatever Sense may be given to the Prayers of the primitive Christians for Souls departed, it is certain they were practis'd in the Time of *Constantine the Great*, since the People pray'd for his Soul, as *Eusebius* informs us in the Life of that Emperor.

<sup>a</sup> That is, they close its Eyes and shut its Mouth, according to the antient Practice; they are either wrapp'd in a Shroud, or left with their Clothes on, as in *Italy*.

<sup>b</sup> *Piscina Praxis Cerem.* This Custom is of great Antiquity.

<sup>c</sup> The Antients had a Custom that has some Affinity to this: Upon going away from a Corpse they used to wash themselves with Water, which was taken out of a Vessel prepar'd for that Ablution. But this Custom does not seem to have much Affinity with that of holy Water, with which those who approach a Corpse, sprinkle themselves. Here follows what discovers a greater Affinity: The antient *Romans* used to purify their Dead, by watering them thrice with Water call'd *Lustralis*; and this Ceremony was always perform'd by a Priest.

<sup>d</sup> A Protestant Writer owns that this Custom was in Use about an hundred Years after the first *Nicene Council*, and says as follows in the *History of the Ceremonies and Superstitions*, &c. Anno 400; "It was antiently the Custom, as soon as any Person was dead, to send for some Clergyman, who always spent the Night with the Relations of the Deceased, and discours'd with them about the Word of God, for their Instruction. They used to sing Psalms by Anthems or Verses, the one answering the other." They recommended the Soul of the Deceased to God, and besought him to preserve it from Hell, &c.

<sup>e</sup> *Vide above.* As to the *Jews*, *Vide Vol. I. Part i.*

<sup>f</sup> See the *History of Ceremonies and Superstitions*, printed in 1717.



BUT the Prayers of the primitive, as well as modern Christians, suppose at least a middle State between the Pains of Hell, and the Felicities of Paradise; and indeed without such a Supposition, where would be the Aim and Tendency of these Prayers? This is the Place call'd Purgatory, and only admits of such Souls as died in the State of Grace. But we are not to imagine that this Purgatory is a material Fire where Men really fry; or Waters in which the Soul is wash'd from its Sins; or Winds or Ice that purify it. Such like Opinions being maintain'd with a serious Countenance, have too grossly impos'd upon great Numbers of simple People. The Legend Writers and their Admirers were undoubtedly ignorant that Souls don't occupy Space, and that indivisible Substances cannot be subject to Fire, Wind, Ice, &c. 'Tis true, indeed, that this last philosophical Truth overthrows a numberless Multitude of Fictions, and quite destroys the Discoveries the *Monks* have made for several Ages past in the above-mentioned Fairy Land. It is moreover true, that some <sup>a</sup> Doctors in the last Age have assured us, that Purgatory is a subterraneous Place, situated "over the Hell of the Damn'd, where "such Souls as have not yet made the full Satisfaction they owe to divine Justice for "their Sins, are purged by Fire, after a wonderful, and at the same Time incompre- "hensible Manner." However, such Christians as know the true Difference between the Soul and Body, will not easily give Credit to such Fictions. We grant the Purgation of Souls, and readily acknowledge, that all such Christians as die in the Fear of the Lord ought to be pray'd for; but then those Souls cannot be punish'd after Death in the same Manner as while they were united to their Bodies. The most rational Idea we can form to ourselves of Purgatory, is, that the Souls of good Men are somewhere tormented for a certain Time after this Life, in order to be purged from those Dregs, which hinder them from entering into their eternal Country, as the Catechism of the Council of Trent expresses it. But it were to no purpose to expatiate on a Subject, of which we cannot possibly have any just Idea. All we shall farther observe in this Place, is, that one Part of the Heathens, particularly the Followers of *Plato's* Philosophy, believed that Souls were purified by Fire after the Destruction of their Bodies. *Plato* in one of his Dialogues, seems to acknowledge a Tribunal, where such Souls as in their Life-Time had been guilty of slight Sins, shall in the other World be condemn'd to finite Pains, proportionable to the Crimes they had committed. The Reader may see a full Account of the Sentiment of that great Philosopher in the Margin; 'tis to a learned <sup>b</sup> Jesuit that we are indebted for it. The *East-Indians* look upon the Transmigration of Souls into different Bodies, as <sup>c</sup> a kind of Purgatory; an Opinion which their Ancestors borrowed from the *Egyptians*, from whom the antient heathen Philosophers had taken it. We might be much more copious on this Subject of Purgatory, and such of the heathen Sentiments as have a Relation to that Doctrine, could it be done in such a Dissertation as this without Affectation; but this we shall leave to the Doctors and the Learned, whose Duty it is to defend it against the Attacks of the Heretics, who are continually reproaching the Catholics, that their Purgatory is an Invention of Priest-

<sup>a</sup> *Casal. de Vet. Christ. Ritib.* Chap. lxxxviii.

<sup>b</sup> Father *Mouragues* in the eleventh Letter of his *Theological Plan*. "The Soul of every Man is judged immediately upon its quitting the Body; there are some Souls, but these, alas! are very few, who are intirely sound and healthy, and have nothing to fear from this Tribunal; all the rest are sick, some whereof are nevertheless capable of Cure, and the others incurable. The healthy Souls wing their Flight to the *Elysian Fields*, the Region of Liberty, where they are freed from all their Evils. Here they complete their Purification, which takes up a thousand Years. In order to know what becomes of them afterwards, we must distinguish such as must return into the World, according to the Decrees of Fate, and those who have ended their destin'd Progress.—— These last pass into a Region of Felicity, where they enjoy the most pure Delights in the continual Contemplation of the divine Word.—— All the sick Souls shape their Course towards *Tartarus*; such of them as are curable, in order to be healed; and the incurable, to be tormented there. When the former are healed of all their Illnesses, by Medicines of a very violent Nature, some of them go into the *Elysian Fields*, others return to animate fresh Bodies, which they are indispensably obliged to do, not having yet run their Race. But lost and abandon'd Souls, *i. e.* those which are charg'd with unpardonable Crimes, are never suffer'd to go out of *Tartarus*." *Vide* the Description which *Virgil* has given of the Purification of Souls, after the Destruction of the Body, in his 6th *Æneid*.

<sup>c</sup> *Vide* the Supplement to the Dissertations, &c. in Vol. I. Part II. of the Religions of the Idolaters.

craft; that it has given Rise to a numberless Multitude of superstitious Customs, and mortuary Ceremonies, all under a Mask of Piety, but in reality is of no Manner of use in religious Matters, though at the same Time very well adapted to sooth the Avarice of the Clergy, and to keep a numberless Multitude of fearful Christians in Subjection. It must be own'd, that the Scandal which has accrued to Religion, by the gross Superstitions of past Ages, and the pretended Revelations of some ignorant and knavish Friars, have afforded but too strong a Handle to the Reproaches of those who have withdrawn themselves from the Unity of the Church. Is it possible for us to read without Indignation of the frequent Apparitions of various Souls which return'd back into this World about six or seven hundred Years ago; some with <sup>a</sup> their Skins burnt, and others worm-eaten; particularly of that <sup>b</sup> which rose from the Dead, in order to preserve to St. *Stanislaus* the Possession of an Inheritance which he had acquir'd for his Church; and which the Saint, in return, deliver'd out of Purgatory? As likewise of several thousand Souls, who came and complained to their Relations, how that for want of a sufficient Number of Masses, they suffer'd very cruel Torments in this Place of Purification? In fine, can one consider in any other Light but as an Object of Scandal, that Bull of the *Carmelites*, called *Sabbatin*, which the first *Saturday* after their Decease takes every Brother of that Order out of Purgatory? those <sup>c</sup> ample Powers distributed under the Pontificate of *Leo X.* by which Souls were to be deliver'd out of Purgatory for Money? and the Order which Pope *Clement VI.* presumed to give the <sup>d</sup> Angels to waft such Souls directly to Paradise, as had gain'd the Jubilee publish'd by his Holiness? This Order, if we may credit *Cornelius Agrippa*, in his *Treatise of the Vanity of Sciences*, was extant in his Time at Vienna, and elsewhere.

To return to the Ceremonies used at Funerals. The Priests and Ecclesiastics, after their Decease, are all cloth'd in Habits suitable to their respective Ranks, as we shall see in the Sequel; and another Custom which relates to the Ministers of the Church, is, that the Corpse of Clergymen are carried to the Grave by the Clergy only, in the same Manner as that of a Layman is carried by the Laity. Ecclesiastics do not put on Mourning for their Relations, nor accompany them to the Grave in the same Order with the other Lay Relations, but walk with the rest of the Clergy in their sacerdotal Vestments. The Protestant Clergy have not thought proper to follow this Custom.

### *The Ceremony of blessing* CHURCH-YARDS.

CHURCH-YARDS are the Places generally used for the Interment of the Dead; for which Purpose the Church blesses them solemnly in the Manner following. This Ceremony must be perform'd by a Bishop, or some Priest appointed by him. The <sup>e</sup> Eve before the Day on which the Blessing is to be perform'd, a <sup>f</sup> wooden Cross, of the Height of a Man, must be set up in the Middle of the Church-Yard. Before the Cross a Piece of Wood must be plac'd, about sixteen Inches high, or thereabouts; on this Piece of Wood three Tapers are plac'd, when the Blessing is perform'd.

<sup>a</sup> Vide *Flodoart.*

<sup>b</sup> *Cromer's History of Poland.*

<sup>c</sup> *Guicciardine's History of Italy.*

<sup>d</sup> We command the Angels of Paradise to introduce his Soul into the Peace of Heaven, without its being obliged to pass through Purgatory.

<sup>e</sup> Cemetery is derived from a *Greek* Word, signifying a Place of Sleep; because according to the *Stile* of the Old and New Testament, the Faithful don't die, but sleep. Hence the Origin of the Name which the primitive Christians gave to the Places in which they buried their Dead.

<sup>f</sup> *Alet's Ritual.*

<sup>g</sup> Or, according to the *Roman Pontifical*, five must be set up, *viz.* four at the several Angles of the Church-Yard, and one in the Middle.



The next Morning, before the Ceremony begins, a Carpet must be spread in the Church-Yard near the Cross; and the several Things necessary for the blessing of the Place must be got ready, *viz.* holy Water, the Thuribles, the Tapers, &c. Then the Priest, being clothed in his sacerdotal Vestments, comes out of the Sacristy in Procession, attended by an Exorcist, or Acolyte, carrying the holy Water; another with the Thurible; two Clerks, carrying the Ritual, and three Tapers, made of white Wax; and the whole Choir, walking two and two; with the officiating Priest in the Rear, as was observed in the other Ceremonies.

BEING come to the Church-Yard, they range themselves round the Cross, or Crosses, if there are several; when the officiating Priest makes a <sup>a</sup> short Discourse to the Assistants, on the Holiness, the Privileges, and Immunities of Church-Yards. After this three Tapers are lighted up before that Cross which stands in the Middle; and if there be one at each Angle of the Church-Yard, three are also lighted up before these. Afterwards the officiating Priest rises up, repeats a Prayer, which is followed by the chaunting of the Litanies; and at the repeating these Words, *We beseech thee to purify and bless this Church-Yard*, he makes the Sign of the Cross: He does the same a second Time, when he repeats them for the Sanctification of the Church-Yard; and a third, in <sup>b</sup> repeating them for the Consecration. The Litanies being ended, the officiating Priest sprinkles the middle Cross with holy Water; and whilst an Anthem and the *Miserere* are sung, he goes round the Church-Yard, and sprinkles it with holy Water. He afterwards takes one of the lighted Tapers which stood at the Foot of the Cross, and sets it on the Top of it; takes the other two, and sets them on the two Arms of the Cross. At last the whole Ceremony ends with incensing and sprinkling these Crosses thrice with holy Water.

If a Church-Yard, which has been thus consecrated, should afterwards be polluted, by any indecent Action, or profan'd by the Burial of an Infidel, a Heretic, an excommunicated or unbaptiz'd Person, it must be reconcil'd; and the Ceremony of the Reconciliation is perform'd with the same Solemnity as that of the Blessing.

THE antient Canons did not allow of the burying any Corpse whatever in the Body of the Church; but a Custom was insensibly introduc'd of interring there such Persons only as were distinguish'd for their Holiness. The Emperors themselves were then buried but at the Church-Doors; while the <sup>c</sup> Inside was reserv'd for our Saviour and his Saints only. The Saints, however, were not suffer'd to lie a long Time without Company. A great Number of <sup>d</sup> Christians, either through Fear of what was to come hereafter, or for their own Security, desir'd to be interr'd near them, as they hop'd to be screen'd from the Punishments due to them by the Merits of those, who, to use the Words of St. *Maximus*, had made themselves formidable to Hell. Afterwards not only such of the Clergy as had led exemplary Lives, were suffer'd to be buried in the Church, but likewise those who were remarkable for nothing but the Dignity to which they had been rais'd. At last the Laity themselves were admitted without Distinction, as is the Custom at this present Time.

'T is likewise affirm'd, that the primitive Christians would not suffer the Bodies of the Heathens to be interr'd near those of the Christians, and 'tis from this antient Custom that Heretics and Infidels are still buried in unconsecrated Ground. The primitive

<sup>a</sup> Roman Pontifical.

<sup>b</sup> He then says, *We beseech thee to sanctify*; and at the third, *We pray thee to consecrate*.

<sup>c</sup> *Alex's* Ritual.

<sup>d</sup> In *Optatus's* Time the Custom was not introduced of burying the Dead in the Church. Vide Lib. III. *de Schism. Donatist.* p. 57. Edit. of 1700.

Church preserv'd for a long Time the Order enacted by the twelve Tables, of <sup>a</sup> having the Burial-Places without the City; which laudable and useful Custom does not seem to have been discontinued till the Reign of *Theodosius* the Emperor. Others are of Opinion, that it began to be omitted under the Pontificate of *Gregory* the Great. Be this as it will, as the Translation of the Relics of the holy Martyrs was very common at that Time, and the Devotion of the Age run mightily after the burying Christians near the Bodies of those who were distinguish'd for the Sanctity of their Lives, 'tis very probable that sovereign Princes soon allow'd the having Church-Yards in Cities.

### *Ceremonies relating to BURIAL.*

MAN does not always consider Death as a State of Humiliation, though nothing can be more mortifying than to be stripp'd of a Body, which, by the Dissolution of its several Parts, is decreed to be the Food of Worms, and to be trodden under Foot like the Dust of the Earth, after having been the Instrument of his Pleasures, his Passions, and his Voluptuousness; after having been the Cause of the most surprising Revolutions, and of the most difficult and ingenious Actions that can be imagin'd. However, all these Reflections are not strong enough to abate his Pride; he is too much elated to prevail with himself to go silently to a kind of Annihilation, and indeed we meet with very few who are not desirous of being remembred by Posterity; and the least of a Man's Ambition is to live some Time after he has left this World in the Memory of his Fellow-Citizens, by the Pomp of his Interment. But these Things do in reality very ill compensate the Loss of Life. However, since the Law which has decreed all Men to die is inevitable, we cannot forbear seeking for such Objects in Death as may flatter our Vanity, proportionable to the Part we have acted on the Stage of Life. If, to borrow the Expressions of a great Poet, the <sup>a</sup> Titles of *Sovereigns of the Earth, Arbiters of Peace, &c.* perish with those who in their Life-Time made the whole World tremble, they endeavour to preserve all their Haughtiness in their Monuments, and their Subjects ape them in it as near as possible; but both Sovereign and Subject act in this Manner, purely to compensate for the little Duration which Nature has granted to Man; at the same Time that inanimate Beings, or such as are endued only with a vegetative Life, have a much longer Term allotted them than the most excellent of all created Beings, endued with human Life.

<sup>b</sup> *Injustice de la nature !*

*Les arbres dont l'ombrage embellit ces coteaux,  
Ne craignent point des ans l'irreparable injure.  
Leur vieillesse ne sert qu'à les rendre plus beaux.  
Après avoir d'un siecle achevé la mesure,  
Ils passent bien avant dans des siecles nouveaux.  
Ou voit on quelque homme qui dure  
Autant que les sapins, les chênes, les ormeaux ?*

The Sense of which is,

“ *How unjust is Nature ! The Trees which adorn these Hills with their Shade, are not expos'd to the irreparable Injuries of Time. Age has no other Effect upon them than to increase their Beauty. After having existed a Century, they spread and flourish*

<sup>a</sup> *Hominem mortuum in urbe ne sepelito.* The same Custom was observ'd at *Athens, Smyrna, Marseilles, &c.* but the Founders of Cities had the Privilege of being buried in the public Squares.

<sup>b</sup> *Là se perdent ces noms de Maîtres de la terre,  
D'Arbitres de la paix, de foudres de la guerre, &c.* Malherbe.

<sup>c</sup> *Madame Desboulieeres.*



“ in new Ages. Where shall we meet with a Man as long-lived as Fir-Trees, Oaks,  
“ or Elms?”

SUCH are the Complaints of those who don't see any Thing in Man but what is inferior to the rest of created Beings, and who only consider him as a Portion of Matter exposed continually to the different Changes it is forced to undergo, because of the different Contexture of its Parts; but cannot conceive any Thing beyond this. 'Tis certain, that the Life of Man is very short; but would it be a very agreeable one, did it resemble that of Oaks and Fir-Trees, which wakens the Enthusiasm of the Poet? But a good Christian argues upon sounder Principles, by saying that Death is to Man a State of Penance, a Satisfaction which God has requir'd at his Hands, to atone for his Insult of the Divine Majesty by Sin. Agreeable therefore to this Idea, we ought to lay aside the vain Pomp of Burials, and Funeral Monuments: And were we but guided by this genuine Principle, we should leave no other Trophies of our Grandeur than Prayers and Alms. But still Vanity would intrude itself even into these Motives, and the Eloquence of the Clergy would consecrate them to Fame by their eternal Eulogiums. Immortality is as certainly obtained by Alms, by pious Foundations, and particularly by those Legacies which charitable Persons bequeath to Friars, Priests, and Convents, as by military Exploits, the Virtues of civil Life, or Brightness of Genius.

THE common Custom amongst us is to keep a Corpse four and twenty Hours above Ground; but in some Countries they are kept five or six Days, particularly in *Holland*, where they are often kept seven. Here follow the Ceremonies ordained by the Rituals to those who are allow'd <sup>a</sup> Christian Burial. These Customs vary in certain Circumstances; but in general, when the Time is come for the Corpse to be carried to Church, Notice thereof must be given by the tolling of a Bell, to the Priests, and other Clergymen; whose Province it is to assist at the Funeral, to assemble in proper Order, cloth'd in their sacerdotal Vestments, in the Parish, or any other Church, where they are to pray. After this the Rector puts his black Stole and Chasuble over his Surplice, when they all set out to the House where the Corpse lies; the Exorcist carrying the holy Water walks first, next the Cross-Bearer, afterwards the rest of the Clergy, and last of all the officiating Priest: And in this Order they all set out towards the House of the Deceased, whose Corpse must be either laid out at the Street-Door, or in some <sup>b</sup> Apartment near it, with his Feet turned towards the Street, which the Rituals say must be observed, tho' the Deceased were a Priest. We must not omit, that the Coffin is surrounded with four or six lighted Tapers of yellow Wax, in as many large Candlesticks. When the Clergy is come to the House where the Corpse lies, the Cross-Bearer plants himself, if possible, at the Head of it; the officiating Priest over-against him, at the Feet, the Person who carries the holy Water, a little behind the officiating Priest, at his Right Hand, and the other Persons of the Choir range themselves on each Side, observing to stand nearer or farther off from the officiating Priest, in proportion to their Rank of Superiority in the Church. Every Thing must be order'd in this Manner, provided there be Room for it; for it often happens, that the Cross stands at the Door, on that Side where the Funeral is to go, and that the Choir are obliged to range themselves on each Side, in order to leave Room for the officiating Priest in the Middle. During this Interval the

<sup>a</sup> Christian Burial is not allowed to *Jews*, Apostates, Infidels, Heretics, Schismatics, Persons excommunicated, or under an Interdict; to those who having struck a Clergyman have not made Satisfaction for it before their Death; to Suicides, or such as lost their Lives in Duels; to Blasphemers, or such as have committed any enormous Crime: Lastly, to those who have not followed the Injunctions of the Church, with regard to Confession and Communion.

<sup>b</sup> It was customary among the *Greeks* and *Romans* to set the Corpse in the Entry of the House, with their Feet turn'd towards the Door; and as both these Nations, as well as the *Jews*, thought that the Living were polluted by touching the Dead, a Vessel of *Lustral Water* was always placed at the Door, to sprinkle those who either went in or came out of the House.

Tapers and Torches of yellow Wax are lighted, and given to those who are appointed to carry them.

THE Custom of carrying lighted Tapers at Funerals began among the Christians, after that Peace was restored to the Church; or rather, it was then renewed by the Christians, having before been a Practice among the *Romans*. As the Christians distinguished themselves in all Things as much as possible from the Heathens, they probably rejected this Custom as long as they continued under the Yoke of *Paganism*; not to mention that the Christians, during the Ages of Persecution, were not allowed to bury their Dead with Pomp. The Doctors of the Church, to give the greater Sanction to this Custom, tell us, that the Torches and Tapers lighted on these Occasions, denote <sup>a</sup> Faith operating with Charity, in which it is presumed the Person died. This Idea might in some measure agree with the Origin which a <sup>b</sup> Protestant Writer gives of this Custom, or rather one of the <sup>c</sup> Saints of the Church before him. “The Lamps lighted at Funerals,” says *St. Chrysostom*, signify that we accompany the Deceased like so many generous “Champions.” It was usual among the *Greeks* to attend upon their victorious Warriors with lighted Torches and Tapers.

THE officiating Priest standing before the Cross with his Face turned towards the Body, the Assistant who carries the holy Water presents him the Sprinkler, with which the Priest sprinkles the Corpse thrice in the same Part, without saying a Word. Then giving back the Sprinkler, he begins a <sup>d</sup> proper Anthem, but does not repeat it throughout, because two Choristers begin immediately to chaunt the Psalm *De profundis*, whence this Anthem is taken. The two Sides of the Choir continue it alternately, standing opposite to one another; and at the Conclusion the following Words are pronounced: *Requiem æternam dona ei, Domine, & lux perpetua luceat ei*; i. e. O Lord, give the Deceased eternal Rest, and may thy everlasting Light shine upon him. After this the Anthem *Si Iniquitates* is again repeated; then the officiating Priest begins with another, viz. *Exultabant Domino ossa*, &c. which likewise is not all repeated, for two Choristers immediately begin the *Miserere*, which the Clergy go on with alternately: This done, the Procession sets out towards the Church, in the following Manner.

THE Taper-Bearers walk first; then the several Fraternities of Laymen, in case there be any; afterwards the Clergy, two and two, at a suitable Distance; before whom the Person walks who carries the holy Water, and the Cross-Bearer. But the Plate <sup>e</sup> representing a Funeral as solemniz’d at *Paris*, is something different from this Description. Herein we see several Children of the <sup>f</sup> Hospital of the Foundlings at the Head of the Procession, with each a Taper in his Hand; and afterwards the Cross-Bearer, and next the Clergy, all of them carrying lighted Tapers. The officiating Priest walks last, immediately before the Corps. All these are cover’d, not excepting the Cross-Bearer, and the Officer who carries the holy Water. They all sing the *Miserere*, and some other Psalms, if it be necessary; and at the End of each Psalm the *Requiem* is sung. This Custom of singing at Funerals is as old as that of carrying Torches at them, as appears from several Passages in the Writings of the 4th and 5th Centuries, which it would be needless to cite. The *Greeks* and *Romans* us’d to sing also at their Funerals; but what Affinity soever there may appear between their Customs and ours, they nevertheless proceed from different Motives. Among us Psalms and Antiens are sung for the Relief of Souls departed; whereas those People

<sup>a</sup> *Alet's Ritual.*

<sup>b</sup> *History of the Ceremonies and Superstitions*, &c. printed in 1717.

<sup>c</sup> *St. Chrysostom*, quoted by the Writer of this History.

<sup>d</sup> *Si Iniquitates*, &c.

<sup>e</sup> *Alet's Ritual.*

<sup>f</sup> See the Copper Plate.

<sup>g</sup> *Les Enfants trouvés.*





*The EXPOSITION of the CORPSE  
at the outward DOOR.*

*L'EXPOSITION du CORPS à  
la Porte du Logis.*



H. P. 1791.

*The OFFERING of BREAD and  
WINE at the MASS of the DEAD.*

*L'OFFRANDE du PAIN et du VIN à  
la MESSE des MORTS.*







used to sing the *Eulogiums* of their Dead, and intermix them with <sup>a</sup> Complaints full of Regret. They had their <sup>b</sup> Mock-Weepers, and <sup>c</sup> Hir'd-Singers: Their Lamentations were heightened with Flutes and Trumpets sounding mournfully. <sup>d</sup> The Relations of the Deceas'd, and some of his Friends, used to call upon him with a loud Voice, almost like a Singing Tone. We shall farther observe, that there were a kind of Singers among the earliest *Romans*, whose Business was to sing certain <sup>e</sup> Songs over the Dead, the Subject whereof is not well known; but we may presume it was intended to promote the Felicity of the departed Soul, since those antient Heathens were of Opinion, that the <sup>f</sup> Harmony of Music made Souls find out the Paths to Heaven more easily. Moreover the Funeral-Songs of the Antients were of three Kinds: In the first Place during the Procession some were sung in praise of the Dead, and to deplore his Loss; then they sung at the Pile; and lastly, while the Ashes were gathering up, Persons hir'd for that Purpose, used to sing a kind of Prayer with a loud Voice, to which the People made Responses; and <sup>g</sup> this mournful Concert between the People and the hir'd Singers, continued till such Time as all the Ashes were got together. Then the whole Assembly was dismissed by the Word *Ilicet*, i. e. *Go your Ways*, or rather, *You are permitted to go*. This is all the Conformity that can be found between the Funeral-Songs of the *Greeks* and *Romans*, and those of the *Christians*.

It appears, that in St. *Jerom's* Time the Clergy were enjoined to assist at the Burial of Christians with Tapers in their Hands, and to sing Hymns in their Honour, and for their Sakes.

THE Corpse follows immediately after the Clergy, carried in the Manner exhibited in the Plate, with several Children, belonging to the Hospital of the Foundlings, with Torches in their Hands, walking on each Side of it. Then come the Relations of the Deceased, in long mourning Clokes; afterwards the Friends, and lastly, all those who had any Esteem for the Deceased, follow the Procession. In some, both *Protestant* and *Romish* Countries, Women also assist at Burials, and walk after the Men: Which was likewise the Custom among the Antients; but there was a Law among the *Greeks*, by which all Women under sixty were forbid to assist at them. But it appears, that among the *Romans*, their Women used to assist at their Funerals, since the She-Relations and Friends of the Deceas'd used to make most of the Preparations for the Funeral. As to the Mourning of a Son, or next Heir, &c. it consisted of a long black or very <sup>h</sup> dark-grey Robe, which answer'd almost to our long mourning Clokes. The Sons of the Deceased used to walk with their Heads cover'd, but the Daughters with their Heads bare, and their Hair all dishevell'd.

WHEN the Procession is got to the Church-Door, *Requiem* is said, and the Anthem repeated which begins with these Words, *Exultabunt Domino ossa Humiliata*. Being come into the Church, they sing a <sup>i</sup> *Response*, which is begun by one or two Choristers, and continued by the Choir alternately, in order that the Saints and Angels may take the Soul of the Deceas'd into their Care, and present it to God.

<sup>a</sup> *Nenia*.

<sup>b</sup> *Præfata*.

<sup>c</sup> The antient *Jews* also used Flutes at their Funerals, as is manifest from St. *Matthew*, Ch. ix. ver. 23.

<sup>d</sup> *Funera*; for by this Name those Women were called.

—— *Nec te tua funera produxi.* Virg. *Æneid*. l. ix.

<sup>e</sup> *Ant. Gel.* l. xx. c. 2. p. 874. Edit. 1706. See there the Remarks on the Word *Sisican*.

<sup>f</sup> *Cassal. de prophan. Rom. Ritib.*

<sup>g</sup> Vide *Servius's Commentary* on the 216th Verse of Virgil's 6th *Æneid*.

<sup>h</sup> *Prætexta Pulla*.

<sup>i</sup> *Subvenite Sancti Dei, occurrite Angeli Domini, &c.*

IN performing the Service for the Dead, the Corpse, if the Deceas'd was a Clergyman, is placed in the Choir; but in the Nave, if he was a Layman. The Priests have their Heads turn'd towards the Altar. *Alet's Ritual* <sup>a</sup> says, " That the Faces of deceased Laymen must be turn'd towards the Altar, when they are placed in the Church, and those of the Clergy towards the People; to shew, with regard to the former, that in this last Passage, they ought to go to God by Jesus Christ; and with Respect to the latter, that being united to him by their Ministry, they behold the People, by continuing their Care for their Salvation, even after their Death." Round the Corpse four lighted Tapers, at least, must be set; but eight are exhibited in the Plate, which represents the Exposition of the Corpse in the Choir. As to the Service for the Dead, we cannot oblige our Readers better therein than by giving an Abstract of what is ordained in *Alet's Ritual* upon that Head. The Order and the Ceremony differ according to the various Regulations established in different Diocesses; but these are of too little Consequence to be taken Notice of here. The Corpse being placed either in the Choir, or Nave of the Church, " the Cross-Bearer plants himself at its Head, and the officiating Priest at its Feet, but not directly in the Middle, when they are turn'd towards the Altar: The Clergy range themselves on each Side, in much the same Order as in the Plate, with their Faces turn'd towards each other; and those of the lowest Order in the Church stand nearest the Cross."—After having said the <sup>b</sup> Office of the Dead, Mass is said, if the Time will permit it, with the Ceremonies suitable to the Masses of the <sup>c</sup> Dead. After Mass the officiating Priest, preceded by the Incense-Bearer, the Officer who carries the holy Water, the Cross-Bearer, the Taper-Bearers, and the Choir, advances towards the Corpse. He first reads the Prayer which begins with these Words, *Non intres in Judicium, &c. i. e. Enter not into Judgment, &c.* After this the Choristers begin the *Libera*, which is continued by the Choir; then the officiating Priest says *Pater-Noster* aloud, and the Choir repeats it with a low Voice. Mean while the Deacon presents the Sprinkler to the officiating Priest, " who sprinkles the Corpse thrice with holy Water, (observing to begin on its Right, *i. e.* on the Gospel-Side) at the Feet, at the Middle, and at the Head.—Having sprinkled one Side, he goes to the other—and sprinkles the Corpse thrice on the other Side, in the same Manner. —He then returns the Sprinkler to the Deacon, who gives him the Thurible.—He incenses thrice the Body on one Side, and as often on the other, in the same Manner as it had been sprinkled." The Rituals inform us, that the Incense denotes the Charity which the Church has for the Deceased. The Incensing being ended, the Prayer, *Deus, cui proprium est misereri, &c.* is offered up, in which the officiating Priest beseeches God to command the unbodied Spirits to take the Soul of the Deceased into their Charge, and to conduct it to Heaven,

THIS Prayer ended, the Corpse is carried to the Grave, in the same Order that it was brought to the Church. The officiating Priest immediately covers himself, as do also those of the Choir, at their going out of Church: The Singers begin an Anthem, <sup>d</sup> which the Choir continues very slowly as they walk, and which they repeat over again after it is ended, in case it be necessary; as for instance, if the Church-Yard where the Corpse is to be buried is at a considerable Distance from the Church. In which case some Psalms may likewise be added, to lengthen it out; the whole is perform'd with the utmost Gravity, and in the Tone appointed by the *Breviaries* and *Rituals*. Being come to the Grave, the whole Company pull off their Hats, and draw up in much the same

<sup>a</sup> *Inst. 16<sup>me</sup> des Sepultures.* Vide Vol. I. Part the second of this Work, and observe to read it in this Manner, the Priest's Head must be laid, &c.

<sup>b</sup> At least the first *Nocturn* of this Office, which is composed of three *Nocturns*, as may be seen in the *Rituals*.

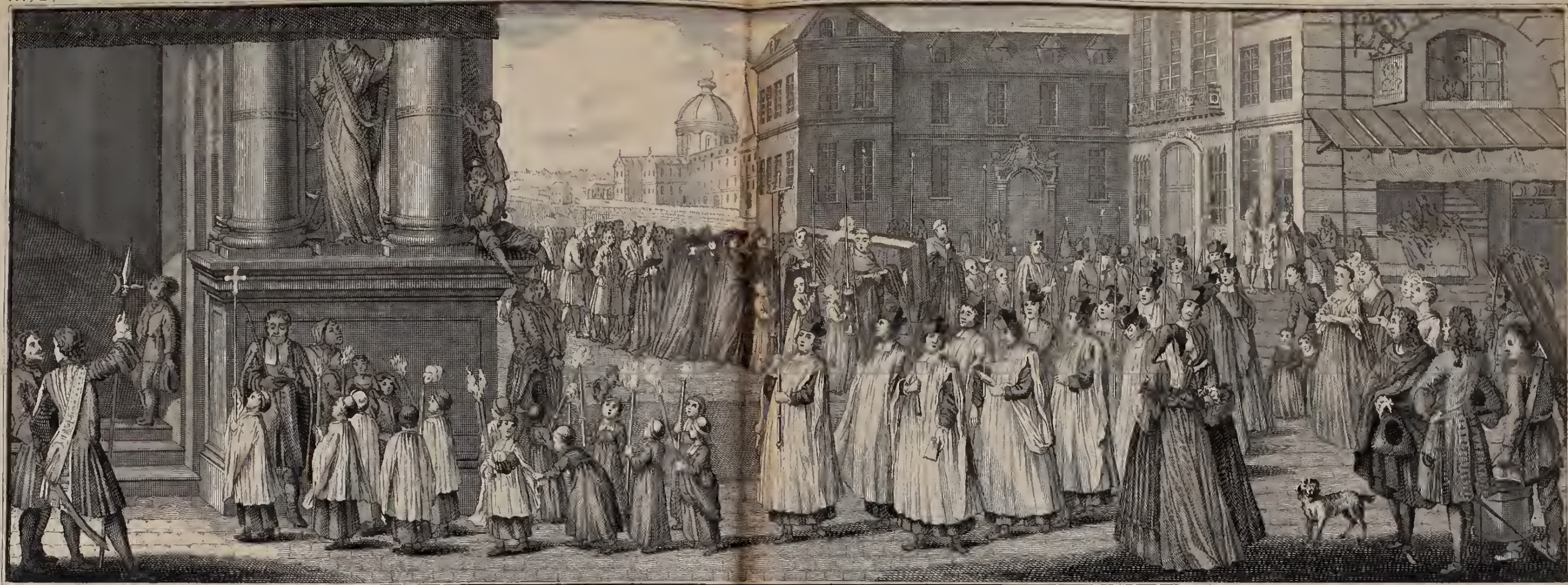
<sup>c</sup> Vide Vol. I. Part Second of this Work.

<sup>d</sup> *In paradisum deducant te Angeli, &c.* May the Angels conduct you into Paradise; may the holy Martyrs receive you at your Arrival, and introduce you into the holy *Jerusalem*, &c.









*The CORPS is CARRIED ALONG.*

*Le CONVOI FUNÉBRE.*



*D. P. 1780. del.*

*The CORPS is laid  
in the CHOEIR.*

*Le CORPS EXPOSÉ dans  
le CHOEIR*



*D. P. 1780. del.*

*The COFFIN is sprinkled with HOLYWATER after its let down in the GRAVE. — On jette L'EAU BENITE sur le CORPS apres qu'on la DESCENDU dans la FOSSE. —*









*The CEREMONY of MARRIAGE.*

*Ceremonie de MARIAGE.*



*BENEDICTION of the NUPTIAL BED.*

*Benediction du LIT NUPTIAL.*





Order as at Church. The Bearers lay the Corpse near the Grave, with its Feet turned towards the East, it being affirmed that our Saviour was buried in that Manner. Be this as it will, this Custom was long in Use before the Time of *Venerable Bede*, who mentions it in his Works. The Deceased, set in this Position, looks towards the Almighty, rising from the East, who is the Sovereign Creator of all Things. However we shall just observe, that the Custom of laying the Corpses of the Dead with their Faces towards the East, was generally practis'd among the antient *Greeks*, tho' this Rule admitted some Exceptions, the *Athenians* turning their Faces towards the West. If the Corpse be buried in the Church, its Feet must be turn'd towards the Altar ; but those of Priests must have their Heads turn'd contrarywise, in the Manner above-mention'd.

AFTER the Body has been laid on its Brink, the officiating Priest blesses the Grave by a Prayer, in which he makes the general Commemoration of the Dead who have been interr'd therein. The Prayer being ended, he again sprinkles and incenses the Body thrice, as also the Grave. He afterwards begins this Anthem, *Ego sum Resurrectio*, &c. *I am the Resurrection and the Life*, &c. and concludes with the *Requiem*. Then the officiating Priest performs a third Time the triple Sprinkling the Corpse with holy Water, but does not incense it ; which is followed by another Prayer, with the Anthem *Si Iniquitates* and the *De Profundis*. The Body being laid in the Grave, the Relations and Friends of the Deceas'd come, before the Earth is thrown into it, and sprinkle it with holy Water, in their Turns ; after which the Company condole the Relations of the Deceas'd in a dumb Compliment, as they walk before them, as we see represented in the Plate: Which being done, they all return back.

AFTER the Mass for the Deceas'd is ended, the Funeral-Sermon is preach'd. Among the antient *Greeks* it was never pronounced till the Corpse was interr'd ; but the *Romans* varied very much from this Custom. The Processions, before they were arrived at the Pile where the Body was to be burnt, used to stop at the *Rostra*, or Places whence the Orators used to harangue the People ; and the nearest Relations of the Deceased, or the Person who had the greatest Regard for his Memory, went up into the *Rostrum*, and pronounced an Oration in his Praise. A Father used to harangue in praise of his Son ; a Husband in praise of his Wife. But this seems to have been a very ungrateful Office, in what Light soever we consider it, whether the Grief was real or fictitious. Is it not much more natural that a Clergyman should perform this Part, as is the Custom among us ? *La Motte le Vayer* tells us in the 137th Letter of the *Second Volume* of his Works in *Folio*, that the *Spaniards* never have any Sermons preach'd at their Funerals.

SOMETIMES the Funeral happens in a Season when Mass cannot be said, in which Case the Ceremony is perform'd with much greater Simplicity ; for then the Corpse is only sprinkled and incensed by a Priest, cloth'd in his black Chasuble, and accompanied with two Clerks, the one carrying the Cross, and the other the Sprinkler and the Thurible.

THE primitive Christians observed two very remarkable Customs with regard to their Dead ; the first was to lay a <sup>a</sup> green Turf, or some such Thing, under their Heads, a Custom that *Durant* recommends in his *Rationale* in these Words : " Let Ivy and " Laurel be laid in the Coffin under the Corpse ; for those Plants which always keep " green, signify that such as die in Christ, live eternally in him." The other Custom which they observ'd, and which seems to border upon Superstition <sup>b</sup> was, not to lay the

<sup>a</sup> *Casalius de vet. Christ. Ritib.*

<sup>b</sup> See the Custom of the *Jews* in this Case, *Vol. I. Part 1.*



Bodies of their Dead upon one another. However, this Custom seem'd to be of so much Consequence, that a Council assembled at *Macon*, made a Decree for the Observation thereof. We are likewise to observe, that in the primitive Ages, such as died Virgins were buried with Crowns and Chaplets of Flowers round their Heads. Great Persons and Ecclesiastics were buried with the Marks of their Dignity; and Martyrs with the Instruments which had been employ'd in their Martyrdom.

AFTER all these Funeral-Honours are over, the officiating Priest is paid. The Poor only are exempted from this <sup>a</sup> Expence, in whose Favour the Rectors are obliged to furnish the Tapers, and every Thing that is necessary for the Burial. Among the *Greeks* it was also customary to pay for the Burial of the Dead. *Aristotle* relates, in his *Oeconomics*, Book II. that for every Corpse two Measures of Corn of an Obolus were given to the Priests of *Minerva* at *Athens*. We must not forget the ridiculous Custom of putting a Piece of Silver into the Mouth of the Deceased, to pay *Charon* for Ferrying him over the *Styx*. We may naturally suppose, that either the Priest got this Money, or those who super-intended the Funeral. Another remarkable Custom of the Antients, and which is established in most Countries in *Christianity*, was, to have peculiar Church-Yards for the <sup>b</sup> Poor, and the meaner Sort of People.

*Alet* informs us <sup>c</sup> in his Ritual, that no one ought to be buried before he has been dead four and twenty Hours; but this Custom is not so general but that it admits of a great many Exceptions, in all Catholic Countries, not excepting *France*, where this Ritual was writ. *Plato*, in his *Laws*, would have a Corpse kept three Days, agreeable to the Custom of the Age in which he lived. The *Romans* kept their Dead seven Days, burnt them the eighth, and buried them the ninth. During the first seven Days they were washed, anointed, kissed, probably out of mere Ceremony, wept and bewailed, and called aloud by their Names, which Ceremony was call'd *Conclamare*.

By the same Ritual of Dr. *Alet*, all Rectors, Curates, and other Priests, invited to a Burial, and the Funeral Service of the Dead, are forbid to go and dine with those who had appointed the Funeral, and for this Reason: *Because at these kind of Entertainments there generally happen Things altogether inconsistent with the Modesty which a Clergyman ought to observe in his Conversation; which makes the Laity lose the Respect they ought to have for the Dignity of the Priesthood.* This is the Decision of the above-cited Ritual.

ALL civilized Nations have thought themselves indispensably obliged to pay certain Testimonies of Respect to such as are willing to join with them in their Tears, share their Losses, and comfort them under Afflictions. An Entertainment given in this View does no-ways clash with the Laws of Good-Breeding; but it is surprising, that very polite Nations should formerly, and still continue to make these Entertainments an Occasion of Riot and Excess. It was customary among the *Greeks* to give such Funeral-Entertainments as had rather the Air of Joy than Mourning. The *Romans* had their *Parentalia*, which were performed with no less Solemnity or Licentiousness: All which, as <sup>d</sup> *Lucian* tells us, was done to dispel the Grief of those who sur-

<sup>a</sup> *La Mothe le Vayer* relates, that *Galeas*, Duke of *Milan*, caused a Priest to be burnt alive with a Corpse which he had refused to put into the Ground without being paid for it. 137th Letter, Vol. II. of his Works.

<sup>b</sup> *Hoc misera plebi stabat commune sepulchrum*, Hor. Sat. viii. lib. 1. Among the *Romans* there were no more than four Bearers to a Corpse, as is manifest from this Passage in *Martial*:

*Quatuor inscripti portabant vile cadaver.*

Which Custom is likewise observed in several Parts of *Holland*, the Poor being carried by four Bearers.

<sup>c</sup> Sixteen Instructions for Burials.

<sup>d</sup> Dialogue *De Luftu*.

vived. <sup>a</sup> The *Germans* make very expensive, as well as riotous Banquets, for all who are invited to a Funeral. The *Dutch* have the same Custom, attended with the same Abuses; and neither of them scruple to drink to great Excess on these Occasions. Perhaps some Excuse might be made for these ridiculous Customs.

As to the Manner of inviting to Burials, 'tis well known that the present Custom is to give Tickets, and that Persons are employ'd for that Purpose, clothed in Black, to denote the Mourning, and the Function, for which they are appointed. The antient *Romans* had also Persons appointed for the same Purpose, call'd *Designatores*. These Persons used to give notice of the Day of Burial, and repeated it when the Corpse was ready to go to the Grave; for it was look'd upon as an indispensable Duty to accompany the Corpse to the Funeral Pile, or Sepulchre; and the more numerous the Company, the more the Deceased was honoured. Nay, so great was their Vanity, that they caused Inscriptions to be put on their Tombs, declaring that their Corpse was attended with a <sup>b</sup> great Concourse of People.

WE must now make some mention of the Commemoration of the Dead. Their Memory is solemnized the third, the seventh, and the thirtieth Day, not to mention the Anniversary. If we are to give credit to some Doctors of the Church, this Institution is of great Antiquity; and 'tis certain that some Writers, cotemporary with *Charlemain*, mention it as a Custom which was then of some standing. Be this as it will, the Doctors of the Church have not omitted to seek for the mystical Explication of these Ceremonies. They tell us, that the Service of the third Day is for Sins committed in Thoughts, Words, and Actions; against God, one's Neighbour, and one's self; at least, that this Service is an Emblem of the Resurrection. We may judge by this Interpretation, of those which are given for the other Services; but without subtilizing so much, we had better own ingenuously, that these <sup>c</sup> Commemorations have been piously transferr'd from Heathenism to Christianity.

<sup>d</sup> WE are told, that in all Church-Yards, some Place should be set a-part for the Burial of such Children as died before they came to Years of Discretion, "because the Bodies of those little Children must be consider'd as so many Temples, which had always been inhabited by the Holy Ghost, and consequently ought to be buried in a Place separate from the rest. The Ceremonies observed at their Interment are different from those of the Adult. We beg of God to pardon the Sins of the latter; but we thank him for preserving little Children from the Corruption of Mankind." *The Office for these consists in Prayer, Psalms of Praise, and Thanks to God, for his Goodness in taking them to himself.* However, notwithstanding the great Purity of Children, they yet are admitted into Paradise through heavenly Grace and Mercy alone, and consequently without meriting it; whereas the Adult receive it as a *Reward for having faithfully fought in the Warfare of Christ Jesus, and under his Banner.* This is signified by carrying the Cross on a long Pole at the Burial of grown Persons; whereas at that of Children, it is carried in a Man's Hand. Moreover, Mass may be said over the Bo-

<sup>a</sup> The primitive Christians used to give into these licentious Customs, and this through an Excess of Piety; a convincing Proof that very ridiculous Practices are often built on very reasonable Foundations, particularly in religious Matters. These first Christians used to go and drink piously upon the Graves of their Martyrs. There they drank Bumpers, and continued doing so till Night, to the Emperor's Health, and the Prosperity of his Arms. And so great was their Mistake, that they imagin'd their Prayers would thereby meet with much better Acceptance. "So astonishing was the Folly of those Christians, who consider'd as an acceptable Sacrifice, the Drunkenness with which they honour'd such as had exercis'd themselves in combating their Passions by Fasting." These are the Words of St. *Ambrose*, in a Treatise of his, where he declaims with great Vehemence against the Licentiousness of this Custom.

<sup>b</sup> *Elatus hora IV. frequentia maxima*, as we find it in an antient Epitaph.

<sup>c</sup> *Bona, Cap. xiii. Sect. 2. Div. Psalm. Casal. de vet. sac. Christ. Ritib.*

<sup>d</sup> *Met's Ritual*, and others.

<sup>e</sup> *Ritual, ibid.*



dies of Infants, to thank God for his Goodness, in taking them to himself, while they remain'd in the State of Innocence.

HERE follows the Manner of burying such Children as die after Baptism. The Bell tolls, but in a different Manner than at the Interment of grown Persons. Neither Palls, black Ornaments, nor Tapers made of yellow Wax, must be us'd on this Occasion; all the Ornaments and Tapers must be white. The Corpse must be dress'd according to the Age of the Deceased, observing that it be done with Modesty; and that a Crown of Flowers, or odoriferous Herbs, be set on its Head, as a Token of Innocence and Purity. Four or six Wax-Tapers, lighted, must be set round their Coffin. The Priest who performs the Ceremony of Burial, wears a white Stole over his Surplice; but there is nothing particular in the rest of the Ceremony except that after the Burial the *Libera* is not to be sung in the Church-Yard, nor any other Deprecations for the Dead.

As to such Children as die unbaptiz'd, they are not suffer'd to be buried in consecrated Ground, and that because they did not die in Communion with the Church. As they never were admitted into it, they are not to be pray'd for. As they had not wash'd out the Spots of their original Sin by Baptism, they are look'd upon as excluded from the State of Innocence, in which such Children as are baptized, die. But if it should be asked, whether those who die unbaptiz'd, are lost, and must fry in Hell through their Parents Negligence, or because they were born in a Religion which refuses to acknowledge Christ for the Saviour of the World? I answer, No; to say otherwise would be the highest Cruelty. They have a Place allotted for them, call'd *Limbo*; where they are to dwell to all Eternity. Some Writers assure us that this *Limbo* is situated in the upper Region of Hell; but we have only their Word for it.

WE shall conclude this Article with observing, that almost all the Heathens, both antient and modern, seem to have ranack'd their Imaginations for the most whimsical Ceremonies they could devise at the Burial of their Dead. We shall take notice hereafter of the extravagant Customs of the *Americans* on this Head, for the least whimsical whereof we have endeavour'd to account from rational Principles. The antient *Egyptians* gave a kind of Immortality to their Dead, by their wonderful Art of embalming them, the Secret whereof is now lost; but the *Persians* on the contrary, if we may give credit to some Historians, gave their Dead a Prey to wild Beasts. However, *Herodotus* tells us, that they buried them afterwards, which Custom he says was peculiar to the *Magi*; whereas the other *Persians* used to crust their Bodies over with Wax, in order to preserve them. Besides, the Custom of exposing their Dead to Beasts cannot have been very general, since modern Travellers take notice of several magnificent Ruins of the Monuments of the antient *Persians*. Farther, we have the Testimony of *Xenophon* in the eighth Book of his *Cyropædia*, not to mention several other Authors, who relate that the *Persians* had the Custom of burying the Dead. The *Parthians* and *Bactrians* used to cast their Dead to the Dogs and Birds; the Inhabitants of *Pontus Euxinus* devour'd the Bodies of their deceased Parents; and some People of *Asia* did not permit their aged People to die a natural Death, but used to kill them, in order, as they said, to free them from the Infirmities of old Age. From this Principle, Children thought it was a charitable Act in them to shorten the Days of their decrepid Parents; and in order to prevent their languishing in those Diseases with which old Age is oppress'd, they used to stab them, and afterwards devour their Bodies, imagining they thereby re-united themselves to those, of whose Substance they had been a Part, before their Birth. The *Heruli*, as *Cælius Rhodiginus*, Book xvii. *Lectio. antiq.* relates, treated all their aged People, and such as were afflicted with any mortal Disease, after the same barbarous Manner. The *Barcæans* exposed the Bodies of their Dead to Vulturs, be-

cause the long Life of these Birds was some Image of Eternity; which kind of Interment was look'd upon as so honourable, that it was indulged only to Persons of Merit, none being buried but the meanest Sort of People, and such as had lived in Obscurity. Several Nations of Antiquity used to burn their Dead, the *Greeks* for Instance, and the *Romans* their Imitators. However, there were some Exceptions to this Rule among the latter, and 'tis probable that they observed the Custom also of burying the Dead without burning them, as was practised by the Family of the *Cornelii*, although *Sylla* order'd his <sup>a</sup> Body should be burnt after his Death, for fear the *Romans* should treat it in the same Manner as he had done that of *Marius* his Enemy. The *Greeks* likewise varied sometimes from the general Rule; for *Themistocles* and *Brasidas*, both *Grecian* Generals, were buried. 'Tis very probable that all the above-mention'd Nations used originally to bury their Dead; it being the most rational, most natural Practice, and most worthy of human Nature; but in Process of Time, Mankind, from a peculiar Delicacy, intermix'd with Superstition, to which Men are too prone, thought proper to burn their dead Bodies, probably to purge or disincumber them of all their gross and terrestrial Particles; for the receiv'd Opinion was, that Fire wafts the divine Part of Man to Heaven, and leaves his impure and corruptible Part behind on Earth. One would think these Antients understood by such Notions a Distillation, or Separation of the Elements, like that whereby our modern Chymists make their new Discoveries. We shall here omit the various Methods of burning the Dead and the Living along with them, it being our Design to take notice thereof in the Sequel.

It was antiently a Custom among several Nations to throw their Dead into the Water; some chusing Lakes, and others Ponds; some again Rivers, and others in short the Sea. All the ridiculous Customs of these People were doubtless founded on some Reason or other; and who can tell but they might therein follow the Opinion of *Thales*, who look'd upon Water as the Principle of all Things? or perhaps they might pretend that the Waters into which they threw their Dead, purged them from the Filth they had contracted in this Life. Here follow some other Customs still more fantastical, and more unworthy the Dignity of human Nature. The Inhabitants of *Colchis*, and the *Tibarenians*, used to hang their Dead upon the Branches of Trees in their Woods and Forests, first sewing them up in Ox-Skins; whereas the antient *Goths* used to do their Princes the Honour to hang them up without all this Pomp, as possibly thinking it favour'd too much of Vanity. *Cælius Rhodiginus* tells us in his 17th Book, Chap. xix. that it was customary amongst the *Troglodites* to make their Dead up in a Bundle, thrusting their Head between their Legs, and afterwards tying them together with a Rope; after which they carried them into the Fields, and there left them a Prey to wild Beasts. The *Sabæans* threw their Dead, not excepting their Kings themselves, among the Filth upon the Dunghills. Perhaps the greatest Part of these *Barbarians* might be of the same Opinion with *Mæcenæ*, viz. that *Sepelit natura reliquos*, Nature takes care to bury the Dead; but unhappily for that Wit of antient Rome, *This is a false Notion*. The People of the *Balearean Islands*, now *Majorca* and *Minorca*, who were not altogether so barbarous, used to cut the Bodies of their Dead to Pieces, and afterwards put them up in earthen Pots. The *Phrygians* used to lay the Bodies of their Priests upon high Pillars, whether it were to denote that the Priests are superior to other Men, or to teach them that they ought to serve for Examples, even after their Death. The *Nasamonians* used to clothe their deceased Warriors and Captains in White; and instead of burying them afterwards, always laid them on Rocks and in Defarts. The *Macrobiani*, a People of *Africa*, used to encrust their Dead with Parget, or Plaster, and shut them up in Pillars of Glass. In this kind of Monument they kept them in their Houses, and there offer'd them their First-Fruits. But this Custom is not altogether so

<sup>a</sup> *Cælius Rhodig. Lib. xvii. Lestio. antiq.*



ridiculous as it appears at first Sight ; it being follow'd not only by the People who border'd on the *Nile*, but we are even assur'd that those of *Alexandria*, shew'd the Relics of *Alexander the Great* in a Glass Shrine ; and perhaps 'tis to these People that we owe the Invention of our modern Shrines of the same Make ; though indeed it must be own'd, that with regard to religious Inventions, the Mind of Man does not want any Models to set it at Work ; for such as serve God wholly and solely by exterior Practices, are ever fruitful enough in new Shifts. They applaud themselves for it, and flatter themselves they shall draw down the Blessing of the Almighty, and the Protection of the Saints, by this kind of Service, more than by a punctual Observation of all the real Duties of Religion put together. We shall conclude this Topic with a few Observations upon Graves and Sepulchres.

ALL Nations are unanimous in shewing Respect to these *last Habitations of the Living*, if I may be allow'd the Expression ; all those who violated them in former Times were look'd upon as infamous and sacrilegious Wretches, and very severe Laws were enacted against them. The *Greeks* and *Romans* had them in equal Horror, as may be seen in the Works of such Writers as have made Collections on this Subject, particularly *Cælius Rhodiginus*, who has collected several curious Articles upon this Head. The burying of their Enemies was also thought a Debt due to Decency and Humanity, especially to the latter ; for, according to the heathen Theology, none of those who remain'd unburied could cross the River *Styx*, but were oblig'd to ramble up and down for an hundred Years about the Borders of it, before they could be ferried over. Hence every one that met with an unburied Corpse was obliged to throw a little Earth upon it, till by Degrees it was at last completely buried. 'Tis also to this Notion that the *Cenotaphia* or empty Monuments, which were made for such whose Bodies could not be found, owe their Original. If to these *Cenotaphia* we add the *Devotion of nine Days*, which undoubtedly were made for those for whom these empty Monuments were design'd, the *Vicennalia* celebrated every twenty Years, the *Tricennalia* observed every thirty Years, and the Anniversaries, we may be sure that the Zealots among the Heathens thought they performed thereby all that could any way contribute to the Repose and Consolation of the Deceased. They likewise had the Custom of surrounding, or, as others call it, crowning the Graves with Greens ; as for Instance, with Hyacinths and Amaranths, &c. the Verdure of which Plants was a Symbol of Eternity.

## VI. MARRIAGE.

THE *Roman Catholic Church* defines Marriage to be <sup>a</sup> a Sacrament instituted by our Saviour, to establish a holy Alliance between Man and Woman, in order that they may bring up the Children who shall spring from it, in his Fear and Love. This Definition, however, agrees with the Christian Religion only. The Ritual refer'd to above adds, " That the End of the Sacrament of Marriage is, that Man and Wife " may mutually help and comfort each other, in order to spend this Life in a holy " Manner, and thereby gain a blessed Immortality ; and to contribute to the Edifica- " tion of the Church, by the lawful Procreation of Children, and by the Care of pro- " curing them a spiritual Regeneration, and an Education suitable to it." All this is the Reverse of the carnal and self-interested Views of most Persons who enter into the married State. But an Unbeliever will say, Man is created with a carnal Appetite ; why therefore should not such as are unable to conquer the Stimulations of the Flesh, endeavour to satisfy them by a lawful Marriage ? 'Tis certain that the Procreation of Children is the first Object of that mutual Inclination which God hath implanted in

<sup>a</sup> *Act's* Ritual.

both Sexes. However, this Act is heighten'd with some Pleasure; and let an Agent in this Commerce be ever so chaste, 'tis certain his Mind is no way fix'd upon Heaven while he is endeavouring to propagate his kind; nor do we find there is any Prohibition to this Pleasure, whenever it may be lawfully enjoy'd. We daily have Examples of Numbers of loose young Fellows who have Wives given them, purely to engage them to quit their unlawful Pleasures. We might say farther, that a Person is not absolutely forbid to try to make his Fortune by Marriage, provided that Procreation, the chief matrimonial Duty, be duly attended to at the same Time; but it were needless to dwell any longer on a Topic which is properly the Province of the Casuists. We shall likewise omit those Counsels and devout Prayers, which, according to the Directions of our spiritual Guides, ought to be offer'd up by all Persons before they enter into Wedlock; for few People carry their Piety so far. The Idea which such as are acquainted with Marriage only in Speculation, form to themselves of it, has so little of Gravity and Seriousness in it, that we shall scarce meet with one in a thousand, who would not think he was rallied, were he advised to offer up his Prayers to God, to meditate on the Duties of the conjugal Life, or to consult with pious People before he enter'd into that State. A young Fellow who is just upon the Brink of Marriage, has no such spiritual Thoughts, and can scarce find Time to trouble his Head about Devotion. Can any Thing possibly interfere more with those Charms which *Hymen* presents to his Votaries at their first setting out; to the Pleasures he then offers them; to those Delights which are always made inseparable from the divine Precepts, Precepts which were given to Man for the Propagation of his Kind? A spiritual Director, however, requires farther, that every Person before he enters into Wedlock, ought "to beseech God to join him with such a Person, as he may work out his Salvation with; to examine whether or no the Person he has pitch'd his Affections upon, has the Fear of God before her Eyes, if she be prudent, discreet, and able to take care of a Family, &c." We must own that such Reflections as these are pious and beautiful; but they seldom enter into the Heads of young Persons who are going to tie the indissoluble Knot.

PERSONS before they marry are generally betroth'd to one another, *i. e.* both Parties promise reciprocally, in Presence of their Relations and Friends, to take each other for Man and Wife; after this the Marriage Articles are sign'd, and by virtue of such an Engagement, the contracting Parties might, one would think, without risking their Honour, bestow those mutual Endearments on each other, which are now forbid till the Marriage Knot is tied, did not the Perfidiousness of Men, and the Fickleness of the other Sex, make some stronger Tie necessary, even in Christian Countries; and to this the Marriage Ceremonies used in different Parts of the World, as well as the public and solemn Engagements by which Persons are obliged to bind themselves, owe their Original. And as the Authority of Heaven makes an Impression on the Minds of Men, it was thought proper to consecrate Marriage by a religious, symbolical, and mysterious Form of Words, as we shall shew hereafter. Because of the Falshood and Fickleness above-mention'd, or perhaps of the Discovery that is made, after Marriage, of certain Defects which are invisible but in a certain Point of Light, it has been thought proper to solemnize Marriage immediately after the Parties are betrothed; the contrary Practice being very repugnant to the Purity of the Christian Religion. Not but it is fitting that Persons who are to spend their Lives together, and whom our Saviour commands to love as their own Flesh, should be pretty familiarly acquainted with one another: But how difficult is it to resist Temptation, or to consider the Person to whom we have plighted our Troth, as forbidden Fruit! Besides, were long Betrothings authoriz'd by the Laws, People would insensibly make it a Custom to stop there; so that they would perhaps at last introduce the commodious Practice of taking one another

\* *Alex's Ritual.*



upon Trial. And in this Case a sort of Prenticeship would be introduced between the two Sexes, attended however with this Convenience, that when their Time was out, both Parties would be at Liberty to forsake their Trade. But to be serious, it must be own'd, that as Religion and Reason ought to be call'd in at this perilous Change of Condition, young Persons should resolve before hand to bear with each other, and to live in such mutual Harmony as if they both were perfect Beings; for which desirable End, the shorter the Courtship perhaps 'tis the better; nor should either Party form too agreeable Illusions, or chimerical Difficulties. Persons who marry with this Frame of Mind may be very happy, and find a blissful Tranquillity in family Cares.

HERE follows some farther Advice given by the Rituals, to such as are desirous of making a Christian Use of Marriage. On the Wedding-Day, the Parties must reflect on the State into which they are going to enter, and beg of God to preserve their Chastity in those Moments, when, though a Person be never so pious, the Flesh is apt to be victorious over his Spirit, unless he be gifted like the Quietist in <sup>a</sup> *Roussseau* the Poet, whose Spirit was able to persist in Prayer, even while his Body stoop'd down to terrestrial Things. They must not give their Minds over to Drefs, Vanity, Sensuality, &c. but 'tis well known that the contrary Custom generally prevails, and that most young Persons look on the Days immediately preceding their Marriage, which are spent in Luxury and Jollity, as the most happy Season of their Lives. Nay the Aged too are not a little pleas'd with these Amusements, as they help to awake past Pleasures in their own Minds: They are fond of that Gaiety and Pomp which concludes with the joining of two Persons, in whom they in some Measure behold themselves live a second Time; and farther, as old People are generally fond of Respect, they are proud to see those who are so nearly related to them make a Figure superior to the Company they have forsaken. Thus do the Aged gratify their own Vanity, while they are soothing that of young People. Could we think, were it not with this View, that so many venerable Matrons (for old Women are ever famous for being good Match-Makers) would be prevail'd with to make a Trade of uniting young Persons together. The Bride and Bridegroom ought to walk together to Church with a modest and humble Air: This Religion enjoins, but Custom and the Practice of the World teach the contrary. The latter are for having them walk with Pomp, accompanied with a Croud of Bridemen, Bridemaids, and other young Persons, and that every Thing they cast their Eyes upon shall be inferior to themselves. Lastly, they make both Parties present themselves before the Priest, as it were, out of mere Ceremony and Pleasure, wherein Religion usurps Privileges that don't in the least belong to it; such is the Pomp and Pride of most Persons who enter into Wedlock. The rest of the bridal Day, if we may give credit to our spiritual Directors, ought to be spent with Modesty, nor ought they to indulge in Riot and Excess; but the above-mention'd Gentlemen are not enough acquainted with the World to know, that Modesty and Sobriety are impracticable in these Days of high Festivity. From the Time of giving the Blessing, to the conducting the married Couple to the Nuptial Bed, Luxury must triumph; and to say the Truth, this Custom has taken such deep Root, that it would be ridiculous to pretend to be serious on such Occasions.

<sup>b</sup> THE Rituals ordain that Marriages be solemniz'd on Work-Days; and that because the Mirth and Joy that reigns at Weddings is inconsistent with the Devotions suitable to Sundays and Holidays. They ordain that a Parish Priest shall always be present at this Ceremony. The Banns must be publish'd thrice before Marriage, on three Sundays or Holidays successively, at the Parochial Mass, and must be publish'd in those Places where the Parties have dwelt a considerable Time: If the Man and Woman live in dif-

<sup>a</sup> *Vide* the Epigram which begins as follows: *Un Quietiste ardent comme un tison.*

<sup>b</sup> *Alci's* Ritual.

ferent Dioceses, they must be publish'd at the same Time in both. The Design of these Banns is in order to find out whether the Persons may lawfully marry, which obliges us to take some Notice of the Impediments with regard to that State: These are reckon'd fourteen, all which are express'd in the six <sup>a</sup> *Latin Verses* quoted in the Margin. The first Impediment is call'd *Error*; as for Instance, if a Person should be so far imposed upon as to be made to marry one Person, when he intended another. The second, call'd *Condition*, is when a Person imagines he marries one of a Condition suitable to his own, and it is afterwards found that such Person is of a mean and dishonourable Condition. <sup>b</sup> *A solemn Vow of Chastity made in any religious Order, approved by the Church*, is likewise an Impediment, and that *because the Person who has made such Vow, contracts a spiritual Marriage with God*. But in case a Person should repent of his Vow; if after having made a solemn Engagement with Heaven for several Years, he should find it impossible for him to resist the Stimulations of the Flesh, would not Marriage be a most salutary Remedy? would there not be less Guilt in it than in the clandestine Intrigues of Monks and Nuns? A Person who has only made a private Vow of Chastity cannot marry afterwards, without committing a great Sin; but a Marriage in this Case is valid. But when once Persons have made such a Vow, they must no longer solicit their Partner, to indulge the procreative Faculty, but live together like so many Angels, and not as Persons of a different Sex. Another Impediment is *Consanguinity*, whereof it were needless to set down the Degrees in this Place, or the Alliance comprehended by the Impediment caused by Consanguinity, or of the spiritual Alliance mention'd in the Article of Baptism. Certain *Crimes* are likewise an Impediment to Marriage, such as Homicide, Adultery, &c. *A Difference of Religion* is likewise an Obstacle in certain Cases; as for Instance, an unbaptiz'd Person is incapable of contracting Marriage with one who was baptiz'd; but the Marriage between a Roman-Catholic and a Heretick is valid. *Force, or Violence*, is also an Impediment to Marriage, since it deprives the Will of its just Liberty; such as the running away with, or stealing a Woman. The Obstacle with regard to *holy Orders* is when a Person has taken such Orders. The Impediment with regard to *Ties, or Pre-engagements*, is when one of the Parties is already married to some other Person. The Impediment with regard to *Decency*, is when a Person betroth'd to another happens to die, or enters into a religious Order, before the Marriage is consummated; in which Case the surviving Person, or who has not embraced a religious Life, is not allowed to marry with the Brother or Sister of the other Person. *Impotency* is by so much the greater Obstacle, as Procreation is the chief End of Marriage. Impotency is of two kinds; the one perpetual, the other accidental, or occasion'd by Incantation. As to a perpetual Impotency, it is unanimously agreed to be an Obstacle, both to prevent before Marriage, and dissolve it after 'tis contracted. Eunuchs come under this Head of perpetual Impotency, as also those who are invincibly cold by Nature. The Casuists pronounce Sentence against these, and against an Order of Husbands who are in the Case mention'd by <sup>c</sup> *Petronius*. However, these Casuists and the ecclesiastical Judges allow three Years to this kind of Palsy; but then they should grant a reasonable Compensation to the suffering Party. Is it just and equitable for a Person to undergo an undeserved Trial, and <sup>d</sup> after having embraced for many Years a mere Shadow, be forced to continue three Years longer in a State of Life in which the most rigid Virtue is expos'd to the strongest Temptations? But on the other Side, aged People, not excepting the Decrepid, are allow'd to marry

<sup>a</sup> *Error, conditio, votum, cognatio, crimen,  
Cultus disparitas, vis, ordo, ligamen honestas;  
Si sis affinis, si forte coire nequibis;  
Si parochi & duplici desit presentia testis;  
Raptave sit mulier, nec parti reddita tuta.  
Hac facienda vetant connubia, facta retractant.*

<sup>b</sup> *Alet's Ritual.*

<sup>c</sup> *Funerata est pars illa corporis, qua quondam Achilles eram.*

<sup>d</sup> *In umbra voluptatis diutius lusi — languori tuo gratias ago.*



together; but how greatly does this clash with the chief End of Marriage! And is it not plain that an antiquated Fellow who marries, may be justly compared to a Man who pretends to walk though he has no Sinews in his Legs? But there are Women who don't scruple to run this disagreeable Risque, but flatter themselves they shall be able to warm the most frozen old Age. 'T would be to no Purpose to quote to them the Example of *David*, who in vain attempted to preserve, or rather recover his lost natural Heat, in the Embraces of a young Woman. 'Tis well known that this is not the Design of Marriage. The *Romans*, in the Time of their Republic, had a Law called *Papia Popæa*, which was afterwards abrogated by *Claudius Cæsar*, at a Time when their Manners were very much corrupted. By this Law all Persons upwards of sixty were forbid to marry. However, such a salutary Medium might be made use of in this Case as would be more worthy the genuine Spirit of Religion; which is, that old People should be prohibited marrying with young, but at the same Time be left at Liberty to marry Persons of an Age suitable to their own: Thus would Marriage be an indissoluble Union between two Persons of different Sexes, for their mutual Comfort and Assistance. Let us wave this Inquiry, since <sup>a</sup> *Sanchez* has in some measure appropriated it to himself, by his skillful and diligent Disquisition of it. We refer to that learned Jesuit, all who are desirous of knowing whether Barrenness ought to be considered and treated as Impotency; whether a Woman, who cannot be made a Mother, without running the Risque of losing her Life, ought to be rank'd among the Impotent; whether on certain Occasions such natural Defects as cause an exterior Impotency, may be repair'd by violent Methods, &c. If that nuptial Tie may be dissolv'd, in which both Parties happen not to be made for each other, because it has pleased Nature to be sometimes over liberal, and at other Times too sparing. In this last Case *Sanchez* informs us as the Popes had done before him, that both Parties are allow'd to seek for better Fortune in a second Marriage.

As to Impotency imputed to Sorcery, it may be caused by various Methods, say the Casuists, which it would not be decent for us to mention in this Place. This kind of Sorcery is call'd by the Vulgar *Nouer L'aiguillet*. This Fascination, whose Virtue is such as to prevent the Consummation of Marriage, is perform'd after several Ways. Here follows one of them: Take a Wolf's Pizzle, and the Skin of a Dog or Cat; dye them of two or three Colours; tie them into three or nine Knots; spit thrice on the Dust, or in your Cap, and mutter over some barbarous and obscure Words, whilst the Priest is pronouncing his Blessing on the Marriage. Whatever there be in this, a Man must have a good Stock of Faith to give credit to such idle Stories. Nevertheless the Rituals ordain, that on these Occasions Recourse shall be had to Prayer and Confession, in order to dissolve the Charm of the wicked Spirit, or his pretended Agents; nay, public Prayers may be made in the Church, and Exorcisms used, for such Persons as imagine they labour under this Fascination.

FORMERLY it was a Custom to make a public Trial of a Person's procreative Ability, either in Presence of a spiritual or secular Judge, and several Surgeons and Matrons; but it was abolish'd in *France* in 1677. after having been observ'd for near a hundred and twenty Years. *Justinian* the Emperor had also forbid this, and other such Customs enacted for the examining the like Cases.

In fine, the Rituals teach, that the mutual Duties of Marriage ought by no means to be refused; however, there are some Exceptions to this Rule; among which are those which the Solemnity of Religion requires. The *Romish* Mass-Book ordains, *That the Priest must enjoin those he marries, to be chaste in the Seasons of Prayer, and on Fasting,*

<sup>a</sup> *Sanchez de matrimonio*, Lib. vii. Disp. xcii. Tom. II.

and solemn Days. <sup>a</sup> The same was enacted among the Heathens, and all such were rank'd among the Profane as approach'd the Altars, after having solemniz'd the Mysteries of Love. The above-mention'd <sup>b</sup> Rituals insinuate likewise, that Copulation is sinful when a Woman is with Child, or when both Parties are unable to get Children. It must be own'd that Beasts instruct Mankind in this Case; but to wave this trite Observation, a famous Queen once boldly answer'd her Confessor, *That Beasts act in this Manner because they are Beasts.*

### The Ceremonies of MARRIAGE.

BESIDES the Age requisite for Marriage, the Liberty of contracting, and the Publication of the Banns, the *Rituals* require farther, That the Persons to be join'd together in Matrimony, <sup>c</sup> *shall be sufficiently instructed in the Christian Doctrine; that they should know the Nature of the Sacrament of Marriage, its Ends, its Obligations; and that they should first confess themselves, and receive the Sacrament before they join themselves together for ever.* The Priest ought to beseech God that the married Couple may acquit themselves in a holy Manner of the Duties of Marriage, which must be celebrated at the high Altar, himself being clothed in his pontifical Vestments.

WHEN the Priest goes to the Altar, he is preceded by one or two Clerks in their Surplices, as we see in the Figure representing this Ceremony. These Clerks carry the holy Water-Pot, the Sprinkler, the *Ritual*, and a little Bason to put the Ring in, when it is to be bless'd. After he has said the usual Prayer for the Couple, he advances towards them on the last Step of the Altar; the Man standing on the Epistle and the Woman on the Gospel-Side, so that the Man stands at the Woman's Right-Hand. The Relations and Witnesses stand behind them. Then the Priest asks the Couple their Names and Surnames; which is only a Formality, their Names being already known to him, by the Publication of the Banns, and by a Certificate confirming the same, which the Couple are oblig'd to produce at that Time. He afterwards addresses himself to the Man and Woman separately, in their Mother Tongue, calling them both by their proper Names, and asks the Man whether he will have such a one for his Wife, and the Woman whether she will have such a one for her Husband. This reciprocal Consent is absolutely requisite in this Case, and without it the Marriage would be null. After mutual Consent has been given, by expressly answering, *Yes*, or giving some equivalent Sign thereof, the Priest who before was cover'd, uncovers himself, takes the Couple by the Hand, and making them join Hands, says, *Ego jungo vos in matrimonium, &c.* that is, *I join you together in Marriage, in the Name of the Father, &c.* At the same Time he makes the Sign of the Cross upon them, and then sprinkles them with holy Water. This being done, he blesses the Wedding-Ring, and sprinkles it also with holy Water, in the Form of a Cross; after which he gives it to the Man, who puts it on the Wedding-Finger of the Woman's Left-Hand. This Ring is the Pledge of the conjugal Chastity and Fidelity which the Wife owes the Husband. To all this the Priest adds some Prayers; after which follows an Exhortation to the married Couple, and to the Assembly, and afterwards Mass.

THE married Couple are bless'd in the following Manner, when the Woman is a Virgin, and has always had the Reputation of Chastity. The Priest, after the Offertory, goes to the Foot of the Altar, and the married Couple make what Oblation they think

<sup>a</sup> *Vos quoque abesse procul moneo, discedite ab aris,  
Quis tulit hesternâ gaudia nocte Venus. Tibullus.*

<sup>b</sup> *Alci's Ritual.*

<sup>c</sup> *Ibid.*



proper; the Husband first, and the Wife afterwards. The Priest likewise repeats some Prayers, and the Ceremony ends with an Exhortation to the married Couple. The Subject of this Exhortation is on the Duties of the conjugal Life, the End and Design of Marriage, reciprocal Love, &c. after which he sprinkles them with holy Water. Young People are not to inhabit under the same Roof, or be in Company together, except in the Presence of their Parents, or Relations, till such Time as they have received the Blessing of the Church. But when this is over, they are at Liberty to go and consummate the Marriage, and taste those Pleasures which would be criminal, if taken without the Formalities establish'd by the Church.

THE married Couple must desire the Priest to bless the Marriage-Bed; the Ceremony of which Act is here represented. Among the other Blessings which are ask'd by the Mediation of the Priest when he blesses the Marriage-Bed, one is, that those who are to lie in it may increase and multiply. The holy Water completes the Sanctification of the Nuptial Bed.

SOMETIMES the married Couple are incapable of Consummation, and imagine that it is owing to the Sorcery and Incantations whereof we have already spoken. But this is frequently made use of as an Excuse for their own Deficiency, by Husbands who are really impotent, or have worn themselves out by their Debauchery.

*Et tout cela n'est que pour amuser,  
Un peu de tems des esprits de poupée.*

That is, *This is contriv'd only to amuse simple Girls for a short Time.*

A HUSBAND must be very much puzzled when this is the only Shift left him to save his Honour. Every Man ought to be acquainted with himself, and to know what he is fit for. However, there may be some Exceptions to this Rule. But in general, this pretended Sorcery is no other than a Want of Spirits, an Extinction of the natural Heat; and in this Case a Man is so far from being a *R—m*, that he is not even a Husband of the lowest Order. Be that as it will, in this unhappy State of Impotency the Prayers of the Church have been thought necessary, and are attended with the following Formalities.

THE <sup>a</sup> Priest begins by exhorting the married Couple to put their whole Trust in God, and admonishes them to devote themselves to Prayer till the Day appointed by him for the performing of the Ceremony; which being come, he celebrates Mass upon their Account, and in their Presence: They both fall down on their Knees, and he in the mean Time repeats certain Prayers and Psalms suitable to the Occasion. In these Prayers he exclaims against the Devil, the Author of Witchcrafts and Sorcery, and beseeches Heaven to restore to the married Couple their generative Faculties. Lastly, he lays his Hand on the Woman's Head, praying that she may be fruitful. The Ceremony ends with sprinkling Holy Water.

WE shall here make some Remarks on the Conformity between the Customs of the Antients, and those now in use among us, with regard to the Decorums, the Ceremonies, and Advantages of this State. We need scarce mention the *Portion*, or *Fortune*, the Custom whereof is of great Antiquity, and was establish'd among the most unciviliz'd Nations. The giving a *Fortune* with a Woman, is in some Measure the bestowing Money upon her to purchase a Master with, as *Euripides* observes in his *Medea*.

<sup>a</sup> *Met's Ritual*

This Thought is so far from being new, that it has been long sunk to a mere commonplace Observation; infomuch, that the Fathers have not forgot to <sup>a</sup> mention it in their enumerating the Advantages of Virginity. However, very few young Girls are so fond of this Privilege, as to be prevail'd with to live unmarried. *Solon*, an antient Legislator among the *Greeks*, enacted that a Woman's whole Fortune should consist in three Sutes of Clothes, and a few Household Utensils; and this in order to prevent the Motives of conjugal Society from being venal. But such a Custom would not take place in those Countries where a Man's whole Fortune depends on his Wife's Portion, without the least Regard to her Merit and Qualities. But here follows a much more extraordinary Particular. The *Greeks* look'd upon Marriage so essentially necessary to the public Good, that the *Lacedemonian* Women were allow'd to beat and buffet publicly all the old Batchelors, once a Year at least; and the Anniversary of this whimsical Custom us'd to be celebrated on a very solemn Festival, at the Foot of the Altars. But these very People, who looked upon Marriage as one of the Foundations of the Happiness of their Commonwealth, allow'd two other Customs, both of which interfer'd very much with that domestic Tranquility they seem'd desirous of establishing, and which is the greatest Pleasure of a married State. They allow'd of <sup>b</sup> Prostitutes and Concubines, to act in those domestic Employments which are now given to Chamber-Maids. The former 'tis true had greater Power than the latter have. But be that as it will, the Christian Religion has depriv'd Husbands of all such Privileges; and if they pay their Tribute to any but their Wives, 'tis contrary to its Dictates, and the Duties it prescribes to married People; but at the same Time our Women gain a very noble Privilege thereby, since it puts them upon the same Level with the other Sex. But this Custom is observ'd by Christians only; for the *Heathens*, the *Turks*, and the *Jews*, usurp such an Authority over their Wives as is not many Removes from Tyranny.

WE omit the Ceremonies of the Woman's asking her Parents Consent, the Contract of Marriage, and the Betrothings of antient Times: These Particulars being pretty near the same then as they are at present. They likewise us'd a Ring at their Marriages, call'd *Annulus Pronubus*, or the Wedding-Ring. The Bridemen and Bridemaids us'd to accompany the Bride and Bridegroom, to do them the greater Honour, and to assist them as Counsellors, Masters of Ceremonies, and to guard them. The Betrothing us'd to be spent in Festivity and Mirth. They us'd to visit, compliment, and congratulate one another. The Wedding was kept for three Days together, when the Bride, the Bridegroom, and the young People who assisted at it, were dress'd in their finest Clothes, and deck'd with Jewels. The Bride was crown'd, and carried with great Ceremony to her Husband's House, where the Nuptial Bed, adorn'd with Flowers, was prepar'd; and here the Bride was laid in Bed by a Company of Matrons, call'd *Pronuba*. These Matrons were like some of the same Sex in our Days, of about fifty or threescore Years of Age; Persons who grown hoary in the Labours and Fatigues of Wedlock, and who being thoroughly experienc'd in that Warfare, imagin'd they had an Authority to instruct the Bride. We must not omit an antient Custom which bears some Affinity to one now practis'd in *Holland*, viz. that the Threshold of the Houses of a new-married Couple were strewed with Flowers and Greens; and among these Festoons and Foliage, the Laurel made the most conspicuous Figure; so that this Signification might be drawn from it, that the Wedding-Day is the finest in Life, a Day of Conquest and Triumph.

<sup>a</sup> St. *Ambrose* declares, that a Woman who marries sells herself for a Slave; nay, he even affirms, that the Condition of a Slave is preferable to that of a Wife. "A Slave is bought and paid for, whereas a poor young Girl is oblig'd to give a good Sum of Money to be receiv'd in Quality of a Slave." But how pretty soever this Thought may be, it is not very just.

<sup>b</sup> *Demosthenes* makes this Distinction in one of his Orations.



## 118 DISSERTATION on the Christian Religion,

THE Nuptial Ceremonies used among Christians vary in different Countries, and even in different Provinces of the same Country. In several Parts of *France*, the Bridegroom, attended with his Relations and Friends, goes to the Bride's House, and conducts her from thence to the Church in great Ceremony. He himself walks between his two nearest Relations, and is followed by the Bride-men. The Bride is conducted with the same Ceremonies: She is attired according to her Quality, and crown'd with Flowers, and is followed by the Bridemaids, who are also crowned. In *Italy*, if *Gaiac*, Author of the Marriage-Ceremonies, may be credited, the Bride and Bridegroom go directly to Church to be married without the least Ceremony. But the *French* are pretty long in their Courtships, and will be acquainted with a Woman before they set their Affections upon her; or at least they use this as a Pretence to screen the Inclination they have to enjoy a long Course of Gallantry. But the *Italians* are no Friends to these long Preliminaries. At *Venice* Matches are made between Persons who have never seen or spoke to each other; a Custom which differs vastly from that once establish'd among them<sup>a</sup>, when young Virgins were put up to Sale, and given to the highest Bidder. Several whole Months are now spent between the Wedding and Consummation. The Commentary which *Misson* makes in his Travels upon this Custom is something waggish: "You are, not, says he, to imagine that People marry here with the same Views as in all other Countries; for here Love, Esteem, and Affection, are entirely out of the Question. If any of these Ingredients happen to season the State, so much the better: However, they regard nothing but Money, or the Greatness of a Family; for as to the Person 'tis out of the Question." Here follows the Progress of the *Venetian* Gallantry, when every Thing has been adjusted between the Parties: *St. Didier* tells us, that Custom has so establish'd it, that the Gallant must, every Evening, at certain Hours, pass backwards and forwards under his Mistress's Windows. Another Custom is, that the Bridegroom never makes a Visit to his Bride till he carries her a Pearl Necklace, which he is obliged to give her. This first Interview of Persons who had never seen one another before, often makes their Acosting vastly whimsical; and this is owing in general to the retir'd Way of their Women's Education.

CONCUBINAGE is the constant Remedy to those whimsical, and oftentimes deceitful Marriages: And this Custom is now so well establish'd among them, that it is very common to see Wives live in great Harmony with their Rivals; like to those Wives in the Infancy of the World, mentioned in *Genesis*, Chap. xxx. who were so far from being jealous of their Husbands Concubines, that they assisted them in Child-Birth, by which they seem'd to appropriate to themselves in some measure the Children of the Concubines. Nay, the Concubinage of the<sup>b</sup> *Venetians* is frequently a kind of clandestine Marriage, the Ceremony whereof is not perform'd till a long Time after Consummation; and this generally a few Days only, or even Hours, before the Death of one of the Parties. But the most unaccountable Circumstance in these Customs, so repugnant to the Laws of Christianity, is, that Mothers themselves should procure Concubines and Mistresses for their Sons. The same Custom is pretty nearly observed in *Persia*, according to *Chardin*.

NOR are these Excesses less frequent in *Spain*. Several Travellers assure us, that their young Boys, scarce got out of the Shell, get themselves Mistresses, and engage in such a Commerce with them as spoils them for ever after. Nevertheless, the *Spaniards* carry Love and Gallantry to a very great Excess. "The *French* have never lov'd with that Delicacy, says *Madam D'Aunoy* in her Travels, as the *Spaniards* do; for not to mention their Cares, their Eagernesses, their Delicacy, and even their devoting themselves to Death——what to me appears more meritorious than all the rest, is their great Fidelity and inviolable Secrecy:" (Two Circumstances which the *French* are

<sup>a</sup> *St. Didier's* Account of the City and Republic of *Venice*.

<sup>b</sup> *Misson's* Voyage to *Italy*, Vol. I.

very much wanting in.) “ Here Lovers never mention their Mistresses but with so much “ Respect and Consideration, that one would think they were their Sovereigns.” ’Tis in this Country therefore that true and perfect Love is to be found. The Lovers must never forget each other. ’Tis an uninterrupted Intercourse of generous Sentiments, express’d after a thousand different Ways, and all with equal Passion and Warmth. However, they omit nothing that may at last indulge them the Gratification of their Passion, which is the ultimate of Love: For how pure and chaste soever the Desires of a Lover may be, ’tis well known that Love is not satisfied with spiritual Fires. These Mistresses, for whom the *Spaniards* have such pure and exalted Sentiments, are of a different Order from the Concubines; for these, if we are to credit *Madam D’Aunoy*, do not occasion any Domestic Broils. Nay, a Husband shall often have a Wife, a Mistress, and a Concubine, says she, without occasioning the least Noise, Confusion, or Disorder in Families. The last Particular we shall take notice of relating to the *Spanish* Gallantry, and which is very singular, if it be true, is, that after a Lady has been let blood, the Surgeon who performed the Operation has a very considerable Present made him by her Lover, for the Fillet with which the Orifice was bound.

LASTLY, to be something more particular in what relates to their Marriage: When a young Maiden has fixed her Choice, she is allow’d to marry, tho’ against her Parents Consent: In which case she addresses herself to the Parish-Priest, who takes her from her Father’s House, put her into a Convent, or with some old Female Devotee; and if she continues still in her Resolution, obliges her Parents to give her a Portion according to their Wealth.

THESE Customs are very fantastical; however we shall meet with some in the Sequel of this Work that are much more extraordinary.

### *The Blessing of a WOMAN with CHILD.*

IN this Circumstance, which often proves so fatal to Women, and which they seldom reflect upon before Marriage, some devout Females have Recourse to St. *Margaret’s Girdle*, that of St. *Francis*, certain Relics, &c. On these Occasions the Church enjoins as follows. The <sup>a</sup> Priest in his Surplice and Stole begins by his exhorting the Woman with Child to submit herself entirely to the Will of God; to offer to him the Pains and Labours of Child-Birth, for the Satisfaction of her Sins, &c. Then he repeats certain Prayers appointed for that Purpose in the Ritual. After this he takes the Sprinkler out of the Hands of his Clerk, and sprinkles the Woman with Child with holy Water, himself and the Assistants in the mean Time repeating the sixty sixth Psalm alternately. The whole concludes with other Prayers.

ANOTHER Ceremony observed by Women immediately after their Lying-in, is called Churching, and consists of their desiring the Priest’s Blessing before they presume to enter into the Church: Nay, many of them are so very scrupulous as to keep from it for some Time; which Custom, says *Alet* in his Ritual, is approved by the Church, altho’ neither our Saviour or the Church has given any Precept on that Head. But in this they imitate the Practice of the holy Virgin, who went to the Temple to purify herself, and present her Son: And the blessed Virgin on this Occasion followed one of the principal Rites of the *Jewish* Religion.

<sup>a</sup> *Alet’s* Ritual.



A WOMAN who desires the Priest's Blessing after lying-in, must send him Notice of it, and in the mean Time stay at the Church Door upon her Knees, with a lighted Taper in her Hand. Women stay in this manner out of Humility, in order to be introduced into it by the Priest, and by that means cleansed from all their Sins, and reconciled to the Church. The lighted Taper, we are told, denotes, that they shall bring up their Children in the Faith of Christ, and shall instruct them therein by their own good Example. The Priest having his white Stole over his Surplice, with his Sprinkler in his Hand dipt in Water, comes and meets the Woman at the Church Door, where he takes off his Cap, sprinkles her with holy Water, makes the Sign of the Cross over her, repeats an Anthem and a Psalm; after which he puts the Extremity of his Stole in the Woman's Hand, leads her into the Church, and then to the Choir, saying, *Ingre- dere in Templum Dei; adora filium beatæ Mariæ virginis, qui tibi sæcunditatem tribuit prolis*: That is, *Enter into the Temple of the Lord; adore the Son of the blessed Virgin Mary, who has been so propitious as to make you a Mother*. There she says her Prayers on her Knees; and the Priest having ended the Prayer he had made for her, sprinkles her with holy Water, which concludes the Ceremony.

## EXORCISM.

THIS Ceremony the Heretics and Libertines have frequently attempted to burlesque; nevertheless, the former allow the Antiquity of it, *i. e.* of the Power of casting out evil Spirits: But this Power was originally, say they, the Effect of the Gift of Miracles, which having ceased for many Ages, they pretend Exorcism is now no more than a mere Chimera, and that the Power of modern Exorcists over the infernal Powers, exists only in the Imagination of the vulgar and weak People. They<sup>a</sup> likewise affirm, that after the Ceasing of Miracles, public Prayers were thought to be the best Expedient for delivering Demoniacs. Accordingly they were brought into the Church: And it is to these public Prayers that the Employment of Exorcism, considered as a Place in the Church, owes its Original. The Libertines make Exorcisms, and the being possessed with evil Spirits, a Subject for Raillery and Diversion. They ascribe the modern Bewitchings to pious Frauds, interested Motives, and crazy Imaginations; but as to Women and young Girls being possessed, they imagine that certain irregular<sup>b</sup> Desires are the only Devils who possess them. However, say these People, if the Devil is cast out of a young Girl, they piously celebrate the Defeat of the Hobgoblin.

— *Et le Clergé n'est pas  
Des plus tardifs à prendre part au cas.*

In English:

*The Clergy themselves are not unwilling to have a Finger in the Pye.*

Tho' in Reality they have Sense enough to be persuaded, that an Excess of Continence, a long Retirement from the World, and an excessive Flush of Health, may very often

<sup>a</sup> *History of the Ceremonies and Superstitions that have crept into the Church.*

<sup>b</sup> Women and young Girls are sometimes subject to Vapours and Suffocations of the Matrix, which probably may contribute to those Contortions and convulsive Motions which have been observed in those of *Loudun*, *Cartigny*, *Louviers*, &c. who were possessed. The Distemper, called by Physicians *Furor Uterinus*, seem'd to have seiz'd the Brain of that Woman who was possess'd by the Devil at *Loudun*, who imagin'd that an *Incubus* used to come every Night, and force her to his Embraces, under the Shape of a Confessor, and pollute her chaste Bed. But it may be said, that those who were possess'd at *Loudun*, gave other Marks of their being so, and such as are indisputable. But to these we might oppose the Remarks of the Physicians of *Montpellier*, who were consulted in this Affair. We are to observe farther, that in these latter Ages the Devil has always taken up his Abode in the Bodies of Women, whereas in the Infancy of the Church he had no respect of Sexes.

make

make People Demoniacs, and particularly Nuns, whose being possessed in this Age exercised the Pens of several able Writers, and raised a thousand Scruples in the Minds of good People, so as to force the most reasonable Zealots to say :

*Est-ce l'esprit immonde;  
Ou l'esprit de Dieu?  
Ou plutôt la chair & le monde,  
Que jouent leur jeu ?*

That is,

*Is it the unclean Spirit, or the Spirit of God? Or rather, is it not the Flesh and the World that act this Farce?*

SUCH are the Discourses of our Libertines, and even of all thinking Men, who endeavour to assign physical Reasons for a Thing which gives the common People so great an Idea of the Power of the Clergy. And indeed can there be a greater or a more noble Privilege than that of driving the Enemy of Mankind out of the Body of a Christian, and of triumphing over him who is the Prince of Darkness, the Source of Evil, the Tempter of the Faithful, the great, and even in the Judgment of some Divines, the only Cause of the Disorders of the Universe; in a word, the sworn Enemy of Grace, and the Tyrant over Man's Will?

THE antient Heathens were acquainted with, and practised, Exorcisms; of which we have a thousand Examples taken from Antiquity: However, this Employment, so holy among us, was the Province of their old Women only, who gadding from House to House, used to sprinkle them with lustral Water, and lay the Spirits by the Power of certain Forms, and some very whimsical Ceremonies, which are describ'd in several <sup>a</sup> Authors. As to the modern Heathens of the *East* and *West Indies*, they also have several Ceremonies among them for casting out Devils and Hobgoblins; but for these we refer the Reader to the Dissertations on the Ceremonies of those Idolaters.

THE Church not only disposses the Bodies of Men and Animals, but likewise drives evil Spirits from all Places where they endeavour to settle themselves. We have already observed in what manner the Devil is driven from the Bridal Bed and Chamber, from Salt, Oil, Water, and Chrism; he would certainly remain in all those Things, did not the Ceremony of Exorcism drive him away. Hence we may form to ourselves an Idea of the Importance of the Employment of the Exorcist, since the Church devolves on him the Authority it has over the infernal Powers. However, this Office is no longer a separate Employ, since the Priests reserve to themselves only the Functions of it; and this is so far from humbling the Devil, that on the contrary it puffs him up <sup>b</sup> with Pride, on Account of the great Honour done him, while none but Priests and Bishops are employ'd against him.

THE most infallible Indication of a Person's being possessed by the Devil, says *Alet's* Ritual, is, if the Person so possessed either speaks, or understands Languages that before were unknown to him, especially, *if he holds long and surprising Discourses, &c.* To which we will add, that the Devil must be consistent with himself, and not make Solecisms or Barbarisms, as he has sometimes done; witness what Writers relate concerning the Devils of *Loudon*, who were not near so learned as those of *Cartigni*, who were put to the Trial in sixteen Languages: But the *Possessed* of *Loudon*, if we except a little broken *Latin*, which they spoke now and then to the Exorcist, kept strictly to the *French*, which was undoubtedly their Mother Tongue, and consequently was most familiar to them. Another Mark of Possession, is the discovering of Secrets, the Knowledge of Things transacted at a great Distance, or the diving into Peoples private Thoughts.

<sup>a</sup> Particularly in *Lomejerus de Lustrationibus*

<sup>b</sup> *Alet's* Ritual.



A third Indication is, when a Person makes such Efforts, or performs such Actions, as are above his natural Strength, *in whatever Condition, or with what Sickneſs ſoever he may be afflicted.* A <sup>a</sup> fourth conſiſts in answering difficult Queſtions, and ſuch as are above the Reach of the human Mind.

THE *Rituals* forbid the exorcizing of any Perſon, unleſs the Biſhop's Leave be firſt obtain'd for this Purpoſe, *who muſt always be told the ſeveral Symptoms of the Poſſeſſed, in order that he may enquire whether or no they are genuine, to prevent the Tricks and Impoſtures which too frequently happen on theſe Occaſions.* He alſo muſt direct the Conduct of the Exorcist on this Occaſion, who, to enable himſelf the better to caſt out the Devil, muſt exerciſe himſelf in Faſting and Prayer. He muſt bear with Patience all the Inſults of the Devil, and take care that no Vice, particularly Pride, may give that Enemy to God any Advantage over him; he muſt afterwards endeavour to acquaint himſelf with the Character and Abilities of the particular Devil, and examine whatever is moſt repugnant to him. As for Inſtance, he muſt obſerve what Expreſſions are moſt ſhocking unto him, and theſe he muſt repeat over often. He muſt likewiſe know the Names and Number of the Devils who have taken up their Abode in the Body of the Demoniac; how long he has been poſſeſſed; the Cauſe and Accidents of ſuch Poſſeſſion, &c. He muſt endeavour to keep the Enemy cloſe to the Queſtion, and make him answer exactly to every Particular; for the *Rituals* aſſure us, that the *Devils are very fond of talking at Random*, and endeavour by Equivocations and Eviſions, to parry the ThrufTs of an Exorcist. They ſometimes fight flying, and frequently, out of a Feint, pretend to take to their Heels.

THE Demoniac muſt have a Crucifix in his Hands, or in his Preſence, and ſome Relics of Saints muſt be laid on his Head and Breſt; he muſt likewiſe be provided with *Agnus Dei's*, and be cover'd with a Monk's Capuche, a Stole, or ſome other ſacred Ornament. As to the Hoſt, the *Rituals* will not allow it to be laid on the Head or Breſt of the Perſon poſſeſſed. It likewiſe prohibits the exorcizing a Woman who is poſſeſſed, unleſs ſhe be accompanied with her Relations, and ſome pious Perſons. The Exorcist muſt not touch her, except when he ſigns her with the Sign of the Croſs on the Forehead, Mouth, and Breſt. The Demoniac, ſay the above-mentioned *Rituals*, ought to faſt and pray, to reconcile himſelf to God, renounce Vice, eſpecially that which is ſuppoſed to have brought the Calamity upon him; otherwiſe we are told that the Exorcist would labour in vain, and it would be doing the Devil a kind of Injuſtice, to drive him out of a Man who was his Property and <sup>b</sup> Slave. And, indeed, who is ignorant that 'tis not lawful to diſpoſſeſs an Uſurper, when he has a long Preſcription to plead in his Favour? And is it not well known that the Rules of Morality forbid us to deprive a Man of his Poſſeſſions, tho' we ſhould think them unjuſtly acquir'd?

THE Ceremony of Exorcism muſt be perform'd in the Church, but not before the Altar, which the Devil or the Demoniac muſt not be ſuffer'd to behold. It muſt be perform'd at the lower End of the Church, towards the Door, this being the Place appointed for Catechumens, Penitents, and excommunicated Perſons, who are not worthy of approaching the Altar. If *Alet* is to be credited in his *Ritual*, this Contempt of the Devil will drive him out the ſooner. In caſe the Demoniac is ſick, or hindred from going to Church by any juſt or lawful Cauſe, the Exorcism may be perform'd privately in a Houſe, provided it be done before Witneſſes. The Exorcist, before he performs the Ceremony, muſt confeſs himſelf; which being done, in caſe he be a Prieſt, or a Deacon, he muſt put on the Surplice or purple Stole; and if the Exorcism is performed in the Church, he muſt go and addreſs himſelf in Prayer to Heaven before the Altar,

<sup>a</sup> See ſome Queſtions of this kind in *Bayle's Dictionary*, under the Article *Grandier*.

<sup>b</sup> *Alet's Ritual*.

<sup>c</sup> *Idem ibid.*

accompanied with some Ecclesiastics in Surplices, or with a Clerk carrying the holy Water, and the Sprinkler. This Prayer being ended, the Priest draws near the Demoniac; and makes him kneel down, and if it be necessary, has his Hands and Feet tied. After this he puts the Stole about the Demoniac's Neck; and after having first signed him, then himself, and the Assistants, with the Sign of the Cross, he sprinkles him with holy Water: He likewise sprinkles the Assistants, which is a holy and laudable Precaution; for otherwise the Devil who inhabits the Demoniac, might upon feeling the holy Water, be so terrified as to run out of the Body of the Demoniac, and shelter himself in that of one of the Assistants, were he not prevented by the Sprinkling. These first Sprinklings with holy Water being performed, the Exorcist kneels down, and the Assistants also; when he begins the Litanies of the Saints, to which the Assembly make the Responses. The Litanies are followed by some Psalms, and a Prayer. When the Prayer is ended, the Exorcist conjures Satan and his Companions by the Mysteries of the Christian Religion; asks his Name, and forbids him to afflict or trouble the Person or Place, which are to be exorcised. Then the Exorcist signs himself anew, the Demoniac or Person possess'd, and the Gospel he is going to read, with the Sign of the Cross, making choice of such Passages of the Gospel as may best mortify the Prince of Darkness and his Retinue; as for instance, the Beginning of St. John's Gospel, which mentions the Incarnation of the Word; the Power which Christ gave to the Apostles of driving out Devils, and such like Passages, the whole agreeable to the Tenor of the Gospels; then follows a Prayer, and the Signs of the Cross are repeated. Afterwards the Exorcist lays his Right Hand on the Head of the Demoniac, and repeats a Prayer, which is follow'd by the \* Exorcism, by which the Devil is prodigiously surpris'd; nor is that which follows it, after the Exorcist has made three Crosses on the Breast of the Demoniac, less dreadful to him. Then begins a close Attack with the Spirit of Darkness, and (together with a great Number of Signs of the Cross) the Power and Judgments of God are set before him; the Sacrament, or rather Sacrifice of the Cross; the Faith of the holy Apostles, and of all the Saints; the Death of the Martyrs, the Chastity of Confessors, the Intercessions of Saints, and the Force of the Mysteries of the Christian Religion are all fully display'd. He is reproach'd for all his Guilt, is told that his Empire has been destroy'd, and that he has been cast into outer Darkness. (This, by the way, is one of the chief Reasons which the Heretics employ, to prove that ever since the Reign of Christ, Satan has been bound in everlasting Chains, and banish'd to Hell, till the Consummation of all Things.) In the mean Time he is conjur'd, in the Name of the Lord, to come out of the Person possessed. "It is hard for thee to resist," says the Exorcist to him, and to kick against the Pricks; but thy Resistance will serve "only to heighten the Rigour of thy Punishment, &c." Then follows a Prayer, and afterwards a third Exorcism, in case the Devil is not gone out at the first or second Summons. This third Exorcism is of the same Nature with the rest, and consists of historical Quotations from the holy Scriptures, (accompanied with Signs of the Cross) which very much mortify evil Spirits. This last Exorcism must be repeated, till such Time as the Devil is come out of the Body of the Demoniac; as also from Time to Time, Psalms, spiritual Songs, the Apostles Creed, that of *Athanasius*, the Lord's Prayer, *Ave Maria*, &c.

WHEN the wicked Spirit has taken up his Abode in any Dwelling-House, the Rector or Curate of the Parish, after having taken the necessary Informations, and receiv'd the Bishop's Orders, shall exhort the Inhabitants of the House to Penance: And if this Act of Return to God is not sufficient, he must go in Person to the House which is haunted with the evil Spirit, and exorcise him in the manner above-mention'd, sprinkling all the Apartments of it with holy Water.

\* *Exorciso te, immundissime Spiritus, &c.* I exorcise thee, unclean Spirit, in the Name of Christ Jesus. Tremble O Satan, thou Enemy of the Faith, thou Enemy of Mankind, who hast brought Death into the World, who hast depriv'd Men of Life, hast rebell'd against Justice; thou Seducer of Mankind, thou Roor of all Evil, thou Fautor of all Vices, thou Source of all Avarice, Discord, and Envy. How difficult, and at the same Time glorious, is it to conquer so formidable an Enemy!



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A  
DISSERTATION  
ON THE  
CEREMONIES  
OF THE  
ROMAN CATHOLICS:

Containing

All such Particulars as relate to the HIERARCHY or CHURCH-GOVERNMENT, &c.





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PART I.

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*The Sacrament of* **HOLY ORDERS.**



IN the last Part of this Dissertation we propose to treat of whatever bears any Relation to the Sacrament of holy Orders. It were needless to give the Reader the Origin of the Name of this Sacrament; or to inform him that <sup>a</sup> Order in general is such a Disposition and Arrangement of different Things, as assigns to each its proper Place; that by this Sacrament, an Order is settled among the Faithful, distinguishing the Laity, who compose the inferior Part of the Church, from the Clergy, who are the superior Part of it, and to whose spiritual Government the Laity are subordinate; that by

this Sacrament, an Order and Relation is settled between the superior and inferior Ministers of the Church. Lastly, that the Clergy are obliged, by virtue of the Sacrament

<sup>a</sup> *Alex's Ritual.*



## 128 DISSERTATION on the Christian Religion,

of Holy Orders conferr'd upon them, to preserve Order among the Faithful committed to their Charge.

THERE are seven Orders in the Catholic Church, *viz.* the Sacristan or Door-keeper, the Reader, the Exorcist, the Acolyte, the Subdeacon, the Deacon, and the Priest, which includes Episcopacy, which is only the Accomplishment or Perfection of the former. Among these several Orders, those of the Subdeacon, of the Deacon, and Priest only are sacred, and that because the Vow of Chastity is more immediately attach'd to them; and that this <sup>a</sup> Vow separating these Ministers, as it were, from the rest of Men, does thereby devote them intirely to the Service of God's Church: These sacred Orders are likewise call'd *Majores*, or *the Greater*. The Reason for this Plurality of Orders, according to the Rituals, is the Glory of God, which requires a great Number of Officers in different Stations; and the Excellency of the Sacrifice of the Eucharist, for which those Officers act. They add, that as the inferior Orders are so many Steps for arriving at the superior ones, those who take Orders have thereby an Opportunity to exercise themselves gradually in the Practice of all the Virtues and Duties of the genuine Priest.

<sup>b</sup> THERE are some mystic Writers, who imagine they find the Institution of all the above-mention'd Orders, in the fourth and following Verses of the twelfth Chapter of the second Epistle to the *Corinthians*. That Wisdom there mention'd denotes *Episcopacy*; Knowledge, the *Priest*; Faith, the *Deacon*; the Gift of Miracles, the *Subdeacon*; that of healing Diseases, the *Exorcist*; the Interpretation of Tongues, the *Acolyte*; Prophecy, the *Reader*; the Variety of Tongues, the *Singer*; and the Gift of penetrating the human Mind, the *Door-Keeper*.

SOME other Writers of the same Character tell us, that our Saviour took upon him all these several Orders, during his Residence upon Earth; that he was the *Door-Keeper* when he drove the Money-Changers out of the Temple; *Reader*, when he read in the Synagogue; *Exorcist*, when he cast out Devils; *Acolyte*, when he declared he was the Light of the World; *Subdeacon* when he turn'd Water in Wine; *Deacon*, when he distributed the Bread and Wine among his Disciples, and at other Times; and *Priest* when he instituted the Sacrament of his last Supper. As to the Origin of these different Orders, if we may believe the Protestant Author quoted in the Margin, "*Hyginus*, Bishop of *Rome*, was the first that regulated the Clergy, by dividing them into their several Ranks and Orders; that before his Time there were but two Posts in the Church; that of *Priest*, (*i. e.* Elder) or *Bishop*, and that of *Deacon*." The same Writer tells us, that in the Infancy of the Christian Religion, the Office of *Priest* and *Bishop* seem to have been one and the same Thing. However, we are not to be guided by a Writer withdrawn from the Authority of the Church, in an Affair where we have the Testimonies of *Eusebius*, and some other Writers of still greater Antiquity, to vouch for us. And 'tis, moreover, very certain, that the whole Distribution of Orders as it now stands is of great Antiquity in the Church.

ALL those who intend to enter into holy Orders are obliged to live <sup>d</sup> single, and must have a Testimonial of their Probity, Virtue, &c. A Declaration is made in the Church

<sup>a</sup> The Hebrew Word signifying *Holy*, for the same Reason signifies reserv'd or separated.

<sup>b</sup> *Casal. de sac. vet. Christ. Ritib.*

<sup>c</sup> History of Ceremonies and Superstitions, &c. printed in 1717.

<sup>d</sup> However, 'tis certain that the Clergy in the primitive Ages were allowed to be married. It must, indeed, be own'd, that the Celibacy of the Clergy was debated in the first Council of *Nice*, and perhaps earlier; but in short, in spite of the Opposition of some *Puritists* in religious Matters, the Marriage of the Clergy did once prevail; not but that several plausible Reasons were made use of, in opposition to that Liberty; such as the Cares of a Family; a Neglect of the Cure of Souls, or a Diocese, occasion'd by those Cares; the Priest employing the Temporalities of







*The CLERK receives  
the TONSURE.*

*Le CLERC reçoit la  
TONSURE.*



*The CLERK receives  
the SURPLICE.*

*Le CLERC reçoit  
le SUREPLIS.*



*A SACRISTAN  
ORDAIN'D.*

*ORDINATION  
du SACRISTAIN.*



*A READER  
ORDAIN'D.*

*ORDINATION  
du LECTEUR.*



*D. Piccini del.*

*An EXORCIST  
ORDAIN'D.*

*ORDINATION  
de L'EXORCISTE.*



*C. An. Hoff. 1800*

*An ACOLYTH  
ORDAIN'D.*

*ORDINATION  
de L'ACOLYTE.*



Church on three Sundays successively, before the Day of Ordination, of their Intention to take Orders. They enter into Orders by the Tonsure, which, according to the *Rituals*, denotes the renouncing of the World. The Ceremony of the Tonsure owes its Original to the Practice of the *Nazarenes* among the *Jews*, which *St. Paul* allow'd of, in order to bring over that People to Christianity<sup>a</sup>. The ecclesiastical Writers assure us, it was observed in the primitive Church. <sup>b</sup> An antient Prelate, who was mighty fond of the allegorical and mystical Interpretation of Ceremonies, informs us, that the single Tonsure is an Image of the Crown of Thorns which was planted on our Saviour's Head, to deride his Sovereignty; and that the double represents *St. Peter's* Head, or rather the heavenly Crown of Martyrdom with which it was crown'd, after the Apostle had lost it in his Mission to the Infidels; and yet the Acts of *St. Peter's* Martyrdom make no mention of beheading, but positively say he was crucified. If the Reader is not pleas'd with these Allegories, here follow some others. The orbicular Form of the Tonsure is a Hieroglyphic of the <sup>c</sup> Perfection to which a Clergyman ought to aspire. This Tonsure, which is call'd a Crown, because of its Form, represents also the spiritual Sovereignty of the Clergy. We cannot precisely say, whether the Heathens did not also endeavour to explain the Tonsure of some of their Priests, by such like Allegories; as for Instance, that of the Priests of *Isis* and *Serapis*; for they also had their Heads shaved.

THE Administration of the Sacrament of Orders is the peculiar Province of the Bishops, in quality of Superiors of the Church, and of all the inferior Clergy. This religious Ceremony must be perform'd before the People, and if possible in the Cathedral; the Seasons for it are *Lent*, the *Eve of Passion*, or *Easter-Sunday*, and the *Ember Weeks*. At these Times, say the *Rituals*, the Faithful are to fast and pray, in order to implore of God wise and prudent Ministers over the Church.

THE Candidate for the Tonsure presents himself before the Bishop, in a black Calf-sock, with a Surplice hanging on his Left Arm, and a lighted Taper in his Hand. <sup>d</sup> He kneels down, while the Bishop in a standing Posture, and cover'd with his Mitre, repeats a Prayer, and several Verses out of the Scriptures suitable to the Ceremony. This done, the Bishop sits down, and <sup>e</sup> cuts his Hair from five Parts of his Head, *viz.*

of the Church to the Maintenance of their Families; the Tenderness for a Wife and Children, incompatible with that which a Priest or Bishop ought to have for their Flock, who are their spiritual Children. Be this as it will, there was at that Time no ecclesiastical Law enacted against the Marriage of such as were in holy Orders. It is affirm'd that *Pope Sixtus*, who lived at the End of the fourth Century, enacted the first Decree against the Marriage of the Clergy of the *Romish* Church. However, this Decree was not universally received, and several Centuries after, a great Number of the Clergy were married. Notwithstanding *Pope Pius II.* boldly affirm'd, *That Priests had been prohibited from marrying for very good Reasons, but ought to have been allowed that Privilege again for better*, 'tis nevertheless certain, that Continence in a Clergyman is honourable, and perfectly well adapted to the Purity of the Christian Religion. It must be own'd, that the animal Part of Man finds it a very difficult Task to observe such an awful Silence on this Occasion, as the Church requires, and is apt to put the Query, Wherefore does she reject Eunuchs, since she prohibits Marriage? To this it will be answer'd, That the Church offers nothing to God but what is perfect; but then in a spiritual Religion God can require nothing but a spiritual Perfection. 'Tis answer'd, that a visible Imperfection in the Body might disgust great Numbers of good Christians; but the invisible can give no one a Dislike. Eunuchs were likewise rejected in the *Jewish* Church. But the *Egyptians* went farther, and carried the Notion of Ecclesiastical Manhood to such a Degree of Extravagance, that among them none were admitted to the Priesthood before they had undergone a Probation in the Rites of *Priapus*, and duly practis'd the different Ceremonies of his Worship.

<sup>a</sup> Acts of the Apostles, Chap. xxi. Ver. 24.

<sup>b</sup> *Germanus*, Patriarch of *Constantinople*, mention'd by *Cassianus*.

<sup>c</sup> The *Egyptians* represent Perfection and Eternity by a Circle; which Hieroglyphic was likewise employ'd by the *Jews*, as is manifest from the Circle or golden Crown which was round about the Ark of the Covenant. After this it was received by the Heathens in far distant Countries, as the *Romans*, &c. Lastly, we meet with it among the antient *Mercians*. Vide the third Volume of this Work, containing the Ceremonies of the Idolatrous Nations.

<sup>d</sup> *Piscara Praxis*.

<sup>e</sup> Formerly it was the Custom to cut the Hair in such a Manner, as to leave only a little Circle at the Extremities; in the same Manner as the Monks and singing Boys at this Day. The Council of *Toledo* condemn'd, as Heretics, all such *Spaniards* who in Imitation of those of the Order of *Readers* in *France*, and of some Heretics in *Spain*, received the Tonsure only on the Crown of their Heads, *Canon. Conc. Tolet.* In *Cassianus de Ritib.* An unaccountable and dangerous Heresy!



before, behind, each Side of his Ears, and the Crown; during which the tonsur'd Person says, with the Bishop, *Dominus pars hereditatis meæ*, &c. i. e. *the Lord is my Inheritance*, &c. The Tonsure being performed, the Bishop takes off his Mitre, and repeats a Prayer over the Person tonsured, and the Choir chaunt an Anthem; which being done, the Bishop repeats a second Prayer, observing to turn himself towards the Person who receives the Tonsure. He afterwards puts him the Surplice on, saying at the same Time, *Induat te Dominus novum hominem*, &c. *May the Lord clothe thee with the new Man*, &c. <sup>a</sup> When the Ceremony is perform'd in private, the Candidate presents a Wax-Taper to the Bishop, who gives him his Blessing. *Alet* tells us in his *Ritual*, that the black Cassock which the young *Abbé* puts on, teaches him that he should be clothed intirely with Christian Virtues; and its Colour, that he must look upon himself as dead to the World; that the lighted Taper he holds in his Hand denotes the Innocency of Baptism, which he has preserv'd, or the Light of Faith; that the Tonsure itself is a Mark of the Renunciation he makes of the World, and its Vanities; but the <sup>b</sup> Hair that is left denotes with what Sobriety he ought to use the Things of this World. It may be farther added, that the Hair cut above the Eyes, signifies that the Clergy ought to be deliver'd from spiritual Blindness; and that which is cut above the Ears denotes that they ought to be open to the Word of God; behind the Head, that they ought not to meditate on Things behind them; on the Crown, that they partake of the Sovereignty of Christ Jesus; the Whiteness of the Surplice denotes their Innocency and Purity of Life; every Thing in short, even the very Flax, of which the Surplice is made, has its allegorical Signification.

THE Employment of the Door-Keeper, call'd *Sacristan*, in the third Compartment of the annex'd Plate, is to open and shut the Church-Doors, as also to take care that the Bells be rung in due Time; that of the *Reader*, to read aloud the Lessons and Prophecies which are sung at Matins and Mass; that of the *Exorcist*, to cast out Devils from the Bodies of Persons possess'd; that of the *Acolyte*, to bring in the Tapers, to light them, to take care to put Fire into the Thurible and Frankincense into the Navicula, to prepare the Wine and Water for the Sacrifice, to attend upon the Subdeacon, the Deacon, and the Priest. The Employment of the Subdeacon is to take care of the holy Vessels, to prepare and pour out Water on the Wine in the Chalice, to sing the Epistle at solemn Masses, to bring and hold the Book of the Gospels before the Deacon while he is reading them, to give it the Priest to kiss, to carry the Cross in Procession, and to receive the Oblations of the People. The Function of the *Deacon* is to administer to the Priest all Things necessary for the <sup>c</sup> Sacrifice; to read the Gospel publicly, to explain it; to be in some Measure the Church's Steward, with regard to the Distribution of those Things which are given to the Poor. *Alet* tells us in his *Ritual*, that antiently it was the Deacon's Business to turn out of the Church before Mass began, all such Persons as were not allow'd to be present at it, and after Mass to dismiss such as had assisted at it. The Deacon used to <sup>d</sup> remind the Faithful of *Humility*, which Custom is still observ'd. Moreover, the Deacon must assist and serve the Priest in the Administration of Baptism, and may himself baptize in the Absence of the Priest in Cases of Necessity. Lastly, it is his Duty to give the Bishop an Account how the Laity spend their Lives, purely for their Edification, and the better Government of the Church. The Duty of the *Priest* is to offer up the Sacrifice of the Mass, to administer the Sacraments, (those of Confirmation and Orders excepted) to preach the

<sup>a</sup> *Piscara, ubi supra.*

<sup>b</sup> *Alet's Ritual.*

<sup>c</sup> Antiently the Deacon used to give the Cup in the Sacrament, and the Bishop or Priest the Bread.

<sup>d</sup> By saying to them, *Humiliate capita vestra Deo*, i. e. *Humble yourselves before the Lord*; which, we are told, was generally directed to Penitents, who used to prostrate themselves while the Bishop or Priest imposed his Hands upon them. But in Seasons of a general Penance, such as *Lent*, they used to say these Words publicly at the End of the Mass for the whole Congregation in general, in order that they might kneel down when the Priest prayed for them, because it was not possible for him to lay his Hands on each particular Penitent.

Word of God ; to bless the People, and to watch over the Souls committed to his Charge.

WHEN the Bishop ordains a *Door-Keeper* or *Sacristan*, he gives him the Keys of the Church, and while the Sacristan touches them, the Bishop says to him, *Remember that you are to give an Account to God, of whatever these Keys shut up ; or rather, Govern yourself, as being to give an Account, &c. Sic age quasi Deo redditurus sis rationem, &c.*

<sup>a</sup> This being done, the Arch-Deacon gives the Door-Keeper full Power to exercise his Office, by causing him to open and shut the Gates of the Church, and to ring the Bells. During the Ceremony the Bishop makes an exhortatory Discourse to the Sacristan.

THE fourth Council of *Carthage*, held in 398, but which several learned Writers look upon as fictitious, mentions the greatest Part of the Ceremonies made use of in these Ordinations. 'Twould be needless to observe, that certain Persons were appointed in the Temple of *Jerusalem*, whose Employments were much the same with those of these inferior Officers of the Church. There were also such like Officers belonging to the Temples of the Idolaters.

WHEN a Person is admitted into the Reader's Order, the Bishop causes him to lay his Hands on the Book of the Prophecies, and the Lessons of Matins, saying to him at the same Time, *Accipe & esto verbi Dei relator, &c. i. e. Receive this Book, render an Account of the Word of God, and if you acquit yourself worthily of this Office, be assured that you shall have a Portion of the Inheritance allotted to those who from the Beginning have dispensed the Word of God.* We are told that the Readers are at this Time, in the Church, the same with the Prophets among the *Jews*; at least their Office bears some Affinity to those who were called to the Reading of the holy Books in the Synagogue, and to such as perform that Office to this Day, but with this Exception, that the *Jews* do not rank them in the Body of their Clergy.

WHEN the Bishop ordains an *Exorcist*, he makes him lay his Hand on the Book of Exorcisms, saying to him, *Receive this Book, and remember at the same Time that you receive the Power of exorcising Demoniacs, or such as are possessed, whether they have been baptiz'd, or are only Catechumens.* The Ceremony of exorcising is now performed by Priests; the Business of the Exorcists being generally only to get ready the Salt, and every Thing necessary for the Blessing of the Water on the Day appointed. When the Priest exorcises any Person, the Exorcist must assist at the Ceremony, and get ready the Book of Exorcisms.

AT the Ordination of an *Acolyte*, the Candidate lays his Hand on the Candlestick, which has a Taper in it, and which the Bishop presents unto him, repeating at the same Time a set Form of Words suitable to the Occasion. After this the Bishop presents him empty *Burettes* or Cruets used for the Wine and Water in the Sacrifice of the Mass. This Ceremony, like the former, is concluded with an Exhortation.

THE Bishop when he confers the Order of Sub-Deacon, causes the Candidate to lay his Hand on the Chalice and the Paten, both being empty, saying to him at the same Time, <sup>b</sup> *Take care of the Ministry which is committed to your Charge, present your self to God in such a Manner as may make you agreeable to him.* After which he causes the Sub-Deacon to lay his Hand on the Epistles, saying to him, *Receive this Book, and the Power of reading the Epistles in the holy Church of God, &c.* The Person to be ordained must present himself clothed in a white Albe girded about him, and a lighted Ta-

<sup>a</sup> We shall hereafter take Notice of the Employment of an Archdeacon.

<sup>b</sup> *Fidete cujus ministerium vobis traditur. &c.*



per in his Right Hand ; he falls prostrate on the Ground, and continues in that Posture while the Bishop and Clergy read the Litanies of the Saints. After this the Bishop turning himself towards the Candidate, (or Candidates, if there be more than one) who is still prostrate, gives him his Blessing <sup>a</sup> thrice, and makes a Discourse, in which he represents to him the Importance of the Sub-Deaconship; after which he gives him the Paten, &c. in the Manner above-mentioned, and repeats some Prayers. Which being ended, the Bishop clothes him with the Amict, saying to him, *Accipe amictum, per quem designatur castigatio vocis*, i. e. *Receive this Amict, which denotes the Chastisement, or rather the Bridling of his Tongue.* He then puts the Maniple on his Left Arm, telling him, *That it signifies the Fruit of Good Works*: Finally he clothes him with the Dalmatica, telling him, *That 'tis a Garment of Joy.* Alet tells us in his *Ritual*, that the *Amict* denotes the Application of the Tongue, the *Maniple* that of the Hands, and the *Dalmatica* that of the Heart to the Service of God.

CASALIUS in his Book of the Ceremonies of the antient Christians, is of Opinion that the Sub-Deacons have some Affinity to the *Nethinneans*, who were subject to the *Levites*, and whom *Joshua* first chose from among the *Gibeonites*. Be this as it will, the Institution of the Sub-Deaconship is of great Antiquity; but 'tis the Business of the Critics to inform us whether that Order, and the other minor ones above-mentioned, were exercised in the same manner in the antient Church, as at this Day.

HERE follows the Ceremony of the Ordination of Deacons: The Candidate presents himself clothed in the Sub-Deacon's Habit; then the Bishop enquires after his Character of the Arch-Deacon and the People, and afterwards makes an Exhortation to him on the Excellency of the Deaconship: The Deacon prostrates himself in the same Manner as the Sub-Deacon. After this the Bishop gives him the Holy Ghost, by laying his Right Hand only on his Head, to shew that he does not receive it as fully as the Priest. The Bishop <sup>b</sup> being seated, the Candidate kneels before him, and receives the Stole on his Left Shoulder, which an <sup>c</sup> Acolyte fixes round the Left Side of his Neck, in such manner that the Extremities hang under the Right Arm. After the Stole he receives the Dalmatica. The Ordination being ended, the Bishop presents him with the Book of the Gospels, and the Ceremony concludes with the Prayers of the Bishop and People. An *Italian* Writer on Ceremonies tells us, <sup>d</sup> that after the Offertory, the new Deacons offer *Tapers*, &c. The *Rituals* assure us, that the Stole put over the Albe <sup>e</sup> denotes the Power given to the Deacon, which however is inferior to that of the Priests, and accordingly he wears it hanging down, not before him, but under the Right Arm only. The Dalmatica points out to the Deacon <sup>d</sup> three Gifts of God, *viz.* the divine Protection, Joy, and Justice. The Origin of the Institution of Deacons may be seen in the sixth Chapter of the *Acts of the Apostles*: They were the Ministers of the Apostles.

THE Order of *Priesthood* is superior to all those above-mentioned, because a Priest is empower'd to consecrate the Body of our blessed Lord. He presents himself to the Bishop in a Deacon's Habit, with a lighted Taper in his Right Hand, and the Chasuble folded over his Left Arm. After the Arch-Deacon has acquainted the Bishop with the Character of the Candidate, and the Bishop has made a previous Exhortation to the Assembly, the Litanies are said, the Candidate lying all the while prostrate on the Ground, in Testimony of his Humility: He then rises up, and presents himself to the Bishop,

<sup>a</sup> *Ut electum benedicere digneris; ut electum benedicere & sanctificare digneris; ut electum benedicere, sanctificare, & consecrare digneris.* This Form of Blessing is practised on several other Occasions.

<sup>b</sup> *Pontificale Roman.*

<sup>c</sup> *Piscara Praxis Ceremon.*

<sup>d</sup> *Idem ibid.*

<sup>e</sup> *Alet's Ritual.*

<sup>f</sup> *Induat te Dominus indumento salutis, vestimento lætitiæ, dalmatica justitiæ.*





A SUB-DEACON  
ORDAIN'D.

ORDINATION  
des SOUDIAQUES.



DEACON  
ORDAIN'D.

ORDINATION  
des DIACRES.



PRIEST  
ORDAIN'D.

ORDINATION  
des PRÊTRES.



The PRIEST receives y  
IMPOSITION of Hands.

Le PRÊTRE reçoit l'  
IMPOSITION des mains.



B. Picart, del.

The BISHOP impowers the  
PRIESTS to CONSECRATE.

L'ÉVÊQUE donne aux PRÊTRES  
le pouvoir de CONSACRER.



C. Du Rofe, aet.

The BISHOP gives the  
PRIESTS y SACRAMENT.

L'ÉVÊQUE COMMUNIE  
les nouveaux PRÊTRES.





who lays both his Hands upon him; all the Priests who assist at the Ceremony do the same, which being done, the Bishop and his Ministers repeat some Prayers appointed by the Pontifical. Then the Prelate takes the Stole, which hangs from one Shoulder only, and puts it over both, in such a manner that it <sup>a</sup> falls cross-wise on the Candidate's Breast. The Bishop in putting on his Stole says to him, *Receive the Yoke of the Lord*. The Stole thus fix'd on both the Priest's Shoulders, points out to him, that he receives a Fulness of Charity, greater than that of the Deacon. After the Stole the Bishop gives him the Chafuble, which signifies Charity; and accordingly the Bishop when he gives it the Priest, says to him, *Accipe vestem sacerdotalem, per quam charitas intelligitur*, i. e. *Receive the sacerdotal Vestment which represents Charity*. In giving the Chafuble to the Priest, it is first unfolded before, and afterwards behind, which we are told denotes to him the great <sup>b</sup> Extent his Charity should bear. This Ceremony is followed by another Prayer, and the *Veni Creator* is sung, during which the Bishop anoints the Candidate's Hands in the Form of a Cross, with the Oil of the Catechumens. This being done, the Bishop joins the Priest's Hands together, and the Prelate's Vicar, or some other of his Ministers, <sup>c</sup> wraps them round with a Piece of clean Linen.

AFTER this, the Bishop empowers the Priest to consecrate, by making him lay his Hand on the Chalice, in which is some Wine, and the Paten, on which a Wafer or Host is laid: The Paten is laid upon the Chalice. At the Conclusion of the Ceremony the new ordain'd Priest receives the Sacrament, and the Bishop gives him his Blessing, after having made him repeat the *Creed*, laid his Hands a second Time on his Head, saying to him at the same Time, *Receive the Holy Ghost*; and obliged him to make the solemn Promise of Reverence and Obedience which all Priests owe their respective Bishops. This solemn Oath or Promise the Bishop receives by pressing both the Hands of the Priest between his own.

## The BENEFICES and DIGNITIES of the CHURCH:

CHURCH Benefices or Livings, being the Appurtenances of holy Orders and the Ecclesiastical State, can belong to those only who are ordained, or have receiv'd the Tonsure. Ecclesiastical Dignities are of much more antient Date than <sup>d</sup> Benefices, the latter taking their Rise from the Degeneracy of the Church in latter Ages.

As to the Origin of the Word *Benefice*, we find it as follows in the above-cited *Ritual*: " This Word was antiently appropriated to the Lands which Kings and Princes " used to bestow on those who had fought valiantly in the Wars; and were not used in " this particular Signification, but during the Time that the *Goths* and *Lombards* reign'd in " *Italy*, under whom those *Fiefs* were introduced which were peculiarly term'd *Bene-* " *fices*, and those who enjoy'd them *Beneficarii* or Vassals. For notwithstanding that " the *Romans* also bestow'd Lands on their Captains and Soldiers, yet these Lands had " not the Name of Benefices appropriated to them; but the Word *Benefice* was a general " Term which included all kinds of Gifts or Grants, according to the antient Signifi- " cation of the *Latin* Word. In Imitation of the new Sense in which that Word was " taken with regard to the *Fiefs*, it was at length employ'd in the Church, when the " Temporalities thereof began to be divided, and to be given up to particular Persons, " instead of remaining wholly in the Hands of the Bishops: This Practice the Bishops " themselves first introduced, purposely to reward Merit, and assist such Ecclesiastics as

<sup>a</sup> *Piscara Praxis Cerem.*

<sup>b</sup> *Alet's Ritual.*

<sup>c</sup> *Pontif. Roman. Piscara Praxis Cerem.*

<sup>d</sup> *Alet's Ritual.*



“ might be in Necessity. However, it was soon carried to greater Lengths, and at last  
 “ became unlimited, as has been since manifest among the Monks and secular Clergy.  
 “ A Benefice therefore is not merely a Right of receiving Part of the Temporalities of the  
 “ Church, for the Service a Person does in it; a Right which is founded on the Gospel, and  
 “ has always subsisted since the Apostolic Age; but 'tis that of enjoying a Part of the Tempo-  
 “ ralities of the Church, assign'd and determin'd in a special Form, in such a Manner that  
 “ no other Clergymen can lay any Claim or Pretension to it——. And in this Age 'tis  
 “ not barely the Right of enjoying Part of the Temporalities of the Church; but 'tis  
 “ likewise a fix'd and a permanent Right, in such a Manner that it devolves on another,  
 “ after the Death of the Incumbent: Which formerly was otherwise ordered; for when  
 “ Benefices were first introduced —— they were conferr'd on Clergymen only for a stated  
 “ Time, or for Life; after which they reverted to the Church.”

A PERSON must be fourteen Years of Age complete, before he can be entitled to possess a Benefice, and must have received the Tonsure beforehand. As for the Qualities requisite to perform all the incumbent Duties annex'd to Benefices worthily, we shall take no notice of them, nor of the previous Vocation of those who enter upon them.

As to Plurality of Benefices, *Alet* argues very judiciously in his *Ritual* upon that Head: “ It was impossible, says he, for the Fathers of the antient Church, to condemn  
 “ this Plurality, since the Possession of Benefices, as settled at this Day, was unknown to  
 “ them. However we see what were the Sentiments of the Church upon that Head,  
 “ in one of the Canons of the Council of *Calcedon*, which prohibits the Clergy from  
 “ inserting their Names in the Lists of two Churches, or, in other Words, to en-  
 “ joy a Plurality of Benefices——. The second Council of *Nice* held under *Charle-*  
 “ *magne*, prohibits the same Thing as an infamous Profit; with this Exception, how-  
 “ ever, that it is allow'd the rural Clergy, because of their small Number in those Ages.  
 “ Finally, a Council held at *Paris* in 829, condemns this Practice, and declares it to  
 “ flow from the same Source, *viz.* Covetousness.” Nor have Pluralities been less cen-  
 sured since the Establishment of Benefices. The Doctors of the Church have com-  
 plained of them, and whenever the Pope himself dispensed with holding a Plurality of  
 Benefices, they nevertheless asserted that such a Dispensation did not wipe out the Sin of  
 Plurality. They insinuated that this Salvo might seem plausible enough in this World,  
 but that the Case would be altered in Heaven: Nevertheless the Custom of holding se-  
 veral Benefices at the same Time has been general for many Ages.

ALL Incumbents, especially those who have a Cure of Souls, are obliged to Resi-  
 dence; but they frequently leave that Duty to their Curates: However, by the Laws of  
 the Church, they are forbid to receive any of the Fruits of their Benefice, during the Time  
 they may have been absent from it. The great Number of such Non-Residents gives us  
 Reason to believe that a great Indulgence is shewn on this Occasion; and moreover, the  
 Distemper is grown so inveterate, that it is impossible to cure it.

A CLERGYMAN is forbid to buy or sell Spiritualities, or such Things as are annex-  
 ed thereunto: This Traffic is call'd Simony. By spiritual Things we understand the  
 Gifts of the Holy Ghost, the Sacraments, and all other spiritual Functions, such as  
 Preaching, and celebrating the Mass, &c. By Things annex'd to the Spiritual, we un-  
 derstand the Revenues of Benefices, which depend on the spiritual Functions the Incum-  
 bent is obliged to exercise. Were the Article of Simony to be urged a little home, 'tis  
 to be feared that the Sin which is the Consequence of it, has infected the greatest Part  
 of the Clergy. Simony is distinguish'd into Mental, Conventional, and Real. The  
*Mental* is, when a Person in giving one of such Things as constitute the Simony, does  
 it with an Intention to oblige the Receiver to give him the Value either in Money, or  
 something equivalent to it; or when any such Gift is made with a Design to receive  
 a Be-





*The BISHOP does presents himself with the two ASSISTANTS.*

*L'ÉVÊQUE désigné se présente avec les deux ASSISTANTS.*



*Takes the OATH.*

*L'ÉVÊQUE désigné prête le SERMENT.*



*The BISHOP does falls PROSTRATE.*

*L'ÉVÊQUE désigné se PROSTERNE.*



*Is ANOINTED.*

*L'ÉVÊQUE désigné se OINT.*



*His HANDS ANOINTED.*

*On OINT les mains de L'ÉVÊQUE.*



*The PASTORAL STAFF given him.*

*On lui donne le BÂTON PASTORAL.*





a Benefice by that Means. The *Conventional* is, when two Persons negotiate, either expressly or tacitly, to bestow a spiritual Thing, or that which is annexed to it, for a temporal one. The *Real* is, when two Persons agree together to give Money for a Benefice. Such as are more rigid against Simony, carry this Matter still farther, and reduce under this Head all Intreaties, Applauses, and Flatteries, which may be employ'd purely to obtain or procure a Benefice for any Person. Besides Simony, there are other sinister Methods of procuring a Benefice; 1st. That of <sup>a</sup> Confidence, which is, "when one either resigns or procures a Benefice for some other Person, with Design or Agreement to give it to a Relation or some other Man; or shall suffer some other Person to take the Fruits thereof, reserving only the Title to himself." 2d. The Negotiation and Traffic made in Permutations, *i. e.* when one Man exchanges a Benefice with another, not for the Advantage of the Church, but for his private Interest, and to procure more Wealth. 3d. Fraudulent Permutations. 4th. Pretended Resignations. 5th. Forged Instruments in order to enjoy a Benefice. 6th. The Foundation of an *Obit*, which is as follows: "A Person desiring to procure a Benefice either for himself or some Relation, lays out a Sum of Money, or buys a Piece of Ground, upon Condition to bestow the Interest of the Money, or the Revenue of the Land, on a Person for celebrating a weekly Mass; and giving the Name of Benefice to this Foundation, which he calls *Obit*, exchanges it with another Person for a Prebend or Cure." After this let the Reader judge, whether there are many Clergymen in the World who can justly boast of being exempt from even the Appearances of Simony. But the Clergy will make the following Objection: Are not such Cases of Simony, and other Irregularities purely imaginary? And are not all those who oppose them so warmly, too violent and severe in their Decisions?

### Ceremonies relating to the ELECTION of BISHOPS.

**B**ISHOPS are consider'd as the Fathers and Pastors of the Faithful, the Successors of the Apostles, and as such the <sup>b</sup> Superiors of the Church of Christ, 'by Virtue of which they are allowed the chief Places in the Choir, in Chapters and Processions, &c. As Successors to the Apostles, they claim Respect and Homage from the Laity. As Fathers and Pastors, they themselves are obliged to preach God's holy Word to the Faithful. This was the Custom in the primitive Church; and there can be no Prescription on this Head, since, in the Consecration of Bishops, they are commanded to preach the Gospel to those over whom they are appointed <sup>c</sup> Pastors. It must, however, be own'd, that for many Years, they have willingly dispensed with that painful Function; and that their Luxury and Indolence has frequently render'd them obnoxious to the sharpest Censures of Writers, both Orthodox and Heretical.

THE *Ceremonial* enjoins, that Bishops shall be clothed in Purple; tho' the regular Bishops may continue to wear the Habit of their Order. During Lent and Advent they must be in Black, and always clothed in their Sutane; but they are allow'd to wear short Clothes when on a Journey.

THE Pope only has the Right of electing Bishops: This is a pretended Prerogative which the Partisans of the Court of *Rome* carry to a very great Height, to the Prejudice of Kings and Sovereign Princes. Nevertheless some of these have reserved to them-

<sup>a</sup> *Alet's Ritual.*

<sup>b</sup> *Bishop* is a Greek Word, signifying Inspector; which manifestly proves that they were superior in Dignity to other Priests.

<sup>c</sup> *Piscara Praxis Cerem.*

<sup>d</sup> See the Sequel.



selves the Right of nominating to Bishoprics; after which the Pope sends his Approbation and the Bulls to the new Bishop. At *Rome*, it is customary to <sup>a</sup> publish in some Consistory, that the Candidate for a Bishop's See, is duly qualify'd for the same. He is then confirm'd, after an Instrument has been drawn up to testify the Probity of his Life and Manners. After which <sup>b</sup> an Instrument is drawn up in his Favour, called by the Inhabitants of *Rome*, Consistorial, or Apostolical Letters. All these Formalities contribute to subject the Bishops to the Pope: However, such of those Prelates who speak sincerely, and are not wrought upon by any political Motives, pretend that they hold the Authority they have over their Dioceses, from our Saviour only; but they ought to be sincere in owning, that they hold it from the Pope. <sup>c</sup> Hence the Origin of Degrees and Distinctions, which have given Rise to numberless Disputes with regard to the divine Right of Episcopacy. By Virtue of that divine Right, some Bishops have had the Presumption, to write at the Head of their Decrees and Mandates, *Such a one, by the Grace, or by divine Providence*: but <sup>d</sup> *Innocent XI.* censured them very smartly upon this Account.

WHEN <sup>e</sup> a Person hears that the Pope has raised him to the episcopal Dignity, he must enlarge his shaven Crown, and dress himself in Purple. If he be in *Rome*, he must go and salute his Holiness, and receive the Rochet from him. Three Months after his having been confirm'd in his Election, he is consecrated in a solemn Manner; which must be perform'd on <sup>f</sup> a Sunday, <sup>g</sup> or one of the Festivals of the Apostles, observing to fast on the Eve of his Consecration. The Altar, as we find in the Book of Ceremonies, must be adorned with Flowers, and a Carpet spread on the Ground before it, and on the Steps. The pontifical Ornaments must be laid on the Altar, and the Chrism, the Vessel of holy Water, the Chalice, the Pyx, the pontifical Ring, the Sandals, the Pastoral Staff, the Mitre, Gloves, &c. on the Credences. There are likewise two little Barrels fill'd with the best Wine, two Loaves, one of them gilt with Gold, the other with Silver, with the Arms of the officiating Prelate and the Bishop engraved on them, and two Tapers, each weighing four Pounds. Some Acolytes stand by the Bishops who consecrate, and the Person to be consecrated: The latter places himself in the Middle of the two assisting Bishops, opposite to the officiating Prelate, who sits on the episcopal Seat placed about the Middle of the Altar. Then one of the Assistants addresses himself to the officiating Prelate, saying to him, that the <sup>h</sup> Catholic Church requires such an one (naming the Person) to be raised to the Dignity of a Bishop. Then the officiating Priest demands of him the *Apostolical Mandate*, which is given to his Notary, who reads it, when the officiating Prelate answers at the Conclusion of the Mandate, *God be praised*. This first Ceremony is followed by the Oath of the Candidate, which he takes on his Knees before the Bishop who consecrates him. By this Oath he engages <sup>i</sup> himself to be faithful to *St. Peter*, to the holy *Roman Catholic Church*, and to

<sup>a</sup> A Person who is a Candidate for a Bishop's See in any City of *Italy*, says *Lunadoro Relaz. della Corte di Roma*, must make a Confession of his Faith, in Presence of some Cardinal nominated by the Pope. After that the Cardinal has heard the Depositions of the Witnesses, with regard to the Life, Manners, &c. of the Candidate, he causes an Instrument to be drawn up to that Purpose, and afterwards signs it, and gives it to three Cardinals, Heads of each Order, to be revised by them. The Witnesses must likewise give their Affidavits, that the Candidate was born in lawful Wedlock; that his Father and Mother were never suspected of Heresy. These Formalities being ended, a Report is made of the Candidate in a secret Consistory, and he is proposed in a second Consistory.

<sup>b</sup> By this Instrument the Candidate binds himself to pay to the sacred College, to the Apostolical Chamber, and the Chancery, all the Charges of his Promotion. By Virtue of this Bill, Bulls are granted in his Favour.

<sup>c</sup> See this Subject debated in the Council of *Trent*, in the History thereof by Father *Paul*.

<sup>d</sup> One of these Mandates put the holy Father into such a Passion, that he is said to have cried out, *Ecco un ridicolo barone con la sua grazia di Dio, &c. there's a ridiculous Scoundrel with his Grace of God, &c. Had it not been for mine he had never been a Bishop*.

<sup>e</sup> *Cerem. Episc. Lib. i.*

<sup>f</sup> *Pontificale Roman.*

<sup>g</sup> *Lunadoro* in his Relation, &c. says, that the Bishop on the Day of his Consecration, has the Precedency of all other Bishops, that being the Day of his Nuptials.

<sup>h</sup> *Reverendissime pater, postulat sancta mater ecclesia catholica ut hunc presbyterum ad onus episcopatus sublevetis.*

<sup>i</sup> *Vide the Pontifical.*





*The BISHOP receives  
the RING.    On donne l'ANNEAU à  
L'EVEQUE.*



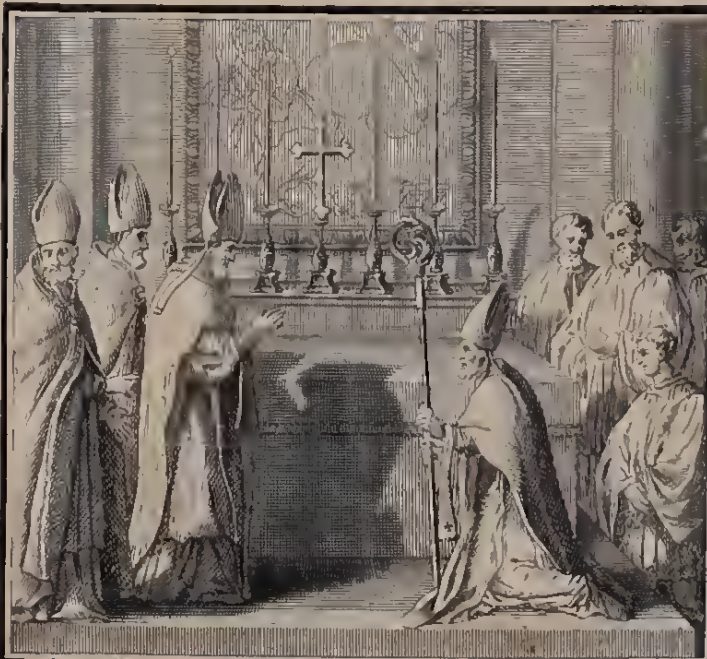
*The BOOK of the  
GOSPELS is given him.    On lui présente le LIVRE des  
EVANGILES.*



*The new BISHOP presents  
TORCHES, the Bread & Wine.    Le nouvel EVÊQUE présente  
les flambeaux, le Pain, et le Vin.*



*The MITER put on  
his HEAD.    On met la MITRE sur la tête  
de l'EVÊQUE consacré.*



*B. Picart. del.*

*The PASTORAL staff  
given him.    On lui donne le BÂTON  
PASTORAL.*



*C. DuRoi. sculp.*

*The ARCHBISHOP  
receives the PALL.    L'ARCHEVEQUE  
reçoit le PALLIUM.*





the Pope; to defend them to the utmost of his Power, and not divulge such Secrets as the Pope shall entrust him with. He swears that he will maintain towards and against all Men the <sup>a</sup> *Papacy of Rome*, and the *Regalia of St. Peter*; the Rights, Honours, Privileges, and Authority of the holy *Roman Church*: That he will not enter into any Council or Machination, against either the Church or its Head; that he will faithfully reveal to them whatever may clash with their Interests; that he will observe the Rules prescribed by the holy Fathers, the Decrees, Orders, Provisions, and apostolical Mandates; that he will prosecute Heretics, Schismatics, and all such as rebel against the holy Father. He farther promises to give him an Account of his Administration, and of every thing that relates to the State and Discipline of his Church; to execute expeditiously and with Humility all apostolical Mandates, either in Person, or by his Ministers, &c. We are told in one of the Articles of the Pontifical, that all Patriarchs, Primates, Archbishops, and Bishops of *Italy*, and of the neighbouring Islands, are obliged to renew this Oath every three Years; those of *France, Germany, Spain, Flanders, the British Islands, Poland, &c.* every four Years; those of the Extremities of *Europe* and of *Africa*, every five Years; and lastly, those of *Asia* and *America* every ten Years.

AFTER this Oath the Formulary called the <sup>b</sup> *Examen* is read: By this Formulary he promises to <sup>c</sup> submit his Wisdom and Knowledge to the Sense of the holy Scriptures; and this is followed by several Interrogatories which conclude the *Examen*. These Interrogatories relate to such Duties of Obedience as the Pope and the Church require, the Observance of its Commandments, Traditions, the Purity of Manners, its Faith with regard to the Tenets of the Christian Religion. After the Oath, the Candidate kisses on his Knees the Hand of the officiating Prelate. The Mass which follows the Oath and Examen being read or sung, he puts off the Pluvial, and the Acolytes give him the Sandals, while the Psalms are singing. He next receives the pastoral Cross, the Stole, and other pontifical Ornaments; and thus habited, he goes and stands before the Altar, where he reads the Office of the Mass, having the two assisting Bishops on each Side of him. This being read, he makes a Bow to the officiating Prelate, who repeats the following Words to him, which include the Episcopal Functions: "The Duty of the Bishop is to judge, interpret, consecrate, confer Orders, sacrifice, baptize, and confirm." After the repeating of these Words and a short Prayer, the officiating Prelate and Assistants all kneel down in the manner represented in the third Compartment of the Plate, except the Candidate Bishop, who prostrates himself, and continues in that Posture, during which the officiating Prelate, with his pastoral Staff in his Left Hand, makes the Sign of the Cross over him with the Right. The Bishops Assistants perform the same Ceremony.

BEFORE the officiating Prelate proceeds to the Anointing, he takes the Book of the Gospels, and lays it on the Shoulders of the Bishop elect. The officiating Prelate and the two Assistants afterwards lay their Hands on his Head, saying unto him, *Receive the Holy Ghost*. Then a Napkin is put on the Neck of the Bishop elect, and the officiating Prelate anoints his Head with the Chrism: The Anointing is performed in Form of a Cross on his shaven Crown; he then anoints his two Hands, which are also laid cross-wise. This Anointing is performed from the Thumb of the Right Hand to the Forefinger of the Left, and from the Thumb of the Left Hand to the Forefinger of the Right: After which the officiating Prelate anoints the Palms of both his Hands, and concluding this Anointing with a Prayer, proceeds to bless the pastoral Staff, sprinkles it with holy Water, and gives it to the Bishop elect, in the Manner repre-

<sup>a</sup> *Papatum Romanum & regalia sancti Petri.*

<sup>b</sup> The *Examen* is a Canon of the Council of Carthage relating to Episcopacy.

<sup>c</sup> *Interrogamus te, si omnem prudentiam tuam divina scriptura sensibus accommodare volueris.* Romish Pontifical.

<sup>d</sup> This pastoral Staff or Crosier, is the Symbol of the Power which the new Prelate receives of chastizing those who



represented in the sixth Compartment of the Plate. <sup>a</sup> The pastoral Ring is blessed, sprinkled, and given with the same Ceremony; the whole accompanied with Exhortations very suitable to the Uses which the new Prelate ought to make of the several Things that are put into his Hands. The Gospel shut is given to him with this Exhortation: "Receive the Gospel, go and preach it to the People committed to your Charge, &c." After this Exhortation the officiating Prelate and the two assistant Bishops, give him the Kifs of Peace. These Ceremonies end with the mystical Offering of the new Prelate, which are two lighted Torches, two Loaves, and two small Rundlets of Wine; and afterwards the officiating Prelate gives the Communion to the newly consecrated Bishop. The Communion being ended, he blesses the Mitre, sprinkles it with holy Water, and puts on the Head of the new elected Prelate, *This Helmet of Defence and Salvation, the <sup>b</sup> Strings whereof, like the Horns of the two Testaments, shall make him appear Formidable to the Enemies of the Truth, &c.* The Gloves are given him next, representing the <sup>c</sup> Purity of the new Man, which must enclose the Hands of the new Prelate, and render him like unto *Jacob*, who covered his Hands with Goats Skin, and by offering to his Father such Meats as were agreeable to him, artfully procured his paternal Blessing. Lastly, he is enthron'd, the officiating Prelate and the first Assistant taking him by the Hand, and setting him on the episcopal Seat, on which the officiating Prelate was before seated. After this the Assistants lead him up and down the Church, where he blesses the People; then walks up towards the Altar, with his Mitre on his Head, and the pastoral Staff in his Hand. From thence he blesses the People a second Time, having first sign'd himself with the Sign of the Cross: Then goes to the Epistle Side of the Altar, kneels down there, observing to turn himself towards the celebrating Prelate, <sup>d</sup> with his pastoral Staff in his Hand, and says to him singing, *Ad multos annos*; which Words he repeats thrice; first on the Epistle Side, and turn'd towards the officiating Prelate, afterwards in the midst of the Altar; and lastly, upon his Knees, at the Feet of the above-mention'd celebrating Prelate. The Ceremony concludes with an Anthem; the officiating Prelate kisses the new consecrated Bishop, makes the Sign of the Cross, and gives his Benediction to the People; the new Bishop does the same, and goes and puts off his pontifical Vestments.

ALL these Ceremonies must be exactly observed; and as the Devoirs which relate in particular to the holy Father and the apostolic Court, they must be paid by the Proxy of the new Prelate, in case he has not an Opportunity of doing the Honours in Person.

THERE are some Bishops who have no Churches under their Care, but are merely titular; and these are generally Creatures of the Court of *Rome*. A certain Bishop said formerly, that <sup>e</sup> titular Bishops were a mere Invention of the Court of *Rome*, (*figmenta humana*.) There are no Footsteps of this Dignity among the Antients.

THE Archbishops are superior to Bishops; and the former are distinguish'd by the *Pallium*<sup>f</sup> or Pall, which the Pope sends them.

who rebel against the Church. The Crozier bears some Affinity to the Lituus or Staff of the Augurs among the Heathens.

<sup>a</sup> This Ring denotes the Marriage of the Bishop and his Church.

<sup>b</sup> *Imponimus capiti hujus armistitias, galeam munitionis & salutis, quatenus decorata facit, & armato capite, cornubus utriusque testamenti, terribilis appareat adversariis veritatis.*

<sup>c</sup> *Circunda manus hujus ministri tui munditia novi hominis, qui de cælo descendit, ut quemadmodum Jacob dilectus tuus pelliculis hædorum, &c.*

<sup>d</sup> This Ceremony is represented in the fifth Compartment of the Plate.

<sup>e</sup> See Fra. Paolo's History of the Council of *Trent*.

<sup>f</sup> Antiently some Bishops have been honoured with the *Pallium*, probably because of their great Quality. The Bishop of *Bamberg* in *Germany*, and those of *Lucca* and *Pavia* in *Italy*, enjoy the same Privilege at this Time. *Vide Bona. Lib. I. cap. 24. Rer. Liturg.*

IF the Person nominated to an Archbishop's See be at *Rome*, the chief Cardinal Deacon performs the Ceremony of putting the Pall on his Shoulders, tho' it was formerly done by the Pope. The Pall is laid upon the Altar. After Mass the officiating Prelate, clothed in his pontifical Vestments, receives the Oath of the Archbishop elect, who is clothed with the same Pomp, his Gloves and Mitre excepted. After this the officiating Prelate rises up, and putting the Pall upon the Shoulders of the Archbishop elect, says these Words to him: *To the Glory of God, of the blessed Virgin, <sup>a</sup> of the Apostles St. Peter and St. Paul, of our Lord the Pope, and of the holy Church of Rome, &c. receive this Pall, which is taken from the Body of St. Peter, and in which the Plenitude, or Perfection of the Function of Pontiff, or Patriarch, or Archbishop, is found; make use of it on certain Days, <sup>b</sup> noted in the Privileges which are granted to you by the holy apostolic See, in the Name of the Father, &c.* The Archbishop is to wear the Pall in the Solemnities of the Mass, and on high Festivals, at the Consecration of a Church, at Ordinations, at the Consecration of a Bishop, and at giving Nuns the Veil. In the Formulary of the Election it is said, that the *Pall is taken from St. Peter's Body*; because the Pope only has a Right of giving it, as <sup>c</sup> a manifest Indication of that sovereign Power which flows, as it were, from the Head of the apostolical Church, to the several ecclesiastical Members thereof.

AFTER that the Archbishop has received the Pall, he goes up to the Altar, and blesses the People. He is not allow'd to perform any of the archiepiscopal Functions, till after he has receiv'd the Pall in a solemn manner, before which Time the Archiepiscopal Crozier is not carried before him.

THE Shape and Form of this Pall is seen in the Plate: It consists of certain Pieces of white woollen Stuff, three Fingers in Breadth, and embroider'd with red Crosses. The Pall, before it is given to the Archbishop, either at *Rome* or elsewhere by Proxy, must be left for one whole Night on the Altar of *St. Peter and St. Paul*. We shall observe by the Way, that the use of the Pall is pretty antient in the Church, and that some Footsteps of that Ornament are to be found among the antient *Romans*. The Officers who served at Feasts and Sacrifices, used to wear on the Left-Shoulder, a pretty broad Piece of <sup>d</sup> woollen Stuff, with <sup>e</sup> Plaits or Folds hanging down from it. This was the Badge of their ministerial Function, and after it had been consecrated to the Use of the Christian Church, received an additional Character by being anointed. The Pall being hung about the Archbishop's Neck, denotes the Humility of our Lord: 'Tis said that it likewise denotes the Vigilance of the Pastor, the Excellence of the Virtues that ought to shine out in the Archbishop, &c. The Pall is made of Wool, and wore on the Bishop's Shoulders; as the <sup>f</sup> Emblem of the *lost Sheep*, which the Shepherd lays on his Shoulders, and brings back into the Sheepfold.

EVERY particular Pall serves for the Use of that Archbishop only to whom it was first given; <sup>g</sup> neither can he make any use of it in case he is translated from one Archbishopric to another, nor leave it to his Successors. When an Archbishop dies his Pall is buried with him, and if he is buried in his own Diocese it is laid upon his Shoulders; but if out of it, under his Head. An Archbishop who has been translated to several Sees, has all his Palls <sup>h</sup> buried with him; that of his last archiepiscopal See being laid upon his Shoulders, and the rest under his Head.

<sup>a</sup> Pontif. Roman.

<sup>b</sup> The Pope alone has the Privilege of always wearing the Pall.

<sup>c</sup> Piscara Praxis.

<sup>d</sup> Observe this Passage of Petronius: *Jam Trimalchio unguento perfusus, tergebatur non lintels, sed pallii ex mollissima lana facti.*

<sup>e</sup> Cirris dependentibus.

<sup>f</sup> Casalius de veter. sacr. Christ. Ritib.

<sup>g</sup> Cerem. Episcop.

<sup>h</sup> Piscara Lib. II. Sect. x. Praxis Cerem.



*The Blessing of the Lambs, of the Fleeces whereof  
the PALLS are made.*

**T**IS thought that the Ceremonies which we are now going to describe, were introduced into the Church when the Palls were first made of Wool. If this be true, they are of considerable Antiquity. 'Tis <sup>a</sup> the Business of the apostolical Subdeacons to take care of the making and keeping of the Palls, and the following Ceremony is observed at *Rome* upon that Occasion. The 21<sup>st</sup> of *January*, which is the Festival of *St. Agnes*, the Friars of the Convent of that Name offer at the *Agnus Dei* during high Mass, two little white and spotless Lambs. These Lambs are adorn'd with Garlands, Flowers, and Ribbons. After the *Ite Missa* they are laid on the Altar, one on the Epistle Side, and the other on that of the Gospel, each of them on a white damask Pillow, edged with a gold Lace, or a kind of Fringe; after which they sing the Anthem, *Stans à dextris ejus agnus nive candidior*, which Words suit the Colour and Quality of the Lambs. After the Anthem, the officiating Pastor gives them his Blessing in the Manner following: *Let our Help be, &c.* <sup>b</sup> *O Lord, who didst institute by Moses thy Servant, the Vestments of the Ministers of the Tabernacle; and by thy holy Apostles, those of the evangelical Priests and Prelates; pour out thy Blessing on these Lambs, with whose Fleece the Palls of the sovereign Pontiffs, Patriarchs, and Archbishops are to be made; to the End that those who wear them, may arrive, together with the People committed to their Charge, at everlasting Bliss, by the Intercession, &c.* After this, two Prebends of *St. John of Lateran* take these consecrated Lambs, and give them in charge to the apostolical Subdeacons, who send them into the Fields sacred to *St. Agnes*. <sup>c</sup> We are told, "That the Tax of these consecrated Lambs is a Crown a Month, reckoning "from the Time of their being year'd, to that of their first shearing." The Nuns of *St. Laurence* in *Panisperna*, or the *Capuchin* Nuns, shear them at the proper Season; spin the Wool after they are shear'd, and make the Palls therewith. The Prebends of *St. Peter's* Church lay these Palls under the high Altar, and put them in a very ceremonious Manner on the Bodies of *St. Peter* and *St. Paul*; and after they have lain there one Night, they are again given in custody to the apostolical Subdeacons, as has been already observed.

*The Entry of a new elected PRELATE into his  
Diocese.*

**I**MMEDIATELY after the Election of a Prelate, the Bells are rung, *Te Deum* sung, and the Bishop's Throne is adorn'd. The Clergy, both regular and secular, and the Fraternities, set out on their March, and go in Procession to return thanks to God. In case the Person elected happens to be absent, he <sup>d</sup> takes Possession of the episcopal See by some Clergyman of Distinction, whom he constitutes his Proxy for that Purpose. The Proxy goes into the Cathedral of the Diocese with a Notary and proper Witnesses, where he addresses himself in Prayer to Heaven, and orders the Notary to read the apostolical Letters aloud; after which two Members of the Chapter lead the

<sup>a</sup> *Sacr. Cerem. Eccl. Rom. Lib. I.*

<sup>b</sup> *Qui per Moysen famulum tuum pontificibus tabernaculo inservientibus indumenta instituisi, & per sanctos apostolos tuos sacerdotibus & presulibus evangelicis vestimenta sacra providisti; effunde tuam sanctam benedictionem super hos agnos de quorum vellere sacra pallia pro summis pontificibus, patriarchis & archiepiscopis conficienda sunt, ut qui eis utuntur una cum plebe sibi commissa per intercessionem, &c.*

<sup>c</sup> *Aimon's Picture of the Court of Rome.*

<sup>d</sup> *Piscara Praxis Cerem.*

Prelate's Proxy to the high Altar, who takes Possession of it by kissing it in the Middle, on the Epistle and the Gospel Side. From thence he is conducted to the pontifical Throne, which is hung with a rich Stuff, and under a Canopy. Here he sits a small Time; after which he goes round the Church, and walks into the Chapter-House, where he seats himself in the episcopal Chair, and addresses himself to the Chapter in the Name of the Bishop; the Chapter return him Thanks, and lead him to the Church Gate; after which he goes and takes Possession of the episcopal Palace.

WHEN a Prelate sets out to take Possession of his Diocese, <sup>a</sup> he must endeavour to obtain some Grant or Favour from his Holiness, and prevail with him in particular to bestow a plenary Indulgence on all such of the Faithful as shall assist at his first Mass.

IT is enjoyn'd in the *Ceremonial of Bishops*, that the Prelate elect shall provide himself with such Things as may enable him to make his Entry in a Manner suitable to his Dignity, by adding a Lustre, if I may be allow'd the Expression, to that apostolical Humility which ought chiefly to adorn the Ministers of the Church. As soon as an Archbishop enters into his Diocese, he must order the Cross to be carried before him, and give previous Notice of the Day and Hour of his Arrival to his Vicar Generals, his Prebends, the whole Chapter, the Magistrates, and the spiritual Court under his Jurisdiction, in order that they may come and meet him, and pay him due Honours. The Clergy go in a Body, and receive him in Procession; a Canopy is prepared at the Church Gate; the Streets are swept, and strew'd with Leaves and Flowers. When the Bishop is come near to the Gate of the City, he clothes himself in his episcopal Vestments, and his Clergy receive him without the Gates, where he kneels down, makes a private Prayer, and kisses the Cross. He afterwards enters the City, preceded by the Citizens in a Body, the Magistrates, Clergy, &c. The Prelate is mounted on a fine Horse, and rides under a Canopy supported by the chief Citizens, as the Apostles would have practis'd had they lived in these latter Ages. As he passes along, he gives his Blessing to his Flock. At the Door of the Cathedral, the Sprinkler must be given him; when he first sprinkles himself, and afterwards the Faithful there present. The Dean of the Chapter incenses him thrice. Being come to the Altar, all the Time the *Te Deum* is singing, he kneels down before the Host, salutes the Cross, and makes a private Prayer. Lastly, he admits the Chapter to the accusom'd Homage, which is perform'd by kissing his Hand; then he takes off his Mitre at the lowest Step of the Altar, salutes the Cross, sings the Prayer of the Saint who is Patron of the Church, and pronounces a solemn Blessing; which being done, he is conducted back to his Palace. The *Ceremonial* observes farther, that in case a sovereign Prince should offer to accompany the Bishop to the episcopal Palace, he shall make some Scruple to accept of so great an Honour. However, 'tis insinuated <sup>b</sup> in the same Place, that the Prelate shall turn his Compliment in such a Manner, that the Prince shall not take him at his Word.

WHEN a Bishop performs the Visitation of his Diocese, he is received <sup>c</sup> much after the same Manner as at his first Entry. The Church is adorned with the greatest Pomp imaginable; the Bells are rung; the Clergy both secular and regular assemble with great Solemnity, and wait upon the Bishop at his Palace, and attend him in Procession. The Bishop walks under a Canopy supported by four Clergymen, and preceded by the rest of the Clergy in a Body, who sing the Hymn, *Veni creator spiritus*. The chief Prebend, cloth'd in his Chasuble, stands at the Church-Door, with the Cross in his Hand,

<sup>a</sup> *Cerem. Episc.*

<sup>b</sup> *Debebat episcopus aliquantulum resistere, non tamen hujusmodi obsequii & pietatis officium, omnino recusare, &c.*

<sup>c</sup> See the third Compartment of the Plate.



which he gives the Prelate to kiss, who kneels down at that Ceremony; then follows the sprinkling the holy Water, incensing, and the Prayers at the Altar. After the Prelate has ended his private Devotion, he sings the Mass of the Holy Ghost in a solemn Manner, or, as is frequently practised, the chief Dignitary in his stead. All this must be perform'd before the pastoral Exhortation or Charge,\* which the Bishop makes to the People, begins. The whole Ceremony ends with a Publication of Indulgences, his Blessing to the People, and the Absolution of the Dead; all which are only † Preliminaries to his Visitation.

### *The Death and Funeral of a BISHOP.*

ALL that now remains, is to take a View of these Successors of the Apostles on their Death-Beds. The Book of † Ceremonies informs us, “ That a Bishop ought then to be duly prepared for the great Account he is going to give of his Administration, and ready to present himself before the Lord, who is the Spouse of the Church, &c.”

AFTER he has confess'd, done Penance, and received the Communion in his † episcopal Vestments, upon the first Summons of approaching Death, he must give Orders for the assembling of his Clergy, and make his Confession of Faith to them, recommend his Church to their Care, and refrain from all Converse, except with Persons of strict Piety, who † shall shew him the holy Cross, and give it him to kiss. When he has yielded up the Ghost, the Prebends who then are present, shall, in their Turns, repeat the following Verse over him, *A porta inferi, &c.* i. e. *Deliver his Soul from the Gate of Hell*; sprinkle him with holy Water, and close his Eyes. The Prelate's Servants wash his Corpse with Wine and warm Water. After this he is dress'd in his episcopal Vestments, and if an Archbishop in his † Pall, and so laid on a Bed of State, with four or six lighted Tapers standing round it; his pontifical Hat being laid upon him near the Feet. At the Foot of the Bed a little Cupboard must be set, on which two lighted Tapers, the Vessel of holy Water, the Sprinkler, the Mass-Book, the Navicula, Thurible, Surplice, Stole, and black Chasuble are set. The Clergy, both secular and regular, come and sing the Office of the deceased Prelate, standing round his Corpse, which they sprinkle with holy Water, and incense it, &c. This Ceremony is perform'd by several detach'd Bodies of the Clergy; the first singing Vespers near the Corpse; after which they draw off, and are succeeded by others, who come and chaunt Matins; and then a third Detachment comes and sings *Laudes*. As to the Interment of a Bishop, he is carried to Church, the Bells tolling all the while, and the Clergy walking before in a Body. The Corpse is carried by Priests, and followed by the chief Citizens, and the Burial concludes as usual.

\* *Piscara Praxis Cerem.*

† *Idem Ibid.*

‡ All other Dignitaries must also die with their Vestments on; a Prebend must be dress'd in his proper Vestments, with the Stole about his Neck, and so of the rest.

§ *Cerem. Episc.*

¶ *Vide the sixth Compartment of the Plate, entitled, The Bishop laid on his Bed of State.*

## *The MINISTERS of the Church, and such Dignitaries as are inferior to BISHOPS.*

**T**HE great Number of Ceremonies observed in the Church must necessarily require a considerable Number of Servants, the meanest whereof contribute to the Glory of God, <sup>a</sup> are Vessels equally consecrated to his Honour, and all useful in the Service of the Lord. We shall first take notice of the Master of the Ceremonies, and his principal Functions, since 'tis he who directs the Order of the several Ceremonies. He must take care that all such as have lately taken Orders, observe the Ceremonies and Practices of the Church, and that every Thing be done in the Choir conformable to the Discipline hereof. He must likewise regulate the Order and March in all Processions, assist at all pontifical Ceremonies, such as solemn Masses, the Entry and Consecration of Bishops, Synods, the Visitation of a Diocese, &c.

THE Master of the Ceremonies must be in holy Orders, and his Vestments are of a purple Colour; but he must be clothed in a Surplice when in the Choir, and at the divine Offices of the Church. On high Festivals he sometimes carries a <sup>b</sup> kind of Wand, which is generally of a purple Colour.

THE Sacristan has the Care of the Relics, of the sacred Vessels, and every Thing used in the Church, committed to his Charge. It is his Business to direct the supplying the Altar with its Requisites, and its Ornaments. He furnishes the Wax at Funerals; and orders every Thing relating to the Solemnity observed on those Occasions. The Sacristan has several Clerks under him, to assist him in his Office. One of these subordinate Officers, like our Vergers, takes care that every one behaves decently in the Church; that no Noise be made in it, that the Women be separated from the Men, &c. 'Twould be needless to mention the Particulars of the Duties of all the Clerks, who may be considered as so many Coadjutors to the Sacristan. Some are to adorn the Altar, and to furnish it with all Necessaries; some to take care of the Pyx and the Wafers, and others of the Chalice. There are likewise certain Clerks appointed to take care of the Linen and Vessels of the Altar, the sacerdotal Vestments, Tapers, Lamps, Bells, &c.

AMONG the Acolytes, some there are whose Province is to carry the holy Water at the Altar, others Incense, and others the Tapers. 'Tis an Acolyte likewise who holds the Mitre of the officiating Prelate; another holds the Mass-Book, a third the episcopal Crosier, in case the Celebrant be a Prelate; another presents him with the Gremial, a kind of silk Apron; another his Gloves and his Ring; and another the Pall, if he be an Archbishop. The Cross-Bearer is likewise of the Order of Acolytes; the Train-Bearer carries the Train, or End of the Cope of the Bishop, or other Successors of the Apostles. The Bishop's Throne is likewise taken care of by an Acolyte. We shall make no mention of the Ministers of the Choir, such as the Choristers and Organists; nor of the Readers, whose Functions are pretty well known.

THE Subdeacon serves at Mass, he chaunts the Epistle, gives the officiating Prelate or Priest the Book to kiss, takes care of the Chalice and Paten, which he presents to the Deacon; he receives the *Pax* from the Deacon, and carries it to the Congregation in the Choir; he carries the Chalice to the Credence, preceded by an Acolyte; he assists the officiating Priest in putting off his Vestments in the Sacristy; at a pontifical

<sup>a</sup> *Piscara Praxis Cerem.*

<sup>b</sup> *Idem Ibid.*



Mass he carries and presents the Sandals to the Bishop, gives him the Maniple, and presents that Part of it to him to kiss where the Cross is, and afterwards puts it on his Left Arm.

THE Deacon presents the Incense to the officiating Priest or Prelate, and chaunts the Gospel; after which he incenses the officiating Priest, spreads the Corporal on the Midst of the Altar, and receives the Paten and Cup from the Subdeacon, and presents them to the Person officiating: He then goes and incenses the Choir, and returning to the Altar, likewise incenses the Subdeacon: He receives the *Pax* from the officiating Prelate, and carries it to the Subdeacon, who communicates the *Brotherly Kiss* to the Choir, as has been already observed. At a pontifical Mass, when the Bishop gives his Blessing, he puts him his Mitre on his Head, takes off an Archbishop's Pall, and lays it on the Altar.

WE are told, that the Prebends, or Canons, are the <sup>a</sup> Senators of the Church. The Name from whence their Dignity is call'd, signifies originally *Rule*; but as they have degenerated from their first Institution, People have frequently made merry at their Cost. Not satisfied with quoting them as so many Models of Indolence and Sensuality, their Corpulency is even become <sup>b</sup> proverbial. What a Scandal is this to all good Men? Must holy Things for ever suffer by the Abuse that is made of them?

“ THE Colleges of Prebends (says *Pasquier* in his *Recherches*, Book III. Chap. v. “ that have been introduced into each Cathedral, were not in the antient Church, but “ are of modern Institution, notwithstanding what several learned Persons of the pre- “ sent Age have asserted to the contrary; but as I don't find them mention'd in any “ antient Council, except only in *Charlemain's* Time, I cannot be persuaded that their “ Institution is of any remote Antiquity. I therefore carry it very low, to the Decline “ of the Empire, and the Rise of the *French Monarchy*.—— *Gregory of Tours* informs “ us, that in the Church of *Tours*, which was the Metropolitan, and one of the chief “ in the Kingdom of *France*, *Baldwin* the sixteenth Archbishop, under the Reign of “ *Clotharius* the first, instituted a College of Prebends in his Church. I can never be “ of Opinion, that that Body of Men were ever look'd upon as the chief Senators of “ their Churches, who were not oblig'd to be in Priest's Orders. But, if I mistake “ not, they were a Nursery of young Persons of Quality, whom the Bishops kept about “ them, some being Deacons, others Subdeacons, who were afterwards to be sent to “ other Churches, as Necessity might require, upon which Occasion they were made “ Priests; I mean when they were attached to such Churches as were design'd for Priests “ only, and are since call'd Parsons or Rectors. But as Time changes all Things, this “ Nursery has been since incorporated under the Name of the College of Prebends. “ However, they still retain the Privilege they formerly had, *viz.* that of holding Preben- “ daries or Canonries without being in Priests Orders.” By this Passage, and another of the same Author, Book III. Chap. xxxvii. it appears, that these Prebends were so many Clerks united under certain Rules and Institutions, which, if I may so express myself, distinguish'd them from the *common People* of the Church. “ However, those “ Prebends did not compose the general Council of the Bishop, as some Persons have “ thought through Mistake, but were a Nursery of young Clergymen entertain'd in “ the great Churches, and were afterwards divided among the parochial Churches, after “ they had been ordain'd Priests; and from this antient Custom it is that we say, a “ Canonry is a Benefice of the simple Tonsure.”

<sup>a</sup> *Piscara Praxis Cerem.*

<sup>b</sup> We frequently say, *As fat as a Prebend*. *Boileau's Lutrin* is full of the most pointed Satire against these Gentlemen.

WHEN a Person is promoted to a Prebend, he must be presented in a very ceremonious Manner to the Chapter, who assemble in the Cathedral in order to receive him. He is presented by a Deputy of the Chapter, accompanied by the Bishop's Notary and some Witnesses. This Deputy conducts the Person elected to the Altar, which the latter kisses thrice; after which he goes and takes his Seat in the Choir, and stays there some Time, during which the Deputy gives the Chapter an Account of his Promotion; and afterwards he goes and takes him into the Choir, and presenting him to the Chapter, desires them to receive the Person elect as one of their Brethren. The Prebend elect makes his Confession of Faith aloud, and swears to observe the Ordinances of the Church, and of our holy Father the Pope. Being thus solemnly install'd, he is empower'd to assist at the Chapter, to chaunt the Office in the Choir, &c.

THE *Arch-Deacon* is superior to Deacons and Sub-Deacons; his Office is to examine the Candidates for holy Orders, and to present them to the Bishop; and by virtue of this Office, the Arch-Deacon is superior to a Priest, notwithstanding that the Order itself is inferior to that of the Priesthood.

THE *Arch-Priest* is superior to other Priests. In the Absence of his Bishop he celebrates the solemn Masses. 'Tis he who on *Asb-Wednesday* leads the Penitents out of the Church, puts Ashes on their Heads, and presents them to the Bishop on *Holy Thursday*.

<sup>b</sup> RITUAL Writers, most of whom are strictly in the Interest of the Court of Rome, assure us, that the Office of Prothonotary was instituted by Saint Clement, and that at that Time, and under the Popes St. *Antherus* and St. *Julius I.* their Office was to write the Acts of the Martyrs, to look after the Church-Registers, &c. This Office being of so great Antiquity, greatly heightens the Prerogatives of the Pope. These Prothonotaries are dignified with the Title of Prelates at Rome, and are empower'd to create Doctors, and to make Bastards legitimate.

WE now come to treat of the *Monks*, that spiritual Nursery of indolent Devotees, and useless Servants of the Church Militant, whose Origin is owing to the Retirement of the first Christians, and their <sup>d</sup> Disorder and irregular Conduct to the immense Treasures which the blind Devotion of People of past Ages bequeathed unto them. The Name of Monk has ceased to be honourable for these many Centuries, and in our Age, *so ill-natured is the World grown, that it is become so infamous, that the meanest and*

<sup>a</sup> *Piscara Praxis Cerem.*

<sup>b</sup> *Piscara*, and others.

<sup>c</sup> The following Verses have been applied to them Time out of Mind.

*Nos numerus sumus, & fruges consumere nati.  
De plus d'un million de Bouches,  
Nous pouvons fournir aujourd'hui,  
Qui ne servent, comme les mouches,  
Qu'à manger le travail d'autrui.*

The Sense of which is;

*We now can furnish upwards of a Million of Mouths, which, like Flies, only devour the Labours of the Industrious.*

<sup>d</sup> Their Irregularity that has exposed the whole monastic Body to the sharpest Censures, and the most poignant Satire. It must be own'd, however, that God has preserved to himself several elect among the Monks; yet there is no doubt but the Corruption of this vast Body, has given a just Handle to the uncommon Liberty some Writers have taken with their Characters. The Monks have complain'd against it, and cry out Heresy and Prophanation, &c. But would they after all, oblige us to believe as an Article of Faith, that 'tis in Convents only that Virtue is to be found in its greatest Purity, and that none of the regular Clergy can be accused of the least Disorder? that every Monk is free from Sensuality? that a Man, upon taking the religious Habit, immediately ceases to be covetous, proud, hypocritical, and dehauch'd? or, at least, that that Habit has the Virtue of extirpating all the human Passions? We may lay it down as an infallible Rule, which may be applied to the Monks, and all such Bodies as have been the Objects either of Satire or Censure, that had not they themselves been guilty of several Enormities, they would never have been loaded with Calumny.

<sup>e</sup> These Words are quoted from the *Revelations of Meliton*. The Monks love to be call'd religious.



*most insignificant Friar of the Church looks upon it as a reproachful Appellation, and the greatest Insult that can be offered him. Hence the Multitude of <sup>a</sup> Sayings, so injurious to that Set of Men, and the infamous Tales of Boccace, and of the Queen of Navarre. 'Tis to the irregular Behaviour of the Monks that we owe many of the facetious Turns of Wit of our antient Poets, and those of *la Fontaine* in our Age. Those dangerous, and so often repeated Strokes of Satire, have almost ruin'd, in the Minds of a great Number of good Christians, the Efficacy of the Prayers of that Tribe, which they look upon as merely customary, and purely <sup>b</sup> mechanical, appointed only to preserve Order in Convents.*

THE World has been undeceived with regard to the Piety of a monastic Life, because it is the common Refuge of Persons, who “ either are terrified by their <sup>c</sup> evil Con-  
“ sciences, or dread the Severity of the Laws, and having neither House nor Home  
“ elsewhere, and having led infamous and scandalous Lives, are forc'd to ramble up  
“ and down, and to beg their Bread, after having spent all their Substance, and run  
“ themselves in Debt over Head and Ears. Some out of a Love for Idleness, fly from  
“ Labour to these Retreats, where they flatter themselves with the Thoughts of lead-  
“ ing a Life of Ease and Indolence, while others who have been disappointed of the  
“ Enjoyment of the Object of their Affection, retire hither out of Despair. A Youth  
“ spent in a mistaken Course, an over severe Step-Mother, or an unjust Master, shall  
“ often force young People to shelter themselves in Convents; the whole Body of which  
“ are afterwards join'd and maintain'd in Reputation, by a dissembled Holiness, by the  
“ slovenly Humility of the religious Habits, and gay Course of Roguery and plenteous  
“ Beggary.— From hence so many stoical Mumblerers come, so many importunate  
“ Money-Hunters, so many well-clothed Rogues, so many Monsters hid under Cowls;  
“ Beard-Wearers, Cord-Bearers, Halter-Bearers, Wallet-Bearers, in leathern Breeches,  
“ or wooden Shoes; bare-footed, in sable, greyish, and reddish Habits; wearing Rock-  
“ ets, Nets, Copes, Clokes, Hats, girded, ungirded, &c. — who having lost all their  
“ Credit with the World, expatiate, in a Tone of great Authority, on Things divine  
“ and celestial, — alone usurping the holy Title of Religion, and pretending to put  
“ themselves upon the same Foot with the Apostles. Nevertheless their Lives are fre-  
“ quently a continued Series of Vice, but ever clothed under the Veil of Religion; for  
“ they enjoy very great Privileges from the Court of *Rome*, and by that means screen  
“ themselves from all secular Power —, in order to enable them to perpetrate Crimes  
“ with Impunity.— And notwithstanding they profess the greatest Humility, appear-  
“ ing in a poor and mean Habit —, and in short bear all the Marks of Contempt  
“ and Mockery, for the Sake (as they tell us) of Christ Jesus and his Religion, they  
“ are nevertheless inspired with the utmost Ambition, and their whole Study is bent  
“ upon gaining Titles —, taking a Pleasure in being call'd Rectors, Provosts, Guar-  
“ dians, Priors, Abbots, Vicars, Provincials, Generals, and such like; insomuch, that  
“ there is not a Body of Men more desirous of Precedency and Preeminence than they.”  
The Author adds, that the above-mention'd Character does not affect such of the Monks  
as lead truly religious Lives, and in this we agree with him; but at the same Time it  
must be own'd, that the too common Motives for embracing a religious Life, and the  
Characters of Monks in general, are justly exposed in this Passage.

<sup>a</sup> As for Instance, *We must beware of a Mule's hind Feet, but must watch a Monk on every Side.*

*Monachus in clauistro non valet ovis duo.*

*A Man must be a Fool to trust to a Monk: He's a Monk, we need say no more of him.*

<sup>b</sup> They sputter, says *Rabelais*, many Scraps out of the Legends and Psalms, which they don't at all understand. They mumble over a great many *Pater-Nosters*, interlarded with tedious *Ave-Marias*, without Thought, or know-  
ing what they say; and this I call mocking of God, not Prayer.

<sup>c</sup> These are the Words of *Cornelius Agrippa*, in his *Treatise on the Vanity of Arts and Sciences*, Chapter of *Monastic*  
*Señs*. A judicious Reader will easily perceive that such Assertions as these are not to be taken in all their Latitude.





*The ABBOT receives the ECCLESIASTICAL HABIT. On donne L'HABIT ECCLESIASTIQUE a L'ABE.*

*Receives the IMPOSITION of HANDS. On lui IMPOSE les MAINS.*



*The ABBESS receives the VEIL. On donne le VOILE a L'ABESSE.*

*NUNS CONSECRATED. La CONSECRATION des RELIGIEUSES.*



*Their HABITS CONSECRATED. BENEDICTION des HABITS des RELIGIEUSES.*

*They receive the VEIL. Les RELIGIEUSES reçoivent le VOILE.*





WHEN a Person devotes himself to a monastic Life, he must immediately not only renounce the Pumps and Vanities of the World, but also <sup>a</sup> Marriage and every kind of Gallantry. Chastity, Obedience, and Poverty, are the three Vows of the monastic State.

THE first Rise of the monastic Life is generally ascribed to the Persecutions which the primitive Christians laboured under from their profess'd Enemies the Heathens. St. *Anthony* was the first Institutor of it in *Egypt*, in the Beginning of the fourth Century, and other Anchorets immediately copied it on the same Plan. But in Process of Time, new Rules, and more austere Mortifications were added, and the Monks distinguish'd themselves by a Difference in their Habit. The Work soon grew to a prodigious Height, so as to become a Burden to the Church; but as it bore a great Appearance of Piety, its Growth was wink'd at. It is very certain, however, that there were Monks in being long before the Time of St. *Anthony*, i. e. certain devout Christians who spent their Lives in Retirement, and intirely disengaged from the World. St. *John Baptist* might possibly have serv'd for a Model to those religious Hermits, though we may suppose that he himself was not the first Founder of this Way of Life. St. <sup>b</sup> *Jerom* considers the Sons of the Prophets as Monks: The *Therapeutæ* were probably of this Order, though they admitted the Conversation with Women, an Article which is now absolutely forbidden to Monks, because of the ill Consequences attending it. Some pretend that these *Therapeutæ* were Christians, and others affirm them to have been *Jews*. As it is not our Business to inquire into this Point of History, we shall leave it to the Decision of the Learned; 'tis sufficient for our Purpose that those Persons led a kind of Life different from the rest of the World, and lived in Retirement, whence we may justly consider them as a sort of Monks. Other Religions have formerly had, and still have, great Numbers of Anchorets, and religious Persons of both Sexes, withdrawn from the Society of their Fellow Creatures, whether in Cities; or rural Retirements, the better to apply themselves to Devotion: Such probably were the *Rechabites* and *Essenes* among the *Jews*; and such were, and are still, the *Brachmans* and *Bramins*, among the *Indians*. Probably some of the Sects of the antient Philosophers may be look'd upon likewise as so many religious Orders. However that be, we shall conclude this Article with this short Remark, That notwithstanding the Purity of Religion in its Infancy, nevertheless Corruption and Disorder crept in early among such as separated themselves from the rest of the World; for there arose a certain Tribe of People, who under Pretence of withdrawing and separating themselves from the rest of Mankind, burlesqued the Piety of People of Worth, by Censures, Calumnies, and Invectives; robb'd the Poor of Alms, by a fraudulent and unjust Trade of begging, and deceived

<sup>a</sup> This is one of the Rocks against which cloister'd Virtue frequently splits, if we are to believe a numberless Multitude of Authors antient and modern, who affirm, that the Monks spare no Women, whatever be their Characters; handsome or ugly, rich or poor, all pass in Review before those good Fathers, from the Scepter to the Crook. A good Workman shall make every kind of Stuff serve his Purpose, — and the very Shadow of the Steeple of an Abbey is fruitful. These are the Words of *Rabelais*, who perhaps writes with too much Inveteracy, because he hated Friars. But what shall we conclude of the numberless Gallantries of the *Cordeliers*, Confessors, and Directors of the Nuns of *Provins*, as we find it in the Proceedings that go under their Name? We there see the amorous Education which the worthy Followers of St. *Francis* bestow'd on the Boarders of the Monastery of St. *Clare*. This Education was improved by their gallant Confessions, their jovial Discourses, their mysterious Presents, and such edifying Pieces as the *Catechism of Love*. Sometimes indeed their Gallantry appear'd more in the Air of the Cloister Turn, with the Exception however of gay Devices, true Lovers Knots, red, purple, grey, and flame-colour'd Ribbons, &c. gay Sports, and such like amorous Devotions. But perhaps it may be answer'd, that these Scandals were found only in one Community, and at most among a particular Order of Monks, who have been but too much censur'd on that Account by satirical Pens. 'Tis hard if we cannot find one virtuous Monk in the World: Are there not whole Bodies of them both learned and religious?

<sup>b</sup> *Filii prophetarum, quos monachos novimus in veteri testamento, edificabant sibi casulas, prope fluentia Jordanis, & turbis orbium diversis, potentia & herbis agrestibus victitabant.* S. *Hierom. Epist. 4. ad Rusticum*, cited in *Casal. de rit. vet. Christi.* Cap. lii.

<sup>c</sup> *Gens æterna ubi nemo nascitur*, says *Pliny* speaking of the *Essenes*. The same may be said of the Monks among Christians.



the Piety of good Christians by a severe Outside, and a dirty greasy Drefs. These mock Religious were call'd <sup>a</sup> *Rhemebothes*.

THE Abbot presides over the Monks. The Word *Abbot*, which is originally *Hebrew* or *Syriac*, signifies *Father*. An Abbot is a Prelate inferior to a Bishop: He is the Lord's Vicar over his Monks, their Father, and the mystical <sup>b</sup> Spouse of his Convent, (which is the Epitome of the Church of God.) But it must be observed, that we here speak of regular Abbots. There are another sort of Abbots, or rather *Abbes*, who have neither Rule, Tonsure, nor monastic Jurisdiction; these devote themselves intirely to Gallantry, and hold no Rank but in the Empire of the Fair Sex.

<sup>c</sup> AN Abbot, properly so call'd, is blessed by the Bishop in Presence of two Abbots Assistants; and this Benediction is perform'd with the same Solemnity as that of a Bishop, &c. Both the Person who consecrates and the Candidate for Consecration are obliged to fast; the Church is adorn'd, and a solemn Mass is said. On the Credence near the Altar the monastic Habits of the Abbot elect are laid, with two little Casks of Wine, &c. as at the Consecration of a Bishop. The Abbot elect presents himself, accompanied with the Abbots Assistants, and delivers the apostolical Letters to the officiating Prelate, who afterwards blesses the Habit, by praying over it, and sprinkling it with holy Water. The Benediction being ended, he undresses the Abbot elect, saying to him, *Exuat te Dominus veterem hominem cum actibus suis*, i. e. *May God strip you of the old Man and his Works*; and at the same Time he clothes him with the monastic Habit, which represents <sup>d</sup> *the new Man, created according to God in Justice and Truth*. The Abbot, being clothed in the monastic Habit, and his Hands join'd over his Breast, says aloud in Presence of his Monks, *Receive me, O Lord, according to thy holy Word, that I may not be confounded*. The Monks answer, *O Lord, we have received thy Mercy*, &c. After this the Abbot must be received into the Body of the Monks, which the Person who officiates performs, by presenting the Abbot to them; then the Monks give him the Kiss of Peace. We are not to omit, that the Abbot who is invested in his Dignity by the <sup>e</sup> Authority of the holy See, must take an Oath of Fidelity to the Pope, in the same Manner as Bishops do.

LASTLY, the officiating Minister lays his Hands on him in the Manner described in the Plate; gives him the Rule by which he is to govern his Convent; the pastoral Staff, with which he is to govern the Flock committed to his Charge; the Ring, which is the Seal of the Faith he owes to the Church, the Spouse of Christ. After the Offertory, the new elected Abbot, on his Knees, presents two Tapers, two Loaves, and two little Rundlets, to the officiating Minister: He afterwards receives the Sacrament. The *Post-Communion* being ended, he receives the Abbot's Mitre, which, according to the Pontifical, is the Helmet of Salvation, and also represents *the two Horns of the two Testaments, whose Enemies (those of Truth) he is preparing to combat*. The Gloves are the last Thing he receives; but in case he be not a <sup>f</sup> mitred Abbot, the latter Ceremonies are omitted.

<sup>a</sup> These *Rhemebothes* were very like the *Capuchins*; *apud eos omnia affectata, laxa manica, follicantes caligæ, vestis crassior, crebra suspiria*. This is the Character St. Jerom gives of the *Rhemebothes*.

<sup>b</sup> *Christi Domini Vicarii in suis monasteriis dicuntur, — abbatibus suorum monasteriorum sponsi & patres, &c.* *Piscara Praxis Cerem.* &c.

<sup>c</sup> The Ceremony described here is observed with regard to all kind of Abbots.

<sup>d</sup> *Induat te novum hominem, qui secundum Deum creatus est in justitia, &c.* These Words he repeats as he clothes him in the monastic Habit. See this Ceremony in the first Compartment of the Plate.

<sup>e</sup> *Pontif. Roman.*

<sup>f</sup> The Mitre and other pontifical Ornaments were first given to Abbots in the eleventh Century, or at the Close of the tenth.

*Their*





The BISHOP gives to newly consecrated NUNS the RING. | L'ÉVÊQUE donne l'ANNEAU aux nouvelles RELIGIEUSES.

The CONSECRATED NUNS are Crown'd. | On couronne la Nouvelle RELIGIEUSE.



The ANATHEMA is READ to them. | On fait la Lecture de l'ANATHEME.

The NUNS present TAPERS. | Les RELIGIEUSES, — présentant des CIERGES.



The BISHOP gives to NUNS the COMMUNION. | L'ÉVÊQUE COMMUNIE les RELIGIEUSES.

The BREVIARY is given them. | On leur donne les BREVIAIRE.





*Their Manner of NUNS being PROFESSED.*

**T**IS probable, that the aged Widows, and devout Maidens, mention'd by Writers in the first Ages of the Church, and even in the *New Testament*, were a kind of volunteer Nuns, who us'd to prescribe to themselves certain Duties, such as Fasting, doing Works of Charity, leading a Life of Celibacy, &c. In Process of Time these Nuns form'd Communities, and establish'd Rules and Practices for themselves, which were caried to the same Height as the numberless Establishments of the Monks. The *Jews* had also certain Devotees among them, who liv'd sequestred from the Vanities of the Age, applying themselves entirely to Prayer and Works of Mercy: Such was *Dorcas*, and such in all likelihood was *Anna* the Prophetess, mention'd in the *New Testament*. 'Tis even probable enough, that the first She-Zealots of the Church, were deriv'd from the *Jews*, whence they receiv'd this Spirit of Retirement, and introduced it into the Christian Religion. The *Vestals* among the *Romans* were likewise true Nuns, who during their Vow<sup>a</sup> liv'd under a very severe Rule. These made a Vow of Celibacy in Convents, into which Men were not allow'd to enter, and were govern'd by an antient Matron, called by the *Romans*, *Maxima*, which is the same as Mother Superior. This is all the Affinity we have been able to discover between our Nuns, and those of the People above-mention'd.

WHEN an Abbess elect is to be blessed, she first takes the Oath of Fidelity to her *Ordinary*, and to the Church over which he presides; then the Prelate who receives her, gives her his Blessing, and after having laid both his Hands on her Head, gives her the *Rule*, blesses the white Veil, and<sup>b</sup> puts it on her Head in such a manner as to let it hang down over her Breast and Shoulders. The rest of the Ceremony has nothing particular in it; it consists only of kissing the *Pax*, and introducing the new elected Abbess among the Nuns.

NUNS or Abbesses never receive the Veil but on solemn Days, such as *Sundays* or high Festivals. In general, young Women ought not to be allow'd to take the Veil till five and twenty, nor till after they have passed the strictest Examination, and particularly till it has been strongly inculcated to them, that they must live in a State of Virginity the Remainder of their Days; a Vow that may indeed be made sincerely in a great Warmth of Devotion, and sometimes from a Pique, but the Execution thereof depending upon a 'numberless multitude of Circumstances, 'tis therefore expos'd to many dreadful Temptations, even in the most strict Retirements: For the Devil intrudes into all Places. We might add, that many Women make a Vow of Virginity after having tasted the Sweets of Love, were not the Consequences of such a Reflection too uncharitable to be allowed a Place in the Description of a Ceremony, in which a Maiden professes to devote herself to God only. The Caution that is observ'd, to ask them whether they are<sup>c</sup> real Virgins, and the Answer they never fail to make, is certainly no Proof that they are truly so. In such a Case a young Woman who intends to devote herself to Heaven, is always sure of answering in a pious Strain. The Habit, the Veil, and Ring of the Candidate, are all carried to the Altar, and she herself accompanied by her nearest Relations, is conducted to the Bishop; two antient venerable Matrons are her Bridewomen, when the Bishop says Mass. After the *Gradual* is over, the Candidates for the

<sup>a</sup> Their Vow expired when they were thirty, after which they were allowed to marry.

<sup>b</sup> *Vide* the third Compartment. This Ceremony is used when the Abbess is not a Nun.

<sup>c</sup> Physicians tell us, that an Excess of Continence often occasions a great Number of Diseases. 'Tis farther observ'd, that old Maids are generally cross-grain'd, sour, and swell'd with such a haughty Spirit of Devotion, as is very troublesome to all about them.

<sup>d</sup> *Inquiri ipsas de integritate carnis. Pontif. Roman.*



Veil, attended in the Manner above-mentioned, and with their Faces cover'd, enter into the Church, and present themselves before the Bishop; but before they do this the Arch-Priest chaunts an Anthem, the Subject of which is, *That they ought to have their Lamps lighted, because the Bridegroom is coming to meet them*; and while he is singing, they light their Lamps. The Archpriest presents them to the Bishop, in the manner represented in the fourth <sup>a</sup> Compartment of the Plate. The Bishop, after they are presented, calls them thrice in a kind of chaunting Tone, and they answer him in the same manner. Being come before the Prelate, and on their Knees, they attend to the Exhortation he makes them concerning the Devoirs of a religious Life. After this they kiss his Hand, and then lie prostrate before him while the Choir chants the Litanies. Then the Bishop, having the Crosier in his Left Hand, completes the Benediction. They then rise up, and he blesses the *new Habits, which denote the Contempt of the World, and the Humility of their Hearts*. A Sprinkle with holy Water concludes the Consecration, and then the Candidates go and put on their religious Habits.

THE Veil, the Ring, and the Crowns, are blessed after the same manner. All these Benedictions being ended, they present themselves in the Habit of Nuns before the Bishop, and sing the following Words on their Knees, <sup>b</sup> *Ancilla Christi sum, &c. i. e. I am the Servant of Christ, &c.* In this Posture they receive the Veil; afterwards the Ring, on delivering which <sup>c</sup> he declares he marries them to Jesus Christ, &c. and lastly, the Crown of Virginity, to which they are called by the chaunting of an <sup>d</sup> Anthem. Being thus crown'd, an Anathema is denounced against all who shall attempt to <sup>e</sup> turn them from God, by endeavouring to make them break their Vow, in what manner soever, or shall seize upon any Part of their Wealth. After the Offertory, they present lighted Tapers to the Bishop, who afterwards gives them the Communion; and as 'tis the Custom in several Convents for the Nuns to read the Office and canonical Hours, the Bishop gives the Breviary to those who are taken into such Convents. These Ceremonies being ended, the Prelate gives them up to the Conduct of the Abbess, saying to her, *Take care to preserve pure and spotless these young Women whom God has consecrated to himself, &c.*

THE Custom of giving the Veil to Nuns is of great Antiquity, and was practised before the Age of St. *Ambrose* and Pope *Liberius*; as is manifest from the Writers of the second and third Century.

### CEREMONIES relating to the Dignity of CARDINALS.

THE Cardinals are <sup>f</sup> Senators of the Church, the Counsellors of the Successor of St. *Peter*, and sometimes even his Tutors; for how persuaded soever their Eminencies may be of the Infallibility of Christ's Vicar, they yet take care to guide him, and frequently oppose his Views when they think them contrary to the Interests of the Church

<sup>a</sup> *In cantu, dicens venite. Virgines respondent, & nunc sequimur.* The first Time they advance to the Entrance of the Choir, the second to the Middle, and the third to the Chancel of the Altar; they kneel down before the Bishop, with their Faces to the Ground, and afterwards rise up singing this Verse, *Receive me, O Lord, according to thy holy Word.*

<sup>b</sup> *Pontif. Roman.*

<sup>c</sup> *Desponso te Jesu Christo, filio summi patris, qui te illam custodiat.* Vide the first Compartment of the annexed Plate.

<sup>d</sup> *Veni, sponsa Christi, &c.* Come, O Spouse of Christ, and receive the Crown. In the first Ages of the Church it was usual to set a Crown on the Heads of such as died Virgins, which Custom is still observed in several Parts of Christendom.

<sup>e</sup> The Obligation of keeping a Vow of Chastity, is not of modern Date, and is owing to the general Opinion, so universally received in all Religions, viz. that what has been once consecrated to God, ought no longer to belong to Men. By the fourth Council of *Carthage*, all Widows, not excepting the most blooming, were forbid the Communion, who after having devoted themselves to God, and assum'd a religious Habit, growing weary of spiritual Marriage, embraced the temporal one: *Ad nuptias seculares.*

<sup>f</sup> *Pius II.* gave them the Title of *Senators of Rome*. In the Time of *Leo X.* such as affected writing in classic *Latin*, speaking of the Cardinals and People of *Rome*, have often employ'd this ancient Expression, *Senatus populusque Romanus.*

Militant, or rather those of the Hierarchy. <sup>a</sup> A certain *Italian* Author supposes the Cardinals were instituted by St. *Peter*, in order to be his Coadjutors, his Counsellors, his Vicars in the Devoirs of the Pontificate. According to this Author, *Linus*, *Cletus*, *Clement*, and St. *Mark*, were true Cardinals, tho' they did not yet bear that august Title. Be this as it will, tho' the Dignity of Cardinal were not originally instituted by St. *Peter*, 'tis nevertheless of great Antiquity. It is thought, that in the Beginning it was established for Use rather than for Shew. St. *Evaristus* establish'd seven Cardinal-Deacons, <sup>b</sup> to assist the Wants of the poor Christians in *Rome*. These Deacons were then distinguished by the Name, or Parish of that District over which they presided; and this is the first Original of the Titles given to the Cardinals. To these seven Deacons St. *Hyginus* associated others, both Priests and Deacons; but with this Difference, that the latter should consider the former as their *Deans*, or, as some will have it, *Cardinals*; tho' some are of Opinion, that this Word is too barbarous to be used in the Age of *Hyginus*. We are assured, that under the Reign of *Constantine the Great*, there were twenty-eight of these Cardinal Priests and Deacons, who took their Titles <sup>c</sup> not only from the Parish of their District, but likewise from such Family Estates as charitable Christians bequeath'd to the Clergy for their Maintenance: And as these Charities were frequently very considerable, it sometimes, at that Time, happen'd, that one Cardinal enjoy'd two or three Titles. 'Tis said that St. *Gregory the Great* increased the Number of Deacons, whose Functions were the same as those of Cardinal-Deacons, to seventy; however, that the last created were inferior to the former. But notwithstanding all this, 'tis certain that till about the Age of *Hugh Capet* the Dignity of Cardinal was vastly inferior to what it is at this Day. This is the Remark of *Pasquier*, in his *Recherches de la France*, lib. iii. cap. v. who has added several Reflections, to shew what Opportunities this Dignity gives the Pope of increasing his Authority.

THERE are now three Orders of Cardinals, viz. Bishops, Priests, and Deacons: Six of these are Bishops, fifty are Priests, and fourteen Deacons. <sup>d</sup> *Sixtus V.* fix'd the Number of Cardinals to seventy, and 'tis this Assembly which is now called the Sacred College. This Assembly, as *Lunadora* tells us, in his *Relation of the Court of Rome*, has its *Camerling*, or Chamberlain, whose Post is annual; whereas the Popedom is for Life; a Secretary, who is always an *Italian*; a national Clerk, who is annual, and by Turns a *German*, a *Spaniard*, or a *Frenchman*; and a Computist or Accomptant. But a more copious Account of these Employments shall be given in the Sequel of this Volume.

IN 1125, Pope *Honorius* establish'd seven Cardinal Bishops, viz. of *Ostia*, *Porto* *St. Rufina*, *St. Sabina*, *Palestrina*, *Freſtati*, and of *Albano*. The Bishops of *Porto* and *St. Rufina* having been since united, there are no more than six Cardinal Bishops. However, mention is made of Cardinal-Bishops towards the Close of the eighth Century,

<sup>a</sup> *Casalius de vet. sacr. Christ. Ritibus*.

<sup>b</sup> 'Tis thought that the Name of *Cardinal* began in the Age of St. *Hyginus*, about Anno 159.

<sup>c</sup> After the Church enjoy'd a Calm, these first Cardinals added to their Titles the Name of holy Martyrs and Confessors of the Church.

<sup>d</sup> Or *Paul IV.* to imitate the antient *Sanhedrim*, composed of seventy Elders, or rather in Memory of the seventy Disciples of our Saviour. This Regulation was confirm'd by *Sixtus V.* by a Bull publish'd in 1586, *Casalius de veter. sacr. Christ. Ritib.* *Lunadora*, an *Italian* Author, speaks of it as follows, where he mentions the Change that has happened from Time to Time with regard to the Election of Cardinals: "Till the Pontificate of *Innocent II.* subsisted the Custom of electing Cardinals one by one, i. e. to fill up the Number of the sacred College as soon as any of them died. *Innocent II.* and his Successors, introduced the Custom of giving the Offices of such Cardinals as died, *In Commendam* to the surviving ones; and sometimes they gave the Administration of the vacant Cardinals late, to the Archpriest of the Cardinals." However, *Innocent II.* himself created several Cardinals at once. But the Schism of *Avignon* having exposed the Apostolical See to the Usurpations of Antipopes, Cardinals increased vastly above the usual Number, which till that Schism, had consisted only of fifty two or fifty three. He adds, that to prevent fresh Disorders after the crushing of the Schism, the Cardinals of different *Obedientie* were left in Possession of their Titles and Dignities. Under *Leo X.* there were sixty five Cardinals; under *Paul III.* sixty eight; under *Pius V.* seventy six. *Simon*, in his Picture of the Court of *Rome*, has given the Titles of Antient and New Cardinals to the Number of seventy one. He adds, that the supernumery Title of seventy-one, and sometimes seventy two, is preserved for an extraordinary Case; as for instance, the Conversion of some great Prince.



under the Pontificate of *Stephen IV.* Others affirm, that these Bishops were not call'd Cardinal Bishops, nor admitted to the Election of the Popes, till the Pontificate of *Alexander III.* about the End of the twelfth Century. As to the Cardinal-Deacons, we have already taken Notice of their Original, and their primitive Functions; but Time produced an Alteration in these Things. The Care of the apostolical Patrimony, and of the Alms, were taken from them, and they had only left that of singing the Gospel before the holy Father. As for the Cardinal Priests, in the first Ages of the Church, their Employment was to baptize, to bury, and take care of the Bodies of the Martyrs. This we find asserted by some Authors, who tell us farther, that from among these the Pope used to chuse his apostolical Legates.

### *The* PROMOTION *of* CARDINALS.

“ **W**HEN his Holiness makes a Promotion of Cardinals, as *Aimon* tells us, in his *Description of the Court of Rome*, he gives them the Title of Priest, or Deacon, according as he thinks proper; they afterwards arrive at Episcopacy by Right of Superiority, or by assuming the Title of those who die. And because all Cardinals are equal by their Dignity, they take Place according to the Date of their Promotion, and the Quality of their Title. Priests have the Precedency of Deacons, tho' the latter may happen to be real Bishops, because they have not such Title in the College till it has been their Option. On which Occasion we are to observe, that there are some Titles belonging to Deacons and Priests, which are more profitable than those of Bishops, though some of them are very burthensome; and that none but Cardinals who are actually at *Rome*, when a Title is vacant, are allowed to claim it. From all these Circumstances it results — that sometimes simple Clerks have the Title of Priests, and the Priests have those only of Deacons; whilst Bishops have such Titles as oblige them to yield the Precedency to Priests and Deacons, who have assumed the Title of Bishop by residing at *Rome*, or by taking Advantage of the Date of their Promotion, in case it has been made before that of the Bishop.

“ THE chief Cardinal-Bishop, the chief Cardinal-Priest, and the chief Cardinal-Deacon, are call'd *Chief of the Order*. In this Quality they have the Prerogative in the Conclave, of receiving the Visits of Embassadors, and giving Audience to Magistrates.

“ THE Cardinal who is senior with regard to the Date of his Promotion, or who has had an Opportunity of assuming the first Title of the Cardinal-Bishops, namely that of *Osia*, is by Virtue thereof Dean of the sacred College, and has a Right to crown the Pope, when he is elected from among such Cardinals as are not Bishops; upon which account he wears the Archbishop's Pall, by a Grant from Pope *Mark*, the immediate Successor to *Sylvester*. And as he represents the whole College, he has the Precedency of Kings, and all temporal Princes, and receives Visits before all those Potentates who acknowledge the Pope's Authority.

“ EVERY Cardinal at his Promotion to the Cardinalate, loses all the Benefices, Pensions, and Employments he before enjoy'd; and as they are look'd upon as vacant, 'tis wholly in the Pope's Breast to restore them to him, and to collate them to others, to enable them to live with greater Splendor, and in a manner suitable to the Dignity to which they are raised. And as their Employments, particularly those they enjoy'd in *Rome*, such as Auditors, Clerks, or Treasurers of the apostolic Chamber,

“ and

“ and such like, they revert to the Chamber, which sells them to others to the Profit of his Holiness; but foreign Cardinals nam'd by crown'd Heads, do not receive the Hat till such Time as they have obtained an Indult, or special Grant *De non vocando*, by Virtue whereof they preserve their Posts and Employments, the Pope superseding his Right of confiscating them.

“ CARDINALS pretend that their Dignity equals them to Kings: They dispute the Precedency with the Children, Brothers, Uncles, and other Relatives of crown'd Heads, and with all Princes who are not crown'd Heads.

“ SUCH Cardinals as are Bishops of other Dioceses than the six Suffragans to *Rome*, are not exempt from Residence, except by a particular Dispensation from the Pope, or that they are obliged to come to *Rome* when a Conclave is to be held, or on some other Affair of great Importance. But the six Bishops Suffragan to *Rome* are not obliged to Residence, because most of them are uninhabited, such as *Ostia* and *Porto*, and are moreover so near *Rome*, that the Absence of their Bishop is no way prejudicial to them; not to mention that they have always a Vicar-Bishop in *partibus Infidelium*, upon the Spot, in order to perform the episcopal Functions.

“ As Cardinals, with regard to Spirituals, are to govern the Church of *Rome* in all Parts of the Christian World, several Subjects of the different Nations of it are allowed to aspire to this Dignity, according to the Decision of the Council of *Trent*. For this reason the Popes often create such Persons Cardinals as are nominated by crown'd Heads, who, 'tis presum'd, have propos'd the most eminent among their Subjects for that Purpose. Formerly the Pope, in promoting of Cardinals, us'd to advise with the antient ones; but now he creates them without consulting any Person. His Holiness does not even scruple of admitting his own Relations to the Cardinalate, pretending that he therein imitates our Saviour, who incorporated some of his Relations into the apostolic College. He likewise rewards with the Purple, all those who have done any important Piece of Service to the Court of *Rome*; such as Nuncio's, Auditors of the Rota, Clerks of the Chamber, and other chief Officers of the Court; and sometimes also, such as are famous for their Learning, Politics, &c.

“ ALL Cardinals are, as such, intitled to assist at Consistories, at solemn Pontifical Masses, at Processions, Cavalcades, and other Papal and Cardinal Functions; and all those who usually reside at *Rome*, are deputed to assist at Councils and Congregations.

“ CARDINALS enjoy all episcopal Rights in their Churches, or Titles, and all their Dependencies, except that they are not obliged to Residence; and as to their Jurisdiction, they enjoy it jointly with the Cardinal Vicar-General; nothing but Anticipation, or Forestalments, can regulate their Rights. But when those Titles or Churches are possessed by Regulars, they have nothing to do with the regular Government of their Houses, the Cure of Souls, and Administration of Sacraments only excepted. If the Title be a Collegiate Church, they then preside over the Chapter, and have a Right to collate to several Canonries, Prebends, and other Benefices. They assist, with the Rochet on, in such Offices as are performed on the most solemn Festivals in their Churches, where they bless the People in a solemn manner, and are seated under a Canopy in an Easy Chair raised in Form of a little Throne.

“ SUCH Cardinals as are in greatest Credit with the reigning Pope, have certain Kingdoms, States, Republics, and religious Orders under their Protection. They



‘ have the Privilege of conferring the four Orders call’d *Minor*, viz. that of *Door-keeper*, *Reader*, *Exorcist*, and *Acolyte*, on their Domestics, and the Subjects of their Titles. They are exempt from the Reversion of their Church-Lands and Effects to the apostolical Chamber, as ’tis customary in all *Italy*, and may bequeath ecclesiastical Wealth in the same Manner as patrimonial. They have likewise some other very considerable Privileges; such as a Power of resigning their Pensions, by particular Grants from Popes; to be exempt from the Examination of Bishops, when they are put into Sees; to be believed in a Court of Justice upon their bare Words, without being obliged to take an Oath, and their single Testimony is equal to that of two Witnesses. They are consider’d as Citizens of whatever City the Pope resides in, and don’t pay any Taxes. They grant an hundred Days Indulgence to whomsoever they please, and acknowledge no one but the Pope for their Judge or Superior, particularly in criminal Matters; for as to civil Causes they are always heard before the Auditors of the Apostolic Chamber.

“ THEY have several other Prerogatives; such as the wearing of purple<sup>a</sup> Habits, a Mantle Royal with a Train six Ells long, a red Hat, an episcopal Mitre, though they be no more than Priests, Deacons, or Clerks.” *Urban VIII.* in order to add fresh Splendor to the Cardinalate, order’d that the Title of *Eminence* should be given them.

WHENEVER the Pope intends to raise any Person to the Dignity of Cardinal, he makes a Declaration thereof in a secret Consistory. This Declaration is made after the *extra omnes*, his Holiness saying to the Cardinals assembled, *Habemus Fratres, We have Brethren*. At the same Time the Pope pulls out the List of the new Cardinals, when the Cardinal-Patron, or the most antient Cardinal of the sacred College, reads the List aloud. <sup>b</sup> The Eve of the Promotion the Cardinal-Patron gives the new Cardinals notice to wait upon the Pope, in order to be admitted to his Audience. The Cardinals elect kneel down there. The Pope puts the red Cap on their Heads, and making the Sign of the Cross on them, pronounces these Words, *Esto Cardinalis, Be thou a Cardinal*; after which the Cardinal elect takes off his Cap, and kisses his Holiness’s Feet. This is the private Manner of their Promotion; but whenever it is done with Pomp, the Cardinal-Patron sends for the Candidates in their Coaches; after which they are conducted to the above-mention’d Cardinal’s Apartment, in the apostolical Palace. There the Pope’s Barber shaves their Crowns after the Manner of Cardinals; the Cardinal’s *Valet de Chambre* clothes them with the Vestments of a Cardinal; which being done, the Cardinal-Patron presents them to the Pope, who puts the Cap on their Heads in the Manner above-mention’d. The Cardinals elect return this Honour by a Compliment, expressing their Gratitude and Humility.

WHENEVER any Person out of *Italy* is created Cardinal, he is not allow’d to put on the scarlet Vestments, till such Time as his Holiness has sent him his Cap; but he is nevertheless allow’d to assume the Title of Cardinal. The Cap is brought him by one of the Pope’s Chamberlains, with a Brief from his Holiness. The Cardinal elect is

<sup>a</sup> Cardinals wore only the common Vestment of Priests, which was like a monastic Habit, till the Time of *Innocent IV.* The red Hat was given them in 1243, in the Council of *Lions*. *Innocent IV.* was desirous of gaining their Friendship by this honourable Badge, and to win them over to his Interest, upon account of the Difference he had with the Emperor. Under *Beniface IX.* they were clothed in Scarlet, and even in Purple, and their Robes were the same then as at present. According to other Writers, they were not clothed in Scarlet till the Pontificate of *Paul II.* Others pretend that their Robes were of that Colour as early as *Innocent III.* and others again, that they wore the Purple under *Stephen IV.* *Paul II.* distinguish’d them by the embroider’d silk Mitre, and the red Cope and Cap, red Housings for their Mules, and gilt Stirrups. *Gregory XIV.* granted the red Cap to the Regulars, but order’d that their Vestments should be of the Colour of their Order, and that they should have no Rochet, nor wear a cloth Cassock.

<sup>b</sup> *Lunadoro, Relati. della Corte, &c.*

obliged to make the Messenger a Present of an hundred Ducats at least; this is<sup>a</sup> the fix'd Sum. The Cap is given him by the Pope's Nuncio; but in case there be no Nuncio upon the Spot, then an Emperor, a King, an Archbishop, or a Bishop, performs the Ceremony of putting the Cap on the Head of the Cardinal elect. This Ceremony is perform'd after High-Mass.

WHEN a Cardinal goes to *Rome* to receive his Hat from the Pope in Person, he must be dress'd in a rural Habit; that is, a short Suit of Clothes of a purple Colour. The Moment he is arriv'd at *Rome*, he must go and pay his Devoirs to the holy Father, but must put on the long Vestments when he goes to Audience; and at his Return from thence must go directly home, and not stir abroad till a public Consistory is held. During this Interval, the new Cardinal receives the Visits of those who come to congratulate him upon his Exaltation; but he never waits on any Person farther than the Door of his Anti-Chamber. On the Day of the public Consistory, the new Cardinal goes thither in his Coach of State, attended by his Friends, in order to receive the red Hat. In case the Candidato be an Archbishop or a Bishop, he must wear the black pontifical Hat, as *Lunadoro, &c.* relates, *ubi supra*. "He stops<sup>b</sup> at *Sixtus V's* Chapel, when the Ceremony is to be perform'd in the *Vatican*; and in a Chamber, in case 'tis at *Monte-Cavallo*. In the mean Time the eldest Cardinals walk two and two into the Hall of the Consistory; when after having paid Obeisance, or kiss'd the Pope's Hand, two Cardinal-Deacons advance forward towards the Cardinal elect, and lead him to the Pope, to whom he makes three very low Bows; the first at the Entrance of his Holiness's Apartment, the second in the Middle of it, and the third at the Foot of the Throne. He then goes up the Steps, kisses his Holiness's Feet, who also admits him *ad osculum oris*, or to kiss his Mouth: This being done, the Cardinal elect performs the *osculum pacis*, which is done by embracing all the senior Cardinals, and giving them the Kiss of Peace."

"THIS first Ceremony being ended, the Choir chaunt the *Te Deum*, when the Cardinals walk two and two to the papal Chapel, then march round the Altar, with the Cardinal elect, accompanied by one of the Seniors, who gives him the upper Hand for that Time only. This being done, the Cardinal elect kneels on the Steps of the Altar, when the chief Master of the Ceremonies puts the Cape or Capuche on his Head, which hangs behind his Cope; and whilst they are chaunting the *Te Ergo* of the *Te Deum*, he falls prostrate, as is seen in the Plate, on his Belly, and continues in this Posture; not only till this Hymn is ended, but also till the Cardinal-Deacon, who is then standing at the Altar on the Epistle-Side, has read certain Prayers inserted in the Pontifical.

"THESE Prayers being ended, the new Cardinal rises up: His Cape is lower'd; after which the Cardinal-Deacon, in Presence of two Heads of Orders, and the Cardinal *Camerlingo*, presents him the Bull of the Oath he is to take. Having read it, he swears, *He is ready to shed his Blood for the holy Romish Church, and for the Maintenance of the Privileges of the apostolick Clergy, among whom he is incorporated*.

"ALL the Cardinals return afterwards into the Chamber of the Consistory, in the same Order as they came out from thence. The newly elected Cardinal goes thither also, walking on the Right-Hand of that senior Cardinal who accompanied him to

<sup>a</sup> This Present is not always fix'd so low, but amounts frequently to one, three, five thousand, and sometimes more Ducats.

<sup>b</sup> *Simon's Description of the Court of Rome.*



" the Chapel. He then kneels down before the Pope; one of the Masters of the Ceremonies draws the Capuche over his Head, and his Holiness puts the red velvet Hat over the Cape, repeating certain \* Prayers at the same Time.

" THEN the Pope withdraws, and the Cardinals, as they go out of the Consistory, stop in the Hall, where they make a Ring; whereupon the newly elected Cardinal comes and salutes them in the Middle of it, and thanks them one after the other, for the Honour they have done him in receiving him as one of their Brethren. His Compliment being ended, the senior Cardinals come one after another, and congratulate him on his Promotion. Afterwards they all return to their respective Homes; but when the reigning Pope has a Nephew in the sacred College, the Cardinal Nephew invites his new Colleague to dine with him in his Palace."

THE red Hat which was given the Cardinal, is carried to his Palace, in a large silver Bason gilt, which one of the privy Chamberlains of his Holiness delivers to some Usher or Door-Keeper; and the new Cardinal gives this Usher thirty Crowns of Gold, which is his Fee. It were needless to insert here the Tax, which shews the Perquisites the new-created Cardinal is obliged to give to the Chamberlains and other Officers or Domestics of his Holiness,

" THE same Day that the Cardinal has received the red Hat, he begins his Visits by that of St. Peter's Church: He thence goes to the Cardinal-Deacon of the sacred College, and afterwards waits on the crown'd Heads, in case any happen to be at Rome at that Time; as for the other Cardinals, the Ambassadors, Princes, Princesses, and Ladies of the Court, he visits them as he has Opportunity, and is not obliged to observe either Rank or Precedency.

" IN the first secret Consistory after the Affairs which lie on the Table have been terminated in Presence of the newly elected Cardinal, the Pope performs the Ceremony of shutting his Mouth; the Meaning of which is, that he forbids him to reveal to any Person the least Circumstance of what has pass'd among them." Antiently the senior Cardinals pretended, that those Cardinals whose Mouths the Pope had shut, could neither have an active or a passive Voice in the Conclave, *i. e.* that if the Pope should happen to die during that Interval, they could neither give their Votes for the Election of another Pontiff, nor be themselves elected by other Cardinals. But Pius V. declared by a Bull, dated the 26th of January, 1571. that the Custom practised by the Pope of laying his Hand on the Mouth of the Cardinals elect, is no more than a bare Ceremony, to teach them that they ought to be very circumspect in their Discourse; but that it does not exclude them from the Privileges of both an active and passive Voice.

IN the second or third Consistory, the Pope opens the Mouth of the new promoted Cardinals; but they are first desired to leave the Consistory for a Moment, while his Holiness proposes to the antient Cardinals the opening the Mouths of the new ones. They are then re-admitted, upon which the Pope addresses an exhortatory Discourse to them, assigns them their Titles, puts on the Ring-Finger of their Right-Hand a gold Ring, in which a Sapphire is set; for which each Cardinal pays five hundred Ducats to the College of the *Congregation of Faith*. " This Ring, according to a Bull of

" *Ad laudem omnipotentis Dei, & sanctæ sedis apostolicæ, &c.* Receive in Honour of Almighty God, and the holy Sec-Apostolic, this red Hat, the Mark of the Cardinalate. By this Hat you are to learn, that you must defend till Death, to the last Drop of your Blood, the Exaltation of the holy Faith, the Peace of Christianity, and the holy Roman Church."

<sup>b</sup> *Sacr. Cerem. Eccl. Rom. Lib. I.*

" Gregory

“ Gregory XV. is given to the new promoted Cardinal, to shew that the Church is now his Spouse, and that he must never abandon her.”

THE Pope, in opening the Cardinal's Mouth, says to him, *“ In the Name of the Father, &c. we open your Mouth, that you may give your Opinion in our Conferences and Councils; in all necessary Cases, or in such as relate to the Cardinals, or their Functions; in our Consistory, out of the Consistory, at the Election of a sovereign Pontiff. In giving his Title, or Church, he says, To the honour of Almighty God, &c. we commit the Church of \* \* \* \* to thy Care, together with the Clergy, the People, &c. belonging to it, &c. His Holiness, at repeating these last Words, puts the above-mention'd Ring on the Cardinal's Ring-Finger.*

“ FORMERLY the Pope used to send the Hat to Cardinals, but ever since *Paul II.* gave them the red Cap, which is a kind of Skull-Cap, they are obliged to go in Person to *Rome* for it. However, to preserve the Remembrance of the carrying the Hat antiently to all such Persons as at the Time of their Creation were not in *Rome*, four confederate Privy-Chamberlains always carry four red Hats on so many Maces, in the papal Cavalcades, to denote that it was formerly their Office to carry them to the Cardinals elect.

“ WHEN the Pope, by a special Favour, is pleased to send the Hat to an absent Cardinal, the following Ceremonies are observed: The Hat, in this Case, is carried by an honorary Chamberlain, or a Gentleman of the Pope's Household, together with a Brief directed to the Nuncio, or the Bishop of the Place where the Cardinal elect resides. As soon as the latter hears of the Approach of the Chamberlain who brings the Hat, he sends his Household to meet him, and as many of his Friends as he can get together for that Purpose, to do him the greater Honour, when they all make their Entry together in Cavalcade, if allow'd by the Custom of the Place. Then the Pope's Chamberlain holds the red Hat aloft on the Mace, in order that it may be seen by all the Spectators.

“ THE Pope's Envoy, and the Prelate who is to perform the Ceremony, meet on a Sunday, or some high Festival, at the newly elected Cardinal's with their Domestics, and as many Friends as they can get together, and go in Cavalcade to the principal Church of the Place in the following Order.

“ THE March is open'd by the Drums and Trumpets; then come the Livery-Servants. The Soldiers upon Guard, in case there be any, or the Inhabitants of the Town under Arms, march before the Gentlemen, and afterwards the Pope's Chamberlain appears in a purple Habit, holding the red Hat aloft, and uncover'd. Immediately after follows the newly elected Cardinal, with his Cope on, his Capuche on his Head, and over all a black Hat. On the Right Hand the Prelate marches who is to perform the Ceremony, and on his Left some other Person of Quality; such as the chief Nobleman of the Place; and behind him the Coaches of the Cardinal, and of all such Persons as are proud of doing him Honour, with a great Train. When this Ceremony is perform'd in any Place where a King or Prince resides, their Guards always attend on the newly elected Cardinal.

“ WHEN the Cavalcade is come to the Church, Mass is sung in it, and 'tis usual for the King or Prince of the Place, as also the chief Lords and Ladies of the Court, to be present at it. Mass being ended, the Prelate who is to perform the Ceremony puts on his Cope and Mitre; then, being seated in an Easy-Chair which stands on



“ the Steps of the Altar, with his Back turn'd to it, the Person who brought the Hat  
 “ lays it on the Altar, and presents the Pope's Brief to the Prelate, who gives it to his  
 “ Secretary, and this latter reads it with an audible Voice, so as to be heard by the  
 “ whole Congregation, Immediately after the Prelate makes an Oration in Praise of  
 “ the newly elected Cardinal, and at the Conclusion declares, that he is ready to deli-  
 “ ver the Hat to him, according to his Holiness's Order.

“ THEN the Cardinal elect advances towards the Altar, and kneeling down takes the  
 “ same Oath before the Prelate which the newly created Cardinals take at *Rome* be-  
 “ fore the Pope. Then the Prelate rises from his Seat, and taking off his Mitre says  
 “ some Prayers over the new Cardinal, whose Head is covered with the Capuche; af-  
 “ ter which the Prelate puts his Hat on, and at the same Time repeats a Prayer out  
 “ of the *Roman Pontifical*. He afterwards gives him the Kiss of Peace, upon which  
 “ the *Te Deum* and some Prayers are sung, which conclude the Ceremony. The  
 “ newly created Cardinal returns in Cavalcade, with the red Hat on his Head.”

THIS pompous Ceremony concludes with Festivity and noble Banquets, but it hap-  
 pens so seldom, that we scarce have one Example of it. The *Roman Ceremonial* or-  
 dains, that it must never be practised except on such Occasions as are of great Impor-  
 tance to the holy See, at which Times the apostolical Legate must be set off with the  
 greatest Splendor imaginable.

### *The Manner in which the newly created CARDINAL takes Possession of his Title.*

“ WHEN a Cardinal takes Possession of his Title, he goes under the Portico  
 “ of his Church, and there puts on the Cope of a Colour suitable to the So-  
 “ lemnity of the Day, and afterwards kneels down on a Cushion laid on a Carpet in  
 “ the Middle of the great Gate. The most dignified Priest of the said Church, hav-  
 “ ing his Cope on, presents him the Cross to kiss; after which the Cardinal advances  
 “ three or four Steps into the Church, and immediately an Acolyte presents him the  
 “ Navicula, out of which his Eminence takes some Incense, and blesses it as he throws  
 “ it into the Thurible. After this he takes off his Cap, and having received the  
 “ Sprinkler from the same Priest who gave him the Cross to kiss, he sprinkles some  
 “ Drops of holy Water on his Forehead, and immediately after sprinkles the Clergy  
 “ and People about him therewith. He then gives the Thurible to the Priest who has  
 “ the Cope on, and standing up, with his Cap on, receives the Incense which this  
 “ Priest offers him thrice successively.

“ THIS being done, they begin the *Te Deum*, and the Chapter of the Church at-  
 “ tend in Procession on the Cardinal to the high Altar, where he kneels till 'tis ended;  
 “ then the Priest who introduced him, standing up on one Side of the said Altar, says  
 “ the first and last Words of the Lord's Prayer aloud, and the rest to himself; after  
 “ which he sings several Prayers with a uniform Voice; which being ended the Car-  
 “ dinal rises up, and goes and seats himself under a Canopy on the Gospel Side. All  
 “ the Congregation come and kiss his Hand, the officiating Priest excepted, to whom  
 “ he gives the Kiss of Peace on his right Cheek.

“ THEN the Bull is read which invests the Cardinal with the Title in Question, and  
 “ the Benefice he has now taken Possession of. In case the Ceremony be performed in

<sup>a</sup> *Aimon's Description of the Court of Rom.*

“ the Morning a private or solemn Mass is said, as the Cardinal thinks proper ; but if  
 “ in the Afternoon, Vespers are sung, and in the Evening only Compline. After this  
 “ the Cardinal goes to the Middle of the Altar, when, having put his Capuche over his  
 “ Head, he gives his Blessing to the People, and grants them an hundred Days Indul-  
 “ gence. He then goes down to the Foot of the Altar, and after having taken off his  
 “ Cope, and put his *Lunula* over the Rochet uncover'd, he walks in the Middle of the  
 “ Church, and as he passes, gives his Blessing on both Sides of him. Being arrived at  
 “ the Sacristy, he visits the Relics, and when he returns to his Palace, he puts on the  
 “ *Camail*, or purple Ornament, and the *Lunula* over his Rochet.

“ IF the Cardinal who takes Possession of his Title is only in Deacon's Orders, *i. e.*  
 “ if his Church has only the Title of a Deaconry, notwithstanding he be a Bishop or  
 “ Priest, he in this Case does not go to the Altar, and bless the People from thence ;  
 “ nor when he goes from the Altar to the Sacristy, nor in any Part whatsoever of his  
 “ Church.

“ A CARDINAL who assists at Masses, Vespers, Processions, or any other solemn Of-  
 “ fices of the Church, the Title whereof he is put in Possession of, is allowed to wear the  
 “ red Cope, whereas the other Cardinals who assist at the above-mention'd Services are  
 “ permitted to wear the purple Cope, with a *Provisò*, however, that it be not on a Day  
 “ when the wearing of that Colour is prohibited.

ON the Festival of the Saint to whom the titular Church of a Cardinal is dedicated,  
 “ the Incumbent goes thither in red Robes, and a Cope of the same Colour, though  
 “ it be in *Advent*, *Septuagesima*, or *Lent*, and celebrates the Office there himself. He  
 “ then gives the pontifical Blessing ; but in case he himself does not officiate, he goes  
 “ and sits down on the pontifical Seat which is cover'd with red Cloth, and under a Ca-  
 “ nopy. If during his assisting at the Office, any Cardinal should happen to come to  
 “ it, his Chamberlain and other Gentlemen must go and receive him, and accompany  
 “ him, at the same Time making an Excuse in their Master's Name ; and when he has  
 “ ended his Devotions, they must conduct him to his Coach.

“ IN case the titular Cardinal is not busy, he himself must go and receive every Car-  
 “ dinal that comes into his Church, wait upon them to the Praying Desk, and recon-  
 “ duct them : But if such Cardinals are desirous of hearing Mass or Vespers, which they  
 “ never do when the Throne or rather pontifical Seat is raised, the titular Cardinal must  
 “ seat them in the most honourable Place, though he himself be a senior Cardinal ;  
 “ contenting himself with the lowest Place, as being in his own Church. However,  
 “ there are two Cases in which this Rule is not to be observ'd, *viz.* when either the  
 “ Pope or a Cardinal assists solemnly at Mass, or at the Funeral of a Cardinal ; in this  
 “ case the Incumbent, tho' in his own Church, stands according to his Rank, and must be  
 “ clothed in Vestments of the same Colour with the rest of the Cardinals, without any  
 “ other Formality.

“ To conclude : We are to observe that the three Archpriests of the great Churches, of  
 “ St. John of Lateran, of St. Peter's, and St. Maria Maggiore's, enjoy the same Pri-  
 “ vileges in their respective Chapters, as the titular Cardinals in their Churches.



*The Interment of CARDINALS.*

“ WHEN a <sup>a</sup> Cardinal dies, he immediately is embalm’d, and the following Night  
 “ is carried into the Church, where his Obsequies are to be solemnized. One  
 “ of the largest Churches is generally made use of for this Purpose, in order that the greater  
 “ Concourse of People may assemble in it. The Inside is hung through with black  
 “ Velvet, and adorned with Escutcheons, on which the Arms of the Deceased are  
 “ represented. A great Number of white Tapers are lighted up on both Sides of the  
 “ Nave.

“ IN the Middle of the Church a kind of very high and large Bed of State is set, co-  
 “ ver’d with black Brocade, with two Pillows of the same Colour, both which being  
 “ put one above the other, are laid under the Head of the deceased Cardinal, whose  
 “ Corpse lies in the Middle of the Bed, in such a Manner that his Feet point towards  
 “ the great Gate, and his Head towards the high Altar.

“ THE Corpse of the deceased Cardinal is clothed in pontifical Vestments, viz. the  
 “ Mitre, the Cope if he were a Bishop, the Chasuble if a Priest, and the Tunic if  
 “ if a Deacon. The six Masters of the Ceremonies assist in this Church, clothed in  
 “ Cassocks of purple Serge, and all the Pope’s Couriers in Long Robes of the same Co-  
 “ lour, trailing on the Ground, with silver Maces in their Hands. There are likewise  
 “ two of the Deceased’s tall Lacqueys, each holding a Wand, on which purple Taffety  
 “ Streamers with the Arms of the deceased Cardinal, are fixed; with these they are  
 “ continually fanning his Face, in order to keep off the Flies.

“ ON the Morrow after Vespers, the religious Mendicants meet together in a Cha-  
 “ pel of that Church, where they sing the Matins of the Dead, each Order repeating  
 “ alternately a *Nocturnum*, and the Pope’s Music the *Laudes*. In the mean Time the  
 “ Cardinals arrive clothed in Purple, and at their coming into the Church they put on  
 “ a Cope of the same Colour, and then advance forwards before the high Altar, where  
 “ the Host is kept, and there offer up their Prayers, and adore it upon their Knees.  
 “ They afterwards go one after another to the Feet of the Deceased, and repeat the *Pa-  
 “ ter Noster*, &c. to which they add certain Verses out of the Scripture, and the Prayer  
 “ *Absolve*, from the Office of the Dead.

“ THEY then make the usual Sprinkling with holy Water, and go and seat them-  
 “ selves in the Choir, where they hear the Office of the Dead, sung by several Monks  
 “ and Priests with great Solemnity. Others repeat it to themselves, not stirring out of  
 “ their Places till it be ended; the Cardinals, Priests, and Bishops, on the Epistle Side,  
 “ and the rest of the Clergy in the lowest Seats, which stand round the Choir; the Car-  
 “ dinals being always seated on the highest Chairs or Benches.

“ THIS being done, the Congregation return to their respective Homes, without any  
 “ farther Ceremony. At Night the Corpse is stript, and laid in a leaden Coffin, which  
 “ is put in another of Cypress Wood cover’d with black Cloth. The Corpse is carried  
 “ in a Coach, accompanied with the Rector of the Parish and the Chaplains of the De-  
 “ ceased, who go by Torch-Light to the Church where he is to be interr’d.

<sup>a</sup> *Amen, ubi sup.*

“ MOST Cardinals who die in *Rome* are generally buried in the Church of their Title, unless he were a *Roman* of an exalted Condition, and had desired to be interred in the same Vault with his Ancestors; or some foreign Cardinal, who chuses to be buried in the Church in *Rome* belonging to the Clergy of the Nation.

“ FOUR of the Cardinals are always buried with greater Pomp and Magnificence than the rest, *viz.* the Dean of the apostolic College, the Grand Penitentiary, the Vice-Chancellor, and the *Camerlingo*. The following Order is observed at this Ceremony.

“ AFTER that the Office of the Dead has been sung in the Presence of the Cardinals, they withdraw, and the Procession begins. It opens with the Orphans call'd *Illiterati*; after them several Fraternities march, the Penitents whereof have lighted Tapers in their Hands. They are cover'd with their Copes or Hoods, and clothed in large Party-colour'd Robes, according to their Institution: Some are red, others black, white, purple, blue, yellowish, of an Olive-Colour; and several others of the most odd and fantastic Colours.

“ AFTER these Fraternities come the religious Mendicants, and others, according to their Rank. Afterwards the secular Clergy belonging to the Parish of the deceased Cardinal, and those of the Church where he is to be buried, when they are not Regulars.

“ IF the deceased Cardinal was Archpriest of one of the three great Churches of *Rome*, the Chapter assists at his Funeral; also at the Interment of a titular Cardinal of St. *Laurence* in *Damasko*, or St. *Mary's* on the other Side the *Tyber*.

“ AFTER this Procession, the Corpse advances forwards, dress'd in pontifical Vestments according to the Rank the Deceased held in the sacred College; but tho' he were only a Cardinal-Deacon, he nevertheless has a Mitre on his Head. In this manner he is carried on the Shoulders of his tall Lacqueys, surrounded by his Household all in Mourning, *viz.* his Footmen, who walk before the Corpse; and his Almoner, Gentlemen, and Officers, following after. On each Side of the Corpse a File of the Pope's *Swiss* Guards walk, with Halbards in their Hands; and in the Rear, Part of the Pope's Household in Cavalcade, the Captain of the *Swiss* Guards, the Pope's Mace-Bearers, a Master of the Ceremonies with his Major-Domo, the assisting Bishops, the apostolical Prothonotaries, the Chaplains, the apostolical Equeries, and the Chamberlains without the Walls.

“ WHEN a Cardinal who is a Prince, or of a very illustrious Family, dies, the Pope generally sends all his Household to grace the Funeral, as also to the Obsequies of the four Cardinals in the exalted Stations above-mentioned.

“ THE Morning after the Corpse of the Cardinal is carried into the Church where it is to be interr'd, a solemn Mass is sung in the Presence of the whole sacred College, for the Repose of his Soul; and on this Occasion all the Ceremonies are observ'd which are used at the Interment of a Pope; excepting that for the Sovereign Pontiff, there are five assistant Cardinals clothed in their pontifical Vestments; but at that of the Cardinal, five Bishops perform the Ceremony of Sprinkling, of Incensing, and the usual Prayers ordained in the Ritual for this Office.



THE *Roman* <sup>a</sup> *Ceremonial* takes notice of the nine Days Devotion which is made for the deceased Cardinals. On the first and last Day thereof, an hundred and fifty Masses must be said, when a little Piece of Money and two small Candles are given to each officiating Priest. The other seven Days an hundred are said. The rest of the Ceremonies being the same with those used at common Masses of the Dead, we shall not here repeat what has been already said thereupon in treating of Masses of the Dead, and of Burials in general.

### *The INTERMENT of a POPE.*

WE are now going to see his Holiness laid in the Grave. <sup>b</sup> He, who by his Power and Dignity is superior to the rest of Mankind, who binds and looses every Thing upon Earth, is yet too weak to break the Bands of Death when his fatal Hour is come. 'Tis in these Moments the holy Father must call to Mind, that when he was raised to the Holy See, all the Glories of the Sublunary World were represented to him as the Smoke which vanishes away. We shall not give the Particulars which relate to the Preliminaries of his Death. He must recollect himself, examine his Conscience, make his Confession, <sup>c</sup> desire his Confessor to give him a plenary Indulgence, make some Reparation to those he has offended in his Life-Time; afterwards receive the Viaticum, assemble the Sacred College, make a Profession of Faith before them, and beseech their Eminencies to forgive him <sup>d</sup> for all those Things in which he may have offended any of them during his Pontificate. The *Roman Ceremonial*, among other Particulars, enjoins his Holiness, when he finds his last Hour approaching, to recommend to the Cardinals the chusing a worthy Pastor for his Successor; but this is superfluous, since the Cardinals never assemble to elect a Sovereign Pontiff but they first beseech the Holy Spirit to assist them in their Choice.

<sup>e</sup> “ WHEN the Pope is at the last Gasps, his Nephews and Domestics strip the Palace of all its Furniture. Immediately after his Holiness is expired, the Officers of the apostolic Chamber come to seize the Goods; but the Pope's Relations take care that they find nothing but bare Walls, and the Corpse lying on a Straw Bed, with an old wooden Candlestick, in which there is only the Snuff of a Taper burning.

“ AT the same Time the Cardinal Camerlingo comes in purple Vestments, accompanied with the Clerks of the Chamber in Mourning, to inspect the Pope's Corpse. He calls him thrice by his Christian Name; and finding he gives no manner of Answer, or discovers the least Sign of Life, he causes a Instrument of his Death to be drawn up by the apostolical Prothonotaries. He takes from the Master of the Pope's Chamber, the Fisherman's Ring, which is the Pope's Seal, made of solid Gold, and worth an hundred Crowns. He breaks it to Pieces, and gives them to the Masters of the Ceremonies, whose Perquisite they are. The Datary and Secretaries, who have the rest of the Seals of the deceased Pope, are obliged to carry them to the Cardinal Camerlingo, who causes them to be broke in Presence of the Auditor of the Chamber, the Treasurer, and the apostolic Clerks, and none of the other Cardinals are allowed to assist at this Function.

<sup>a</sup> *Sacra cerem. eccles. Rom. Lib. I. In prima & nona die—— consueverunt legi in ecclesia ubi fiunt exequia centum quinquaginta missæ, & datur per eleemosynam cuique celebranti unus grossus papalis, & dua parva candela. Aliis septem diebus intra novenam dicuntur centum missæ quolibet die, &c.*

<sup>b</sup> *Idem ubi sup.*

<sup>c</sup> *Sacra. cerem. eccles. Rom. lib. i.*

<sup>d</sup> *Petit veniam, si in sua administratione quempiam injustè offendit. Ibid.*

<sup>e</sup> *Aimon*

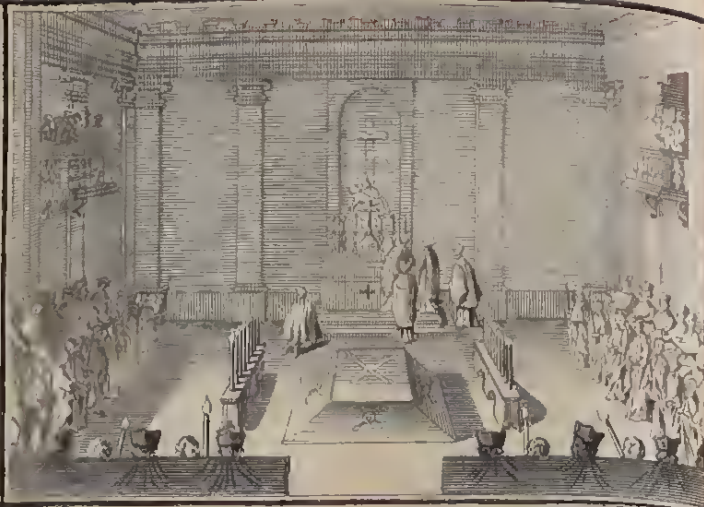
“ AFTER







*The DECEASED POPE'S*    *La RECONVOISSANCE du*  
*CORPS vient.*    *CORPS du PAPE défunt &c*



*OBSEQUIES of the*    *Les OBSEQUES du PAPE*  
*DECEASED POPE.*    *DEFUNT.*



*The POPE'S CORPS carried to S<sup>t</sup>*  
*PETER'S CHURCH.*

*Le CORPS du PAPE porte à L'*  
*EGLISE de SAINT PIERRE*



*The POPE'S CORPS expos'd for 3*  
*days to y<sup>e</sup> view of y<sup>e</sup> people in S<sup>t</sup> PETER'S*

*Le CORPS du PAPE exposé trois j<sup>ours</sup>*  
*au peuple dans l'Eglise du S<sup>t</sup> PIERRE.*



*CATAFALQUE or temporary MAUSOLEUM*  
*erected in honour of y<sup>e</sup> deceased POPE.*

*CATAFALQUE du*  
*PAPE DEFUNT.*



*The FUNERAL PROCESSION at y<sup>e</sup> POPE'S interment.*

*CONVOI FUNEBRE du PAPE.*



“ AFTER this, the Cardinal Patron and the Pope's Nephews are obliged to leave the  
“ Palace in which he died, which is generally the *Vatican*, or *Monte Cavallo*, unless he  
“ happens to die suddenly. The Cardinal Camerlingo takes Possession of these Palaces in  
“ the Name of the apostolic Chamber; and after having entered it with the Formality  
“ above-mention'd, he takes a short Inventory of the remaining Moveables; but there  
“ is seldom any Thing left, as was before observed.

“ IN the mean Time, the Penitentiaries of *St. Peter*, and the Almoner of the deceased  
“ Pope, after having caused the Corpse to be shaved, have it immediately embalm'd  
“ The dead Pontiff is then clothed in his pontifical Vestments, having his Mitre on his  
“ Head, and the Chalice in his Hand. Immediately the Camerlingo sends a Body of  
“ Guards to secure the Gates of the City, the Castle of *St. Angelo*, and other Posts.  
“ The *Caporioni*, or Captains of the Districts, patrol Night and Day with their  
“ Guards, to prevent those who are caballing for the Election of a new Pope from rai-  
“ sing any Sedition.

“ AFTER the Camerlingo has thus provided for the Security of *Rome*, he comes out  
“ of the apostolical Palace, and goes round the City in his Coach, accompanied with  
“ the *Swiss* Guards, and the Captain of the Guards, who usually attended upon the  
“ deceased Pope. When this March begins, the great Bell of the Capitol is rung;  
“ which is never heard but at the Death of the Pontiff, to give notice thereof to the  
“ Citizens.

“ AT this Signal, the *Rota* and all the Tribunals of Justice are shut up, as likewise  
“ the *Datary*, pursuant to the Bull of *Pius V. in eligendis*. No more Bulls are now  
“ given out; the ordinary Congregations are likewise suspended, insomuch that none  
“ but the Cardinal Camerlingo, and the Cardinal Grand Penitentiary continue in their  
“ Employments.

“ As the Popes have made choice of *St. Peter's* Church for the Place of their Inter-  
“ ment, when they die at *Mount Quirinal* (now *Monte Cavallo*) or in some other  
“ of their Palaces, they are carried to the *Vatican* in a large open Litter, in the Middle  
“ of which is a Bed of State, on which the Corpse of the Pope is laid, clothed in his  
“ pontifical Vestments.

“ THE Litter is preceded by a Vaunt-Guard of Horsemen and Trumpets who sound  
“ mournfully, furl'd with purple and black Crape: These Trumpets march at the  
“ Head of the first Company, mounted on dapple Horses, the Housings whereof are  
“ of the same Colour with the Streamers fix'd to the Trumpets; but those of the Vaunt-  
“ Guard are black Velvet, with Gold and Silver Fringe. These Horsemen have their  
“ Lances revers'd; each Squadron has a Standard before it, surrounded with the Kettle-  
“ Drums, which are beat in a mournful Sound.

“ NEXT advance several Battalions of the *Swiss* Guards; half of these *Swiss* have Mus-  
“ kets, and the rest Halbards, revers'd. These are followed by twenty four Grooms,  
“ each leading a Horse cover'd with sable Housings, that trail on the Ground. Seve-  
“ ral of the deceased Pope's tall Lacqueys walk, without Order, between the led Horses,  
“ with lighted Torches of yellow Wax in their Hands.

<sup>a</sup> See the last Compartment of the Plate. The Reader will observe that this Description is corrected from the Figure which was drawn at *Rome*.

“ THEN



“ THEN the twelve Penitentiaries of *St. Peter's* advance forward, with each a Flambeau in his Hand, and surrounded with *Swiss* Guards armed with Backswords and Halbards, and having the Pope's Litter in the midst of them. Immediately before the Litter comes the Cross-Bearer mounted on a tall Horse, with a Caparison of Wire all in Net-Work, like a Horse prepar'd for Battle. Behind the Bed of State, on which the Pope's Body lies, is seen the chief Groom on a black Horse, whose Ears are cropp'd, and whose Harness consists only of several Stripes of Linen Cloth, a Piece of white Satin, and a grand Plume of Feathers, in three Ranges one above the other, on his Head, and some gaudy Tinsel.

“ AFTERWARDS twenty four more Grooins come forward, leading black Mules with white Housings, and twelve tall Lacqueys with white Horses cover'd with black Velvet. After these a Company of Light Horse advance, the Persons who mount them being all clothed in Purple. Then come a Company of Cuirassiers, and lastly the rest of the *Swiss* Guards, whose March is closed with a Company of Carabineers, who guard a few Pieces of Brass Cannon gilt, drawn on their Carriages.—

“ IN case the Pope died in the *Vatican*, his Body is immediately carried, by the Back Stairs, into *Sixtus V's* Chapel. After it has lain there twenty four Hours, 'tis embalm'd, and the same Day it is carried <sup>a</sup> to *St. Peter's* Church, attended only by the Penitentiaries, the Almoners, and other Ecclesiastics, who follow the Pontiff's Corpse as far as the Portico of the great Church. The Canons of the Church come and receive it, singing the usual Prayers appointed for the Dead, and afterwards carry it into the Chapel of the *Blessed Trinity*, where it is expos'd for three Days on a Bed of State rais'd pretty high, to the Sight of the People, who croud to kiss his Holiness's Feet thro' an Iron Rail, with which this Chapel is enclosed.

“ THREE Days after, the Corpse, being again embalm'd with fresh Perfumes, is laid in a leaden Coffin, at the Bottom of which the Cardinals whom he had promoted lay Gold and Silver Medals, on one Side of which is the Head of the deceased Pope their Benefactor, and on the Reverse his most remarkable Actions. This Coffin is afterwards enclosed in another made of Cypress Wood, and is deposited within the Wall of some Chapel, till such Time as a Mausolæum is erected in his Honour in *St. Peter's*, or any other Church, in case he himself had not given Ordes for the erecting of one during his Life-Time; which is sometimes done.

“ BUT when his Holiness declares by his Last Will, or by Word of Mouth, that he chuses not to be buried in *St. Peter's*, but in some other Church he names, then his Body must not be translated till after he has lain a whole Year in some of the Chapels of that Church; and in this Case the Corpse cannot be removed till a large Sum of Money is paid to the Chapter of *St. Peter*; it sometimes costs upwards of a Million, in case the Pope whose Corpse they are desirous of removing, was famous for his Piety, and that there are any Grounds to presume he will one Day be canonised.

“ THE apostolic Chamber defrays the Expences of the Pope's Burial, which are fixed at one hundred and fifty thousand Livres; in which not only those of the Funeral above-mentioned are included, but also those to be paid for the erecting of a Mausolæum in *St. Peter's*, and illuminating a Chapel of State, <sup>b</sup> where a Mass of

<sup>a</sup> See the third Figure of the Plate.

<sup>b</sup> See the second Compartment of the Plate.

“ <sup>a</sup> *Requiem* is to be sung every Morning for a Week together, in Presence of the Sacred College, for the Repose of the Soul of the deceased Pontiff. The Funeral Obsequies end the ninth Day by another solemn Mass, which is sung by a Cardinal-Bishop, assisted at the Altar by four other Cardinals with their Mitres on, who together with the officiating Priest, at the Conclusion of the Office, incense the Representation of the Coffin, and sprinkle it in the manner enjoined in the *Ritual*, in Presence of four other Cardinals, and all the Prelates and Officers of the late Pope's Court, who immediately retire as soon as the last *Requiescat in Pace* is pronounced, to which they answer, *Amen*.

“ AFTER the Pope's Decease, the Office of the Mass is said according to the Circumstance of the Times; and one of the Lessons is applied to the <sup>b</sup> sacred College.

<sup>a</sup> The first and last Day of the nine Days Devotion two hundred Masses are said for the Soul of the deceased Pontiff; the solemn Mass is sung by a Cardinal-Bishop, and an hundred Masses are sung the other Days. *Sacr. ceremon. eccles. Rom. Lib. I.*

<sup>b</sup> *Domini sunt cardines terre, & posuit super eos urbem.* Extracted from the *Roman Ceremonial*.

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A

# DISSERTATION

O N T H E

## HIERARCHY of the CHURCH.

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### P A R T II.

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**I**N the first Part of this Dissertation we treated of the Pope as Head of the Church Militant, and described the Ceremonies of his Election; we have also considered him as the chief Minister of the Church, which engaged us in the Description of several august Ceremonies, by which he appears to be the sovereign Monarch of the Kingdom of Christ, rather than the Servant of the Servants of the Lord. We have likewise seen him descend from our Saviour's Throne upon Earth to the Grave. In this second Part we consider him with regard to his exalted Dignity, but shall not touch upon the Temporalities thereof. We shall represent him to the Reader only in his spiritual Reign, and shall mention only such Particulars thereof as have already been taken notice of by Writers of known Veracity.



*The POPE'S Vicar-General.*

THE Pope consider'd as a Bishop, has a Dioceſe ſubordinate to him ; in this Quality he appoints for his <sup>a</sup> Vicar-General a Biſhop, who, ever ſince *Pius IV.* is always a Cardinal. This Employment of Vicar-General is for Life, and he is by his Office the proper Judge of all Eccleſiaſtics both Secular and Regular, of both Sexes, as alſo of all the *Jews* and *Curtezans* at *Rome*, and in its Dependencies. He confirms and confers all ſacred Orders. He is impower'd to inſpect and viſit all Churches, Monafteries, Hoſpitals, and other pious Houſes, thoſe of foreign Nations excepted, which are all exempt. He has a Vicegerent, who is always a Biſhop, to aſſiſt him in his episcopal Functions. He has likewiſe a Lieutenant, who is a Prelate, but under the Rank of Biſhop ; a Referendary of both Signatures, who takes cognizance of all civil Cauſes heard at his Court ; and a Judge Criminal, who is a Layman, to judge all Crimes committed by Clerks and Regulars : But that which makes the Poſt of Grand-Vicar very conſiderable and profitable, is the Power he has of deciding all Differences that ariſe relating to Matrimony.

THE apoſtolic Chamber pays him provisionally, excluſive of the Profits ariſing from his Courts, twelve hundred Crowns of Gold annually. He has four Notaries, or Re-giſters, a Provoſt, and a Company of Bailiffs and Sergeants.

As we have already taken notice of the Penitentiary, we ſhall not mention him in this Place, by a needleſs Repetition of what has been already ſaid.

*The POPE'S Chancellor and Vice-Chancellor.*

THE Chancellor wrote formerly, in the Pope's Name, all the Reſcripts, Doubts, and Scruples with reſpect to Faith, which Biſhops and others propoſed to him ; inſomuch that he executes the Office of Secretary of State, of the Briefs, and that of Chancellor. The firſt mention we find made of this Officer, is in *St. Jerom's* Epistle to *Gerontius* ; and 'tis ſuppoſed that he himſelf exerciſed that Office under Pope *Damaſius*.

THIS Office, till the Pontificate of *Gregory VIII.* in 1187, had always been conferred either on a Biſhop or a Cardinal ; but this Pope, who himſelf had exerciſed it before he was raiſed to the Pontificate, tho' he was only Cardinal of *Santa Rufina*, cauſed it, after he was raiſed to the Popedom, to be exerciſed by a Canon of *St. John of Lateran*, who aſſum'd the Title of the Pope's Vice-Chancellor, as did alſo five or ſix other Canons of the ſame Church, who exerciſed it after him. But *Boniface VIII.* having reſtor'd it to the College of Cardinals, thoſe who have exerciſed it ſince that Time, have contented themſelves with the Title of Vice-Chancellors, tho' they are in reality Chancellors, and act with much the ſame Authority as the Chancellors of *France*, and thoſe of the other Potentates of *Europe*.

THIS Dignity is purchaſed, and coſts an hundred thouſand Crowns ; it yields about ten thouſand Crowns *per Annum* to the Incumbent, and is for Life. The Jurisdiction of the Cardinal Vice-Chancellor extends to the iſſuing out all apoſtolic Letters and

<sup>a</sup> *Aimon's* Deſcription of the Court of *Rome*, quoted from *Lunadoro Relazione*, &c. We have contented ourſelves with copying the former with ſome Reſtrictions ; ſo that whatever is quoted in the Supplement is taken from *Aimon*.

<sup>b</sup> 14000 *Roman* Crowns, according to *Lunadoro*, *ubi ſup.*

Bulls, as also to all Petitions sign'd by the Pope, except those expedited by Brief, under the Fisherman's Ring. All the Officers of the Chancery; whereof mention will be made hereafter, assemble thrice a Week, viz. on *Tuesdays, Thursdays, and Saturdays*, in the Vice-Chancellor's Palace.

WE find, in the Bulls issued out by the Pope's Chancellors and Vice-Chancellors, several Titles which favour very much of Pride: As for instance, we read in a Rescript of Pope *Nicolas III.* quoted in the ninety sixth Distinction of the Canon Law, that 'tis manifest the *Roman Pontiff* cannot be judg'd by any Person, because he himself is GOD. And in a Bull of Pope *Gregory IX.* inserted in the Decretals under the Title of *Primacy*, we read the following Words: *God has made two great Lights for the Firmament of the universal Church; i. e. he has instituted two Dignities, viz. the Pontifical Authority, and the Royal Prerogative; but that which presides over the Day, i. e. over spiritual Affairs, is greater, and that which presides over material Things, less: whence we must confess, that there is as much Difference between Pontiffs and Kings, as between the Sun and Moon.*— We affirm that every human Creature is subject to the Roman Pontiff; and that, by Virtue of his Plenitude of Power, and sovereign Authority, he may dispense with Laws both Human and Divine. As we find it expressed in the Glossary in the same Place.

### *The Regent, Prelates, and Registers of the P O P E ' S* CHANCERY.

THE Regent of the apostolic Chancery is establish'd by the Vice-Chancellor's Patent, by which he is empower'd to commit all Appeals to the Referendaries, and Auditors of the Rota; and these he distributes to them by Order, purposely that each of them may be employ'd, and get Money in their Turns. There are twelve Referendaries, who are all Prelates; and are called Registers of the High Court; they are clothed in a long purple Robe. These Employments are purchased, and the Vice-Chancellor has the Nomination of six, the others being in the Pope's Gift. The Post of Regent is purchased at thirty thousand Crowns, and the annual Produce amounts to three thousand. Those of the Prelates Referendaries of both Signatures who are Registers of the High Court, sell for thirteen thousand Crowns, and produce each twelve hundred Crowns annually. These thirteen Prelates have their Seats when the Pope assists solemnly at the Office, but the Regent never appears there in that Quality, to prevent any Disputes about Precedency.

THE Registers of the High Court draw up the Minutes of all Bulls, from the Petitions sign'd by the Pope, and collate them after they are written in Parchment; they afterwards send them to the Registers of the Lower Court, who, with the Registers or apostolical Writers, tax them. All these Employments would not be worth so much, nor produce ten *per Cent.* Profit, were the Bulls which collate to rich Benefices issued out *gratis*; but nothing is ever purchased from the apostolical Chancery, without paying Sums proportionable to the Value of the Benefices, or other Grants.

*The*



*The POPE's Secretary of State, and Under-Secretaries.*

THE Cardinal-Nephew, if the Pope has any, or another Cardinal in his Default, is always the Pope's principal Secretary of State; for this Post is never given to any Person under the Dignity of Cardinal; and notwithstanding there are ten other Secretaries of State, between whom the Provinces of the ecclesiastical State are divided, they nevertheless are in such Subordination to him, that they do nothing without his Participation, so that, properly speaking, they are no more than Under-Secretaries of State.

THE Cardinal-Secretary signs, by the Pope's Order, all Letters directed to Princes, Nuncio's, Vice-Legates, Governors, Prefects; and the Patents of all those who are appointed for the Government and Administration of Justice, in the whole Territory of the ecclesiastical State: But the Provisions or Patents of Governors of Cities, and large Towns surrounded with Walls; those of Legates, Vice-Legates, and Presidents, are drawn up by Brief, under the Fisherman's Ring or Seal; and all those who are raised to these Employments, Cardinals excepted, take an Oath before the Cardinal Camerlingo, in Presence of a Notary of the Chamber, and swear on their own Briefs, and the Absent do the same by Proxy.

ALL the Ambassadors of Princes, after having had Audience of the Pope, come and visit the Cardinal-Secretary, before they wait upon any of the Magistrates of Rome, because the Post of Superintendant of the ecclesiastical State is annexed to his Secretaryship. These two Posts are for Life, and the Pope generally bestows them *gratis*; but sometimes, in case he be in an urgent Necessity for Money, he sells them: They produce fifteen thousand Crowns annually.

THE Under-Secretaries of State, are, by their Office, obliged to draw up all the Minutes which the Cardinal-Secretary may want, and to write over fair all the Letters and Patents he is to sign. These Employments are frequently given to the Secretaries of the Consultation, or of the Congregation of good Government, as also to the Master of the Chamber, and the Pope's Auditor, who take in Memorials and Petitions, by which the Pope is desired to do Justice, (or grant any other Favour) when the Magistrates establish'd for that Purpose refuse to do it. All these Employments are in the Pope's Gift, who turns out any Person whenever he thinks proper: They produce above fifteen hundred Crowns annually, without reckoning the By-Profits, which sometimes amount to four or five hundred.

THE Secretary, whom we may call the Pope's particular Confident, is generally a Cardinal; but sometimes the Pope chuses another Prelate, who has more or fewer Under-Secretaries, according to the Expence the reigning Pope is willing to be at, and the Court he is desirous of keeping. They wear purple Habits, and assist at the Pope's Chapel with the Camail and Rochet: They have Apartments in the *Vatican*, as also in *Monte-Cavallo*, when the Pope resides there for any Time, which he never fails to do in Summer, to avoid the violent Heats and unwholsome Air of the lower City. These several Employments, which the Pope bestows on none but such Prelates as he judges capable of keeping inviolably whatever Secrets, he shall entrust them with, are neither purchased, nor for Life; and nevertheless, those who are raised to them *gratis* are never dispossessed of them, unless it be to be removed to a higher Post, because that in case the Pope were to turn them out with the least Ignominy, or even under any Pretence whatsoever, they would take occasion from thence to reveal a great many Particulars, which might do his Holiness the utmost Prejudice.

THERE

THERE are none of these Secretaries but have at least twelve hundred Crowns a-Year, and are obliged to six Months Attendance only, and during that Time they have very little Trouble, their whole Employment being to write a few little Notes in the Pope's Closet; to transcribe a few Letters, the Minutes whereof they receive from him, and to keep certain Registers, being a kind of Journal of all the Pope says or does in the Presence of any Person, and whatever he meditates or resolves upon in private, which he is desirous of committing to Paper. 'Tis from these Journals that the famous *Platina* compiled his History of the *Lives of the Popes*; and from thence all the Intrigues of the several Conclaves are taken, and afterwards publish'd.

EVERY Pope has not the same Number of Secretaries to draw up the tax'd Briefs, or Letters so call'd, when they are issued out under the Fisherman's Ring, which is one of the Pope's three Seals. Sometimes twenty four Secretaries are employ'd in writing these Briefs, one of whom the Pope chuses for his domestic Prelate and Referendary; he likewise allows him an Apartment in his Palace, and a Table in the same Manner as his private Secretaries.

THESE twenty four Employments are all saleable; and cost nine thousand Crowns each. Every Secretary clears eight hundred Crowns at least annually; but as these Places are vacant at the Decease of a Pope, and that the Incumbent can exercise them no longer, nor sell them, it sometimes happens that there is no Person found who will disburse eight thousand Crowns for the Purchase thereof, since they are to enjoy the Profits of their Posts no longer than the Pope lives, who is always old, and daily threatened with Death; for this Reason, all who offer to purchase these Employments, are allow'd to tax the Briefs which they draw up, in such a Manner that they not only soon get the Money they lay out for the Purchase; but also a very handsome Profit.

No Briefs are purchased so dear as those by which the Pope grants plenary Indulgences, and perpetual Privileges to Altars, which are granted only to those Chapels where seven Masses are said daily. Hence it is, that most of such Churches as have not Priests sufficient for the saying of so many Masses, enjoy their Privileges only for certain Days in the Week, during a fix'd Term of Years; at the Expiration of which, the Titulars or Patrons of such Chapels whose Indulgences are expired, are obliged to<sup>a</sup> have Recourse to the Pope, in order to renew them.

THE Secretary of the Briefs dispatches such as are given him by the Cardinal-Nephew, and in his Default by the Cardinal-Patron, who is first Minister, or by the Secretaries of State. These are call'd *Secret Briefs*, because the Minutes which are made of them, are never seen by any Body, nor sign'd by the Cardinal-Prefect of the Briefs; but the Extracts thereof, which are given to those whom they concern, by the Grants which are made them therein, are sign'd and seal'd by the Cardinal-Patron, who keeps the Minutes thereof, till the Pope's Death; and the Moment the pontifical See is vacant, he sends them to the Archives of the *Castle St. Angelo*, together with all the Registers and Memorials that have pass'd through his Hands during his Administration. The other Secretaries and Ministers of the deceased Pope, are also oblig'd to send at the same Time to the Archives, all Writings and Papers which relate to the Affairs of State that came under their Cognizance.

THE Post of Secretary of the secret Briefs is in the Pope's Gift, and the Person who is collated to it depends on no one but the Pope; and he communicates his Minutes to such Persons only as his Holiness commands him to do: He has an annual Pension of

<sup>a</sup> Notwithstanding that these Briefs are tax'd, there is nevertheless the Words *Gratis pro Deo* inserted in the Middle of the Title, that the World may not know they were purchased.



eleven thousand Crowns. These secret Briefs consist usually of such Dispensations or Privileges as the Pope grants to Princes, or other illustrious Persons, for whom he has a peculiar Regard.

*The PREFECT of Asses'd Briefs, the PREFECT of the Signature of Favour, the PREFECT of the Signature of Justice, and the PRELATES REFERENDARIES of both Signatures.*

THE Prefect of the Briefs is always a Cardinal, whose Post is purchased, and is for Life: It costs twenty thousand Crowns, and produces annually two thousand five hundred Crowns, exclusive of the extraordinary Perquisites which he receives from all those whose Briefs he dispatches. By his Office he is obliged to review all the Minutes, and sign all the Copies of asses'd Briefs; but he is neither empower'd or commission'd to view the secret Briefs. He is generally deputed by his Holiness, with other Prelates (of whom mention will be made in the Sequel) to assist at the Signature of Grants which is made in the pontifical Palace. His Post is very honourable and profitable; for he has a Seat in the Pope's Palace near the Datary; and when he revises the Briefs, he may add or cut off any Clauses; whence the Secretaries, who all in their several Turns asses these Briefs, rate them either higher or lower, according as they are desirous of favouring those who are to have them dispatch'd; for which Reason, all who come on these Occasions, assiduously make their court to this Prefect, and endeavour to bribe him to their Interest by some Present, proportionable to the Advantages granted by those Briefs.

THE Office of Prefect of the Signature of Favour, is never given to any Person under the Dignity of Cardinal, who receives from the apostolical Chamber a yearly Pension of twelve hundred Crowns, so long as, by the Pope's Favour, he enjoys this Post, who removes him whenever he pleases. The chief Employment of the Cardinal-Prefect is to preside over all those Prelates who assist at the Signature of Favour made every *Tuesday* before the Pope, or on the *Saturday*, in case *Tuesday* be a Festival, all Vacations excepted. He likewise signs all the Petitions which are presented to this Assembly, in which twelve Cardinals at least always meet by his Holiness's Order, one of whom, together with the Pope, and the Prefect of the Signature of Favour, is generally the Cardinal-Prefect of the Signature of Justice.

THERE are likewise in this Assembly, twelve Prelates Referendaries, who have each their Vote in the Signature of Justice; the Auditor of the Causes of the apostolic Chamber goes thither likewise, with one of his Lieutenants, and another Lieutenant civil of the Cardinal-Vicar; and after these the Treasurer-General, an Auditor of the Rota, an assistant apostolical Prothonotary, a Clerk of the Chamber, a Register of the high Court, and the Regent of the Chancery. All the last mention'd have no active Voice in such Affairs as relate to the Signature of Favour, but are the Deputies of several Judicatures or Chambers of Jurisdiction, each of whom come hither to preserve and defend therein, the Rights of his respective Tribunal.

THE Jurisdiction of the Prefect of the Signature of Justice extends to judge the Causes of such Persons as think themselves injur'd by any Sentence given by the ordinary Judges. Every *Thursday* twelve Prelates assemble at his House, and these are the most antient Referendaries of the Signature, and have an active Voice. All the other

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Referendaries are allow'd to assemble there also, and propose two litigious Causes each Session, but they have no active Voice. The rest who enjoy that Privilege with the Cardinal-Prefect, are always exactly inform'd of the Grievances of the Appellants before they come thither. Four are to examine the Instruments and other Writings produced in each Process; four others take Information of the Facts under Debate, and the remaining four are learned in the Laws, by which those Suits are to be judged.

THERE are likewise in this Assembly an Auditor of the Rota, and the Cardinal-Vicar's Lieutenant civil, whose Province 'tis to maintain the Rights of their Tribunal; but these have no active Voice. I have no more to add with regard to this Prefect of the Signature of Justice, except that his Holiness never fills up this Post with any Person under the Dignity of Cardinal, to whom the apostolical Chamber allows a yearly Salary of fifteen hundred Crowns.

As his Decrees are dispatch'd, some by Letters sign'd under his Hand, and others by Briefs, there are two Officers employ'd for that Purpose; the one call'd *the Prefect of the Minutes*, who after having drawn them up, and sign'd them, gives them to the other call'd *the Master of the Briefs*, because he draws up the Briefs from the Minutes he has receiv'd, and afterwards sends those which are tax'd to be sign'd by the Secretary of the Briefs. The first of these Offices is worth twelve thousand Crowns, and produces about twelve hundred annually. The second is purchased for thirty thousand Crowns, and produces yearly three thousand at least, and sometimes more. The Popes have, within these twenty Years, likewise annex'd to these Offices, three Revisors of the Commissions of the Signature of Justice, who must be Prelates, and purchase their Posts for six thousand Crowns each, and each produces five hundred Crowns yearly.

THE College of the Prelates Referendaries is not limited as to the Number, and the Employments are not purchased, but are only Titles of Honour, which the Pope bestows on Persons of high Birth and Learning, as a Step towards the most considerable Employments of the Court of *Rome*. A Person before he can be thus promoted, must first have the Nomination of the Cardinal-Patron, and the Pope's Consent. The Cardinal-Prefect of the Signature of Justice orders afterwards one of his Officers to make proper Informations and Enquiries, pursuant to the Constitution of *Sixtus V.* by which it is enacted, that every Candidate must prove he is Doctor of both Laws, that he has been an Inhabitant of *Rome* for two Years, that he is twenty five Years of Age, and that he has Wealth sufficient to support the Prelature with Honour.

THREE Formalities being over, the Cardinal-Prefect gives to the Candidate who has the above-mention'd Qualifications, a Commission to report two Suits of Processes in Signature; and in case he acquits himself in a proper Manner, his Nomination is approv'd, and he is receiv'd in the Manner following: The Cardinal-Prefect, having made him take an Oath that he will administer Justice according to his Conscience, clothes him with the Vestments of the Prelature, *i. e.* with the Cassock trailing on the Ground, and a short Cloke that descends a little lower than his Girdle, and has a Slit in it, to put his Arms through. These Vestments are black; for according to the Grant of *Paul V.* none but the twelve most antient Referendaries are allow'd to wear Purple, like all other Prelates.

THE twelve most antient Referendaries are call'd *votanti di signatura*, because they have an active Voice in all Assemblies, and the others are call'd *proponenti*, *i. e.* Relaters or Reporters, and these have not an active Voice; which Rule is also observed in all the other Tribunals of *Rome*, where the Relaters lay down only the just Pretensions of each Party, without declaring their Opinion concerning them.



THE Referendaries are empower'd to propose Commissions and Petitions both of Rigour and Favour, to the Signatures of Justice, and of Favour and to take Cognizance of such Causes as daily come on, not exceeding the Sum of five hundred Crowns of Gold; for those of larger Sums are tried at the *Rota*.

### *The POPE's Datary, and other Officers of that Court.*

THE Pope's Datary and Chancery Courts were formerly one and the same Thing, but the Multitude of Affairs to be transacted therein, obliged him to divide it into two Tribunals, which are so nearly related to one another, that the Chancery does no more than dispatch all that has pass'd through the Datary Court.

THE Officer called Datary, is a Prelate, and sometimes a Cardinal deputed by his Holiness to receive all such Petitions as are presented to him, touching the Provisions for Benefices. By this Post the Datary is empower'd to grant, without acquainting his Holiness therewith, all Benefices that don't produce upwards of twenty four Ducats annually; but for such as amount to more, he is obliged to cause the Provisions thereof to be sign'd by the Pope, who admits him to Audience every Day. In case there be several Candidates for the same Benefice, he is at Liberty to bestow it on whomsoever of them he thinks proper, provided he has the Qualifications requisite. The Datary has a yearly Salary of two thousand Crowns, exclusive of the Perquisites which he receives from those who address him for any Benefice. The Reader, in order to have a perfect Idea of this Office, must have Recourse to the Sequel.

THE Pope's Sub-Datary is a Prelate whose Employment is given him in the same Manner as the Datary, and has almost as much Credit with the Sovereign Pontiff, who allows him a yearly Pension of a thousand Crowns, but he is not allow'd to confer any Benefice, without first acquainting him or the Cardinal-Datary of it. In order to give a better Idea of these two Employments, we shall describe regularly the Formalities which are observ'd in issuing out a Bull, or Dispensation.

WHEN any Benefice is vacant by the Death of the Incumbent, the Candidate must address himself to the *per obitum*, who is as it were the Datary's Substitute by Commission, whose Post also produces a thousand Crowns *per Annum*. In all other Cases, and for all other Grants of that Nature, such as Resignations, Permutations, acquiring of Benefices, and such like, the Datary and Sub-Datary must be address'd; but the best Way to succeed in any Affair of this Nature, is to present the Petition to the Pope himself, by the Mediation of some Cardinal or Ambassador, a Relation or Friend of the reigning Pontiff, who afterwards sends it to the Datary, and orders him to dispatch the Petitioner.

AFTER he has got the Pope's Consent, and that the Datary has subscribed the Petition in the following Manner; *Annuit sanctissimus, i. e. the most holy Father consents to it*, a second Petition must be drawn up in due Form, with the Causes and Restrictions which any Person may desire to be inserted and expressed at Length in the Bull. After this has been duly performed, 'tis carried to the Sub-Datary, who writes at the Bottom in few Words, the Summary of the whole, and gives it to the Datary, to whom he gives a fresh and perfect Account of the State of the whole Affair.

THIS being done, the Datary carries the Petition to the Pope, who signs it, and gives his Consent by the following Words, *Fiat ut petitur*, i. e. *Let the Terms of the Petition be granted*. Then the said Datary, or his Deputy, consigns the same Petition to the Prefect of the Compositions.

THE Prefect of the Compositions is an Officer whose Business it is to assess the Petitions, which pay more or less, according to the Nature of the Business, and Importance of the Case. When the Sum agreed upon, or the Assessment which has been made on the Petition, is paid, at the Bottom of which the Prefect of the Compositions must write a Discharge, 'tis given to an Officer of the petty Dates, whose Business is to take notice of the Day it was sign'd, and to set it down underneath. This Officer must likewise be paid so much *per Cent.* according to the Value of the Benefice. He who signs it does not put any Date, in order to give another Person an Opportunity of gaining Something also, by going to enquire of him, who thus omitted it; and by this Means they get Custom, to the Officers of the petty Date. This Petition being sign'd and dated in the Manner above-mention'd, goes afterwards through the Hands of the Revisors and other Persons.

THERE are four Revisors belonging to the Datary, nominated by the Pope, who are dismiss'd at Pleasure, they exercising their Employments only by Commission. The chief of the Revisors erases and corrects whatever he thinks proper in such Petitions as are transmitted to him by the Master of the petty Dates. From the chief Revisor they pass to the second, who alters, corrects, and sometimes retrenches, what the chief Revisor had writ, in case it be not in due Form.

THE Business of the third Revisor is to get all Petitions signed for Dispensations within the Degrees of Consanguinity and Affinity, and to correct matrimonial Dispensations. The fourth revises all Petitions by which Monitories are desired, and Excommunications for getting any Thing reveal'd.

AFTER their Petitions have been corrected and revised, they are carried to the Registers, who insert them in the Register, and afterwards consign them to the chief Register, who collates them Word by Word, and afterwards puts his Name on the Back of each, in the Center of a large R, to shew they have been register'd.

THERE are twenty Registers, who each purchase their Employments for four thousand Crowns, and they produce about three thousand five hundred Crowns annually, exclusive of the extraordinary Profits.

AFTER the Petitions have been register'd, they are again carried to the Datary, who dates them in these Words; *Datum Romæ apud S, &c. Given at Rome in the pontifical Palace, &c.* expressing at the *Vatican*, or *Monte Cavallo*, or wherever the Pope resides, with the Day and Date of the Year, which is set down on each Petition; and thence comes the Name of Datary.

THESE Petitions are afterwards put into the Hands of an Officer call'd *De Missis*, or of *Dispatches*, who carries them up to the Chancery, whence they cannot return, unless by Favour, into the Hands of the Officers of the Dispatches.

ALL Dispatches of the Datary are put into the Hands of the Regent of the Chancery, who is empower'd to distribute the Petitions to one of the Prelates call'd Registers of the high Court, in order to have the Minutes of the Bull drawn up; and he also gives leave to correct them if erroneously, and to direct the Execution thereof wheresoever he thinks proper.



THIS Prelate draws up, or causes to be drawn up by his Deputy, the Minutes of the Bull, which is sent to one of the hundred apostolical Writers, who writes it at Length on a Skin of Parchment with his own Hand; and the whole Body of Writers assesses the Sum that is to be paid to them, according to the Value of the Benefice, or the Importance of the Affair. Their Assessment serves as a Standard to the rest that follow them. Then the Bull is carried to other Officers, who have no other Power, and make no farther Use of this Bull than to band it about to one another, in order to squeeze the Petitioners. The Number of these Extortioners is so great, that it would require a Volume to mention the Particulars relating to them, and the Affairs they are employ'd about; for which Reason we shall content ourselves with giving a List in this Place of the several Employments that are purchased by a hundred Candidates each.

THE Bulls which are issued out of the Datary go thro' the Hands of upwards of a thousand Persons, who have fifteen different Offices, where Money must be carried them in proportion to the Sum given the hundred apostolical Writers. These Officers are established under the Names following.

AN hundred apostolical Grooms, or Gentlemen of the Bed-Chamber, which Post is purchased for 1700 Crowns, and produces annually to each 170 Crowns.

AN hundred apostolical Esquires; the Employment purchased for 1300 Crowns, and yields annually to each 130 Crowns.

AN hundred Knights of *St. Peter*; each Post valued at 1500 Crowns; yearly Produce to each 150 Crowns.

AN hundred Knights of *St. Paul*; each Employment purchased for 1600 Crowns; yields the annual Sum of 160 Crowns.

AN hundred Knights of the *Lilly*; each Post purchased for 1500 Crowns; the annual Produce 150 Crowns.

AN hundred Knights *Laurerani*; each Employment sells for 1400 Crowns; produces annually 140 Crowns,

AN hundred Janizaries; each Post purchased for 1700 Crowns, and produces yearly 170 Crowns.

AN hundred Writers of Briefs; each Employment valued at 1200 Crowns, and yields every Year 120 Crowns.

FOURSCORE Registers of the High Court; each Office valued at 2000 Crowns, produces annually 200 Crowns.

EIGHTY Registers of Bulls; each Employment worth 3400 Crowns; produces 340 Crowns annually to twelve of them, who have no other Salary; but the twelve senior Registers have almost half as much more Salary. And these Officers register all Bulls after they have gone thro' the several Offices above-mention'd.

AFTER these there are six Masters in Chancery, whose Business is to collate the Bulls, and each Employment is purchased for 6000 Crowns, and produces annually 600.

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THESE six Masters are subordinate to the Master of the Rolls, who keeps the Registers of all Bulls. This Place is purchased for 2000 Crowns, and produces yearly 300.

FINALLY, there is an Accomptant and a Receiver, whose Business is to draw up the Extracts of all Bulls, to which he puts the leaden Seal. This Place is purchased for 3000 Crowns, and produces yearly 600, exclusive of the extraordinary Profits, which amount to double that Sum.

EVERY one of the Officers above-mentioned, gains twice his Salary by the By-Profits: Now these Posts are always bought for ten Years Purchase; whence the Reader may judge how much every Bull costs before it has gone through so many Hands, and the great Sums that go into the Office of the Datary, particularly when the Provisions are issued from thence for Bishoprics, and other rich Benefices.

### *The Master of the POPE's Palace, and other chief Officers of his HOUSEHOLD.*

A DOMINICAN Friar, of the Order commonly call'd the *Preaching Brothers*, is always Master of the Pope's Palace, ever since the Founder, who was canoniz'd by the Name of *St. Dominic*, was raised to that Dignity by *Honorius III.* in 1216. He preaches once a Month in the public Chapel of the Palace, or appoints one of his Brethren to do it for him. He has a Seat in the Pope's Chapel next to the Deacon, or most antient Auditor of the Rota. He has no fix'd Salary, because, by the Statutes of his Order, he is not allowed to have any Money he can call his own; but he is allow'd a Table at Court with his Companions and Servants, and a Coach is kept for him.

HE is the Judge in ordinary of all Printers, Engravers, and Booksellers, who are not permitted to publish or sell any Work without his Permission first obtain'd. All Books that come to *Rome* are examined by him, or his Officers, who confiscate all that are prohibited by the Index of the Council of *Trent*; however, Ways are found out to import great Numbers without their Knowledge.

THE other chief Officers that reside in the pontifical Palace, and near his Holiness's Person, are the Major-Domo, or Master of the Household; which Officers, in the Courts of other Princes, are call'd High Stewards. The Pope's Master of the Household superintends all the Domestics of the apostolical Palace; but the Pope won't allow the Person who exercises that Function in his Palace to bear the Title of High Steward. Besides, the Major-Domo and Grand Master above-mentioned, he employs the chief Steward of the Hospital of the *Literate Orphans*, to furnish him with Provisions, and the Hospital has proper Fees allow'd to it.

THERE are always two Gentlemen near the Pope's Person, who have the Title of Master of the Chamber. The chief Cup-Bearer, who is call'd *Coppiero*, because he presents the Glass to his Holiness, with a Salver which he holds before him, kneels on both Knees when the Pope drinks. The Officer whose Business it is to see the Dishes brought in Order to the Pope's Table, is call'd in *Italian Scalco*. The Carver who cuts up the Victuals before the sovereign Pontiff, the chief Harbinger who regulates the Apartments of the Pope's Household, and all the other Officers above-mentioned, are Prelates, who wear purple Vestments, and have each two Deputies to officiate in their Absence.

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THERE are likewise several Privy-Chamberlains, all Prelates, who are clothed in long purple Cassocks with Sleeves trailing to the Ground, but have no Cloke. Among these, eight are declared Partakers, and divide among themselves whatever Presents are made them; and of these the Pope chuses one to be his Privy-Treasurer, whose Business it is to distribute such Alms as his Holiness bestows privately.

ANOTHER of these Privy-Chamberlains is appointed Master of the Wardrobe. He is entrusted with all the Plate, whether of Gold or Silver; all the Jewels and Shrines for Relics, as also the *Agnus Dei's*, which he distributes daily to Pilgrims and Strangers at a certain Hour. The Pope's Physician in ordinary is also a Privy-Chamberlain, but not the other two, who are Physicians of his Household.

The fix'd Pension of each Privy-Chamberlain amounts to a thousand Crowns annually; and the Partakers have at least double that Sum, arising from the Presents made at the Creation and Death of every Cardinal. The Chamberlain who distributes the *Agnus Dei's* receives more than all the rest, particularly when any extraordinary Solemnity draws Foreigners to *Rome*, such as the Years of the Jubilee, an Embassy, a holy Canonization that makes a great Noise in the World; any famous Miracle, and such like; for in that Case he has several thousand Crowns given him, for those little consecrated Images of Wax.

THE Pope's Privy-Chaplains have the same Salary as the Chamberlains. 'Tis they who assist in saying the Office of the *Breviary*, and wait upon him at Mass, when he celebrates it in private. One of these carries the Cross before his Holiness when he goes abroad, and in case he goes on Foot another of them supports his Train.

WHEN the Pope assists at solemn Mass, and in Processions, his Chaplains carry the Mitres and Triple Crowns enrich'd with precious Stones, which they display in a very pompous Manner, holding them aloft with both their Hands, to shew them to the People as his Holiness walks along. There are also Chaplains belonging to the Guards and Grooms, who say Mass every Morning in the Guard-Room, &c. these are call'd common Chaplains; their yearly Salary amounts to no more than fifty Crowns, but then they are paid (over and above that Sum) for whatever Masses they celebrate.

THE Pope's Assistants and *Valet de Chambres* have five hundred Crowns a Year, and several other very considerable Profits; not to mention that as they have a freer Access to his Holiness than the rest of his Domestics, they never fail of Benefices.

THERE are likewise honorary Chamberlains, who are Prelates of the first Quality, among whom the Pope generally makes choice of a *Frenchman*, a *German*, and a *Spaniard*. The Chamberlains of the *Bouffole*, who are as so many Ushers, because they always keep a Guard at his Holiness's Chamber-Door. The Chamberlains without the Walls are so call'd because they follow the Pope without the *Vatican*, and attend upon him in all his public Cavalcades, with the Chamberlains Esquires, clothed in red Cloth, and cover'd with a large Cope of the same Colour, furr'd with Ermin. Each of these do Duty in the apostolical Palace, and have their distinct Office; but the honorary Chamberlains never mount the Guard, nor appear in the Pope's Anti-Chamber but when they please; and these generally are employ'd by the Pope to carry the red Cap to any newly elected Cardinals, who are not in *Rome* at the Time of their being rais'd to that Dignity; and upon these Occasions they have always a considerable Present made them.

THE Pope has also another Master of the Household, or *Scalco*, in the *Vatican*, and on *Mount Cavallo*, and another Carver different from the above-mention'd, whose Office it is to prepare the Banquet he sometimes makes for Cardinals, on certain extraordinary Occasions, and on solemn Festivals; another *Scalco*, and Carver, for the Ambassadors, and other distinguished Foreigners, whom the Pope entertains in a splendid manner; lastly a fourth *Scalo*, whose Office is to prepare the Dinner given to the thirteen poor Pilgrims, to serve up the first Dish at their Table, and to treat them in a magnificent manner every Day, in imitation of Pope *Clement VIII.* who restored this Custom, first introduced by *Gregory the Great*, and which has since been observed by all the Popes. These Officers are clothed in Purple.

THE Pope always makes choice of a Native of *Rome* for the Master of his Stables; he not allowing any Person to bear the Title of Master of the Horse, as other Princes do; for which Reason this Officer bears the Name of *Cavilarizzo*, to denote that he super-intends all the Horses in the Pope's Stables.

THE Harbingers above-mentioned, who assign the Apartments to the Pope's Household, have Deputy-Harbingers and their Assistants, who are entrusted with the Hangings, Ornaments, and other Furniture of the pontifical Palace. They are likewise employ'd to adorn the Apartments when either a Consistory, Signature of Favour, or Congregation is held.

THERE are likewise Footmen called Grooms, who keep Guard in the Halls of the Pope's Palace, and are very numerous, because the Pope bestows this Place on all those who were his Grooms when he was Cardinal; and moreover, he likewise gives those Places to all the Chiefs of the Grooms that are in the Service of the Cardinals and Embassadors who are present at *Rome* at the Time of his Creation. Their Clothing is a red flowered Sattin; and whenever they go out, they have a blue Cloth Cloke and a Sword, the Hilt whereof is of Silver gilt.

THE Pope has twelve Officers, who have each a red Wand, and twelve others, who carry Silver Maces, and walk before him in a ceremonial Habit, every Time he appears in Public, with his Mitre and Cope on. When the Consistory is held, they guard the Door, wait upon his Holiness when he is going in or coming out from thence. These twenty four Posts are all purchased, for 600 Crowns each, and produce about fifty annually.

### *The Prefect of the POPE'S Sacristy.*

THE Pope's Sacristan, who takes the Title of Prefect, is always a Friar of the Order of the Hermits of St. *Austin*: He is made a Bishop *in partibus infidelium*, as he is styl'd in *Italy*, i. e. He has an honorary Title of one of those antient Bishoprics in *Asia* which are now possessed by the Infidels. This Prefect is entrusted with all the Ornaments, Gold and Silver Vessels, Crosses, Cups, Thuribles, Shrines for inclosing Relics, and other valuable Things belonging to his Holiness's Sacristy.

IT is he prepares the Host, and inspects the Bread and Wine, when the Pope celebrates Mass pontifically, or in private. Whenever his Holiness assists solemnly at Mass, his Sacristan places himself among the assisting Bishops, above the Dean, or the senior Auditors of the Rota; and observes to take off, or put on the Pope's Mitre, as often as is required by the Rubric of the *Roman Pontifical*.



HE distributes the Relics, and signs the Memorials of those Indulgences which Pilgrims desire for themselves and Relations. We shall make two Remarks on this Head: The first, that Indulgences are never granted to any Pilgrims but such as are actually upon a Journey, and appear personally before the Pope's Sacristan.

THE second Particular observ'd with regard to those Indulgences which Persons who go to *Rome* desire for their Relations, is not to grant them to them but when they are in their expiring Moments, *i. e.* that the Pope grants by Briefs, address'd to certain Persons, for whose Names Blanks are left, a Power of making choice of what Confessor soever they shall think proper, when at the Point of Death, to be absolved by him from all their Sins in general, and particularly all reserv'd Cases, of what Nature soever; with a full Power to this Confessor, of remitting to the Person to whom this Brief is given, all the Punishments which God might otherwise have inflicted on him for his Sins, whether in this Life or after his Death, in Hell or in Purgatory.

THERE are other Briefs importing, that whosoever shall, in his expiring Moments, have this Patent sign'd by the Pope in his Hands, and shall not have Time or Opportunity to confess himself, in case he pronounces thrice the Name of *JESUS* and *MARY*, all his Sins shall be remitted to him, with the Punishment due to them; so that his Soul shall, without going a round-about-way, be immediately wasted into Paradise. The two particular Clauses following are inserted in these Briefs in order that the Prefect of the Sacristy may sell a greater Number of them; *viz.* The Pope declares expressly, that whoever has obtained this Privilege, may either keep it for himself, in case of an urgent Necessity, or give it to any other Person; but in case a third touches it, or that it is put into such Person's Hand, or given to him, it can be of Service to that Person only; and in case it is given to another Person afterwards, it will be of no farther Service to any Body. The second Clause imports, that whoever has once made use of one in any Fit of Sicknefs, or when he was in Danger of dying, and has procur'd his Absolution by Virtue thereof, or by pronouncing the Name of *Jesus* and *Maria*, with an Intention to apply this plenary Indulgence of the sovereign Pontiff to himself, cannot make use of it any more when dying, in case he should happen to recover from that Fit of Sicknefs in which he had employ'd it.

### *His HOLINESS's Librarian.*

FORMERLY the Chancellor superintended the Pope's Library; but in latter Ages 'tis an Office a-part, which yields twelve hundred Crowns in Gold a Year to the Possessor. The Pope never bestows it on any Person under the Dignity of a Cardinal, who assumes the Title of Librarian of the *Vatican*. He has two Sub-Librarians, whereof the first is generally one of the Pope's Domestic Prelates, and has six hundred Crowns a Year, with an Allowance of Bread and Wine for the whole Year. The second has four hundred Crowns, and the same Provision as the former.

WE may with Truth affirm, that these three Places are always fill'd with Persons of very great Learning, and who to the Knowledge of other Tongues, add the Oriental Language in particular. The Librarian has the Direction of a noble Printing-House, where nothing is printed without his Permission first obtain'd: It abounds with Types of all the known Tongues in which the learned are conversant.

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*The P O P E's Masters of the Ceremonies.*

**H**IS Holiness has six Masters of the Ceremonies, whereof two are called Assistants, and the other four Supernumeraries. The two Assistants receive of every newly created Cardinal two hundred and twenty four Crowns of Gold, which they divide equally among themselves; and of the Heirs of those who die, an hundred Crowns, which Sum they likewise equally share. Their Employments bring them in, besides the Sum mentioned, seven hundred Crowns yearly. The other four Supernumeraries receive forty-eight Crowns of Gold a-piece, to be equally divided among themselves, from each newly created Cardinal, and four hundred Crowns from the apostolic College, where they are employ'd on certain Days of the Year. The Senior of these four last mention'd, and the two Assistants, have also over and above what we before-mention'd, a Table allow'd them in the *Vatican*, whereof they are reputed Domestics; however, they are all six considered as Masters of the Pope's Ceremonies. They have an equal Authority to regulate all pontifical Functions, acquaint the Cardinals with their Duty, and issue Orders to all Persons belonging to the Court.

THEY all have Admission into the Conclave, and likewise in the Congregation of Rites, but one only goes to the ceremonial Congregation. Whenever the Pope sends any Cardinal à *Latere* out of *Rome*, he deposes one of these supernumerary Masters of the Ceremonies to attend upon him. They are generally clothed in purple Cassocks, with black Buttons and Facings, and Sleeves trailing on the Ground; in the Papal Chapel they wear a red Cassock as the rest of the Cardinals, and Rochets like the Prelates. When they appear in this ceremonial Habit, they do not give Precedency to any of the Pope's Officers or Domestics, the Major-Domo, the Master, or first Gentleman of the Bed-Chamber, and the chief Cup-Bearer excepted.

*The C A M E R L I N G O, or T R E A S U R E R of the College of Cardinals, the national Secretary and Clerk, and the Accountant of the said College.*

**T**HE Cardinals elect annually one out of their Body, who resides at *Rome*, for the Camerlingo or Treasurer of their Body, which differs from the Pope's Camerlingo, the latter being for Life, and the former for a Year only, at the End of which he is succeeded by another, who enjoys it for the same Term; the Election is made according to Seniority, and none but those who actually reside in the Pope's Court, are allowed to be Candidates for it. The Person who enjoys this Post of Camerlingo, has a Right of receiving all the Revenues which belong in common to the College of Cardinals, and to distribute them at the End of the Year, by equal Portions to the Cardinals who are then in *Rome*; for all those who are absent have no Share therein, after they have been six Months from Court.

THERE is an Accountant who also keeps an exact Account, and a Counter-Account or Check of all the Camerlingo receives for the Cardinals, especially of Annates, Bishoprics, and other Benefices, whereof the greatest Part of the Revenues of the College consist; and in case this Accountant receive any Money in the Absence of the Camerlingo, as he is empower'd to do, he gives him an Account thereof at resigning his Post, which he enjoys a Year in the same manner as the Treasurer.

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THE Cardinals have a Secretary whose Office is for Life, and he is always an *Italian*, and an annual Under-Secretary, call'd the National Clerk, because he is alternately a *Frenchman*, a *German*, and a *Spaniard*. By his Post this last is oblig'd to supply the Place of the Secretary in his Absence, and to be in the Consistory, and in the Congregations of the Cardinals, in red Vestments like those of the Secretary, who will be mentioned hereafter. The National Clerk receives from each Cardinal, upon his Creation, fifty Crowns of Gold, and the like Sum from the Heirs of a Cardinal deceased.

THE Secretary of the College of Cardinals, is, by his Employment, obliged to enter into the Conclave whenever the Sec is vacant, and to write the several Letters dispatch'd in the Name of the said College, and signed by three Cardinals, Heads of Orders, who each give him a Seal with which he forms them. He assists likewise at the general Congregations of the Cardinals, and at those which are made at the three Seniors of each Order, *i. e.* Bishops, Priests, and Deacons, where he sets down all the Resolutions in Writing, all the Decrees of their Eminencies, as likewise all the Proposals and Debates which are made in the Consistories both private and public, whereof the Cardinal Camerlingo furnishes him with all the Minutes, because he is oblig'd to leave the Consistory at the *extra omnes*, *i. e.* when all, who are not Cardinals, are commanded to leave it. When he enters into the Consistory, he is clothed in a red Robe that trails upon the Ground, made of a woollen Stuff, either heavier or lighter according to the Season.

*The TRIBUNAL of the ROTA of Rome, and its particular Magistrates, composing together a kind of Papal Parliament.*

THE Rota is one of the most august Tribunals of *Rome*, and is composed of twelve Prelates, whereof one must be a *German*, another a *Frenchman*, and two *Spaniards*. The Sovereigns of these three different Nations name each Prelate, who bears the Name of his Crown. The other eight are *Italians*, three whereof must be *Romans*, one *Boloneze*, a *Ferraran*, a *Milaneze*, a *Venetian*, and a *Tuscan*. Each Auditor has four Notaries or Registers, and the senior Auditor performs the Function of President.

THEY meet in the apostolical Palace every *Monday* and *Friday*, except during Vacations; but when the Pope resides in the Palace of *Mount Quirinal*, the Assemblies are held in the Chancery.

THEY take Cognizance of all such Suits in the Territory of the Church as are brought in by way of Appeal, as also of Matters Beneficiary and Patrimonial: This Tribunal does not judge a Cause at once; but pronounces as many Sentences, call'd Decisions, as there are Points contested in a Suit. And after these Sentences are given, the Party may get his Cause revised again by the Pope himself, at the Signature of Favour above-mentioned, which is a kind of Civil Petition. The Place of these Auditors produces but a thousand Crowns yearly to each, and they receive no Fees; but then they are generally created Cardinals by way of Reward for the Pains they have been at.

THE Vacation of this Tribunal begins the first Week in *July*, and when they assemble for the last Rota, the Pope gives them a magnificent Dinner in the apostolical Palace, and presents to each of them an hundred Crowns of Gold, and two hundred to the Dean. The Vacation continues till the first of *October*, when the Rota opens with great Magnificence, the two last Auditors of this Tribunal going thro' the City mounted

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pontifically on Mules, and followed by a very numerous Cavalcade; all Cardinals Embassadors, and Princes, sending to each of them two Gentlemen mounted on the finest Horses in their Stables, to do them honour; and these are join'd by all the Counsellors, Notaries, Registers, Attornies, and other Practitioners.

THE Name of *Ruota* comes from the Latin *Rota*, which signifies a *Wheel*. This Tribunal has been establish'd by the Popes, in imitation of that which the antient Romans had in an open Place, on a round Terras surrounded with a Rail, and supported by two great Circles of Metal, which form'd a Gallery, whence the Orators used to speak, and the Magistrates publish Laws.

THE several Auditors of the Rota have a Right of conferring Doctors Degrees in both the Canon and Civil Law, to all those whom they judge qualified for it.

THE Post of Judge, call'd *Confidencia* of the Rota, is purchased, and costs four thousand Crowns, which produce seven or eight *per Cent.* yearly. This Officer is intower'd to take Cognizance, whether in any Resignations or Permutations of Benefices, there be any Confidence, *i. e.* any simoniacal Covenant or Agreement, and condemns or obsoles the Incumbents, according as they may have acted. He sometimes ratifies Permutations, and frequently annuls Resignations; but whenever he finds that the Parties have entred into simoniacal Contracts, he confiscates their Benefices, in case the Charge be lawfully and clearly prov'd against them; and whenever there are not Proofs sufficient according to Law, as when there is but one Evidence, he condemns the Person who is thus accused to pecuniary Fines, which are raised on the Revenues of the Benefice in Question.

THIS Judge wears the purple Habit of Prelates, with the Rochet, and has a Seat in the Papal Chapel under the assisting Prothonotaries.

THE Post of Auditor of the Objections of the Rota is of considerable Antiquity. It is purchased for four thousand Crowns, though it produces nothing; but then it has several very considerable Privileges and Exemptions annex'd to it, and is always a Step to the most exalted Dignities; for this Auditor may hold several Benefices at the same Time, and also permute, or resign them to whomsoever he thinks proper, and have his Option with regard to others, without being liable to be prosecuted by the Judge of the Confidences, or have any Charges or Affidavits made to the said Judge against him, in order to convict him of Simony. This Post gives him an honourable Rank among the Prelates, when the Popes assists solemnly at Mass, and in Cavalcades.

THE Corrector of the Objections of the Rota, purchases his Place for twelve thousand Crowns, and it produces him at the Rate of ten *per Cent.* and sometimes more; by which Means it yields twelve hundred Crowns at least yearly. He has the same Honours paid him as the Auditor whose Deputy he is, and places himself, in purple Vestments, among the Prelates, in all public Solemnities. His Business is to correct such Bulls as have gone thro' the Hands of the Auditor, and to revise exactly all the Proceedings and Pleas of the contending Parties; as likewise to take care that all Acts, and other Pieces which are to be permitted as Proofs before the Judge, are authentic; and whether there be not some Satisfaction, Gratuity, or something in the Matter or Form, that may make them justly suspected. He takes very particular Informations on all those Heads, and annexes them to the rest of those Pieces that are to be subservient to the definitive Judgment of the principal Fact.



THE Tribunal of the *Rota* gives four hundred Crowns to a Councillor, and two hundred and fifty to a Lawyer, who for that Pension, are obliged to write, plead, give Counsel, and do every Thing that may be necessary for supporting all Causes *in forma pauperis*; and also of those Persons, who, tho' not poor, are nevertheless oblig'd to carry on such Suits, as would entirely ruin them, were they oblig'd to pay the Councillors and Solicitors according to the Rates fix'd for that Purpose.

THIS Councillor and Solicitor are also oblig'd to write *gratis*, to defend and carry on all Causes *in forma pauperis*, before all the other Tribunals of *Rome*; but those who are oblig'd to employ these People, and have not Money to fee them, find their Affairs move on very heavily, and seldom ever see an End of their Suits; for as these Deputies have a multitude of Affairs upon their Hands, they never fail of one Pretence or other, and indeed often give very good Reasons, why they cannot answer the Expectations of many indigent Persons who are continually soliciting their Assistance. The greatest Abuse that is crept into this charitable Institution, is, that oftentimes poor and miserable Wretches, who are naturally of a wrangling Temper, are made Plaintiffs in an Action by ill-designing Knaves, who oblige them to take out an Action against any Person whose Ruin they are meditating, by the great Charges such Persons must be oblig'd to be at to carry on their Suits, while they themselves are but at a trifling Expence, acting by Proxies, who take Advantage of the Service which the Councillor and Solicitor above-mentioned are oblig'd to do *gratis* for those who plead *in forma pauperis*.

### *The Apostolical Chamber, and its Officers.*

THIS Council has the Direction of all the Pope's Demesnes, the Finances whereof consist in what is call'd the Revenues of the apostolic Chamber. It consists of the Cardinal Great Chamberlain, who is at the Head of it, of the Governor of the *Rota*, who is the Vice-Chamberlain, of a Treasurer-General, an Auditor, a President, an Advocate-General, a Solicitor-General, a Commissary, and twelve Clerks of the Chamber; whereof four are, first the Prefect of the Plenty of Grain; a second the Prefect of Provisions, and such like Commodities; the third the Prefect of the Prisons; and the fourth the Prefect of the Streets: The remaining eight are deputed to take Cognizance of various Causes, each privately in his Chamber.

FORMERLY the Pope used to depute six Clerks of his Household for the Direction of his Revenues, whence those who have the Management of them receive their Names. *Sixtus V.* ordered that their Employments should be purchased, and encreased their Number to twelve. They meet every Monday and Friday in the Pope's Palace, and their Jurisdiction extends to all Things relating to the Pope's Demesnes.

EACH Clerk of the Chamber takes immediate Cognizance of all Causes that are sent up from the apostolical Chamber by Appeal. None of the Places of Clerk of the Chamber are purchased for less than fourscore thousand Crowns, nor yield less than eight or ten *per Cent.* and consequently seven or eight thousand Crowns annually.

THE Vacation of the apostolical Chamber is at the same Time with that of the *Rota*, *i. e.* from the Beginning of *July* to the first of *October*. The last Friday in *June*, which is the last Day that the Magistrates of this Chamber meet, the Pope entertains them very splendidly at Dinner. The Cardinal Great Chamberlain entertains them also the first of *August*. They assemble in the apostolical Palace the Eve  
of

of *St. Peter*, to receive the Tribute of the several Feudatories of the Church, and they apply to the Profits of the Chamber all Duties paid in ready Money ; but those Duties that are paid in Plate, in what Manner soever wrought, belong to the Treasurer-General, and the Clerks of the Chamber divide among them those which are paid in Wax. Upwards of twenty Millions comes that Day into his Holiness's Coffers.

THE Arch-Deacon, or Chief of the Deacons, had antiently the Direction of the Temporalities of the Church, and this continued till *Anno* 1100; when the Popes thought themselves obliged to take that Employment from them, because it invested them with too great a Power, and even made them formidable to his Holiness himself. Instead of these, a Cardinal was substituted, call'd the Great Chamberlain, and Coadjutors were appointed him, call'd *Clerks of the Chamber*; and some Difference happening afterwards to arise, they added to them a Treasurer, an Auditor, and a President.

THE Treasurer-General takes Cognizance of all Causes relating to the Assessment of Priests, and of Revenues unjustly received; as also of all unlawful Traffic. He has the immediate Direction of all Exactions of the Rent and Revenues of the Chamber. He inspects the Accompts of the Ministers and Officers; presides at all the Sums total that are made, both of the Chamber, and of particular Lords; he only being empower'd to make the Extractions when Debtors are for paying their whole Debts, or a Part only, by reimbursing the Annuitants. In a Word, he assists in all Affairs wherein the Interests of the apostolic Chamber are concerned.

THE Post of Treasurer is purchased at seventy thousand Crowns, and produces annually about ten or twelve thousand: The Pope bestows it on whatever Prelate he thinks proper.

THE Power of Auditor of the apostolical Chamber is very great, for he is immediate Judge in ordinary of the Court of *Rome*, viz. of all Curtezans subject to the Pope, and of Foreigners, such as Cardinals, Patriarchs, Bishops, Princes, Embassadors, Barons, and other Persons of Quality. He is also Judge of all Merchants, and of all Causes belonging to the Territory of the Church, when he is appeal'd to. He has a Right, exclusive of any other, to distrain the Goods of those who are indebted by Bond to the apostolic Chamber. He has the same Power, jointly with the Officers of the Chamber, over every Thing that relates to the apostolic Letters, all Instruments passed authentically, and bare Promises made between Man and Man.

THE Auditor has also a great Authority, and the Right of Prevention in all criminal Causes, and has under him a Provost with several Sergeants. Subordinate to him are two Lieutenants Civil, who are always Prelates, and a Lieutenant Criminal, with two Judges or Assessors. He employs ten Secretaries or Registers, and they purchase their Places at fifteen or twenty thousand Crowns. These have their several Offices apart, and have each twenty young Clerks under them at least.

THE Post of Auditor of the Chamber is purchased at fourscore thousand Crowns, and yields a fix'd annual Pension of thirteen thousand, besides three or four thousand from extraordinary Profits.

THE Post of President of the apostolical Chamber, is the same with that call'd in most other States of *Europe*, the *Comptroller-General*.



THIS Officer audits all the Accompts relating to the Pope's Revenues, and is im-  
power'd to settle them; this Place is purchased for thirty thousand Crowns, and yields  
annually two thousand five hundred. 'Tis never sold to any but a Prelate, who  
wears purple Vestments, and enjoys a honourable Rank in the Papal Chapel, and in  
the public Solemnities, in which he precedes the Commissioner we are now going to  
mention.

SUCH as are acquainted with the Nature of the Employment of Attorney-General  
in the Parliaments of *France*, may frame to themselves an exact Idea of that of the  
Commissioner of the apostolical Chamber, because those two Posts are almost the same;  
for the above-mention'd Commissioner gives his Conclusions in all Things relating to  
the apostolical Chamber, and defends all Matters which concern the Pope's Interest,  
before all the Tribunals of the Ecclesiastical State, in all civil Affairs relating to the  
Revenues: Moreover, he assists jointly with the Treasurer-General at the Revival of  
all Accompts, whereof he is a kind of Comptroller, notwithstanding that there is an  
Accomptant for the same Purpose; but both of them are no more than the Pope's De-  
puties, and their Places are not purchased. That of Accomptant yields about a thou-  
sand Crowns annually, and that of the Commissioner twelve hundred, exclusive of what  
he gains by proving the Accompts of Gabels and Imposts, those of the Granaries of *An-  
nona* or Abundance; and by keeping a Register of whatever comes in or issues out of the  
Chamber where Money is coin'd in the Pope's Name. The three last-mentioned Em-  
ployments yield the Commissary of the apostolic Chamber as much, at least, as all his  
other Places; so that his Salary is generally worth two thousand four hundred Crowns  
annually, exclusive of the extraordinary Profits, which are as great as those of any Em-  
ployment in the Revenue.

THE Advocate and Fiscal-Attorney defend, the former according to Law, the latter  
to Fact, all the Interests of the apostolic Chamber, in all kind of Matters, and in all  
Courts, in Conjunction with the Commissioner, the Treasurer, and the Accomptant a-  
bove-mention'd.

THE Posts of Advocate and Fiscal-Attorney are purchased; the Rate fixed by the  
Pope is fifteen thousand Crowns each, and they produce at least eight *per Cent.* annually.  
Besides this fix'd Sum, there is no Place in the Chamber, or apostolic Chancery, that  
yields more extraordinary By-Profits, and that because the chief Disputes concerning Fiefs,  
relate to the Emperor of *Germany* and the Princes of *Italy*.

WE shall refer the Reader to the *second Part* of this *Dissertation*, for those Ceremonies  
which relate to the manner of appointing and holding Consistories. There are never  
more than twelve consistorial Advocates in *Rome*; these are nominated by his Holiness,  
who either gives away, or sells these Places as he thinks proper. These Advocates plead  
in Consistories, whether public, private, or half public. The apostolical Chamber  
pays them ten Ducats for every Speech. They supplicate the Pall for all newly  
created Archbishops, in the secret Consistory, in a kind of Plea, for each of which  
they are allowed ten Ducats, which are paid them by those who receive the Archepi-  
scopal Mantle.

THEY have the Privilege of creating Doctors in the Canon as well as Civil Law, when  
assembled in their College *Della Sapienza*. They wear a long Robe of black Wool, the  
Tail whereof is purple, lined with red Silk, and a Cape falling down between the Shoul-  
ders, of the same Colour, and lined with Ermin: But their ordinary Habit is a Cassock  
bound with black Serge, and a Cloke of the same, trailing on the Ground, with Slits to  
put the Arms thro'.

ONE of these is Rector of the College *Della Sapienza*; he is to receive all the Rents which are appropriated to it, and to pay the Pensions of the public Readers, whose Chairs are fill'd by a Congregation of Cardinals deputed by the Pope for that Purpose.

THE seven senior consistorial Advocates have each a yearly Pension of seven hundred Crowns, and the five last but three hundred; but the Presents they receive from the Doctors they create, make their Post as profitable as that of the chief Advocates of the College *Della Sapienza*.

### Apostolical Prothonotaries, *Assistants to the POPE'S Consistory*, call'd *Participanti*.

THE College of apostolical Prothonotaries is fixed for twelve; their Place is purchased for seven thousand Crowns of Gold, and yields about ten *per Cent. per Ann.* exclusive of the extraordinary Profits, which are sometimes very considerable; so that they have at least twelve hundred Crowns yearly. These pretend to be the Successors of the Notaries, establish'd by Pope *Clement I.* and afterwards by Pope *Fabian*, who appointed them to record the Acts of the Martyrs.

THEY are Prelates, and very often Referendaries of the Signature of Favour, and of Justice, whereof mention has been already made. They are clothed in Purple, with the Camail, the Rochet, and a Doctor of Law's Sleeves. They have a Seat in the Pope's Chapel, a Place in Cavalcades, and other public Ceremonies, immediately before all Abbots, and Ecclesiastics both Secular and Regular under the Dignity of Bishops. These Prothonotaries have the Name of *Participanti*, to distinguish them from the apostolical Prothonotaries *ad Honores*, who are created by the Favour of Cardinal Legates, and who are not allowed to perform the Office of *Participanti*, nor wear a purple Vestment, or the Camail, but in those Places only where they usually reside, and in the Territory of the Church, where they are especially deputed for some extraordinary Affair, whereof his Holiness is desirous of keeping an authentic Instrument in his Archives.

ALL the apostolical Prothonotaries, as well *Participanti* as *ad Honores*, are empower'd to receive the last Wills of Cardinals, to make all Informations and Proceedings necessary for the Canonization of Saints, and all such Acts as are of great Consequence to the Papacy, and the Territory of the Church; and for this Purpose they have the Right of Entrance into all Consistories, whether public or half-public. They attend on the Pope whenever he performs any extraordinary Ceremony out of *Rome*; as when *Clement VIII.* went to *Ferrara*, to pronounce the Nuptial Blessing to *Philip III.* of *Spain*, and *Margaret Arch-Duchess of Austria*.

### The CONGREGATIONS.

SEVERAL Cardinals are obliged to assemble in these Congregations, some of which consist of twenty four. Each Congregation has its Chief or President, its particular Secretary, who registers all the Debates, and writes Letters to all Places where it may be necessary, agreeable to the Decrees of the Congregation he serves. The Instruments



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which are dispatch'd, and the Letters that are writ in the Name of any Congregation, are sign'd only by the Cardinal who is at the Head of it, or who presides in it; and the Secretary only sets the Seal of the Person who has subscrib'd his Name.

### *The POPE'S Congregation.*

POPE *Sixtus V.* instituted this Congregation; whose Province 'tis to prepare the most difficult beneficiary Matters, which are afterwards to be debated in the Consistory, in the Pope's Presence; for which Reason it is called the *Consistorial Congregation*.

THE Cardinal-Deacon, when he resides at *Rome*, is chief of this Congregation, and when absent from it, the Pope chuses whomsoever he thinks proper out of the apostolical College, to preside therein *pro tempore*; that is, for a certain determin'd Time; after the Expiration of which, he either makes choice of another, or confirms this anew.

THIS Congregation is compos'd of several other Cardinals, and of some Prelates and Divines elected by the Pope, whose Number is not fixed, no more than the Time and Place where they are to meet; though it is usually held some Days before the Consistory, at the Dean's Palace, or that of some other of the senior Cardinals of this Congregation.

THE Affairs generally treated in it, are the erecting of new Archbishoprics and Cathedral Churches, Re-unions, Suppressions, and Resignations of Bishoprics, Coadjutorships, the Alienations of the Church Wealth; and lastly, the Taxes and Annates of all Benefices to which the Pope collates. The other Matters relating to Religion, or the Affairs of the Territory of the Church, are examined in other Congregations, of which mention will be made in the Sequel.

### *The Congregation of the Holy Office.*

THE Congregation called the *Holy Office*, was instituted by Pope *Paul III.* at the Desire of Cardinal *Caraffa*, who being afterwards rais'd to the Pontificate by the Name of *Paul IV.* enlarged the Privileges thereof, to which *Sixtus V.* added fundry Statutes, which render'd this Tribunal so powerful and formidable that the *Italians* declared openly at that Time in *Rome*, *Il summo pontifice Sexto, non la pardonareb' a Christo*, i. e. *Pope Sixtus would not pardon Christ himself*,

THIS Congregation consists generally of twelve Cardinals, and sometimes many more, as also of a considerable Number of Prelates and Divines of different Orders, both Secular and Regular, who are call'd *Consulters*, and *Qualifiers of the Holy Office*; whereof there is always one long-sleev'd *Cordelier*, and three *Jacobins*, viz. the Master of the sacred Palace, the Commissary of the Holy Office, and the General of the Order of the above-said *Jacobins*, founded by the Name of *St. Dominic*. There is also a Fiscal of the Holy Office, with his Assessor, whose Business is to make a Report of Causes; he is generally a domestic Prelate, or one of the Pope's honorary Chamberlains.

THIS Congregation takes Cognizance of Heresies, and such new Opinions as clash with the Doctrine of the Catholic Church; as likewise of Apostasy, Magic, Witchcraft,

craft, and other kinds of Incantation; the Abuse of the Sacraments, and the Condemnation of pernicious Books. For this Purpose an Assembly is held every *Wednesday* at the *Minerva*, at the General of the *Jacobins*, and every Thursday before the Pope, who is the Head thereof; the senior Cardinal of the holy Office is always Secretary thereof, and its Seal is in his Custody.

NONE but Cardinals have an active Voice in this Congregation; and when they vote in the *Minerva*, and in the Pope's Palace, they cause all such as are not of their College, or come to consult them upon any Affair, to withdraw. It is proper to observe in this Place, that the Judges of these Tribunals are not so formidable as they are supposed to be, by those who know them only by Hearsay; and that they are neither so rigorous, nor so severe at *Rome* as in *Spain*, *Portugal*, and all other Countries where the Inquisition is establish'd.

THE Palace of the holy Office is inhabited by the Assessor, the Commissary, the Notary, and other Officers of the same Congregation. In it likewise are imprison'd all such as are accused or suspected of Crimes whereof this Tribunal takes Cognizance, till the Prosecution is ended; when, if they are declared innocent, they are set at Liberty; but in case they are found guilty, they are deliver'd over to the secular Arm: But this seldom happens unless they are found obstinate, or have relaps'd; for they seldom go farther than the punishing them with perpetual Imprisonment, as was observ'd at the Close of the last Century, in the Sentence pronounced against the famous *Michael Molinos*, who has made so much Noise in the World by his Heresy of *Quietism*; for which he receiv'd no other Punishment than to be deprived of all civil Commerce with his Disciples. There is another Maxim observed by the Judges of this Tribunal, which is, that they absolve all those who come and accuse themselves of whatever might otherwise make them be considered as Criminals, and they are clear'd for a slight Penance, without being depriv'd in any manner of their Liberty; so that from that Time, no Man is allow'd to molest them in any manner upon that Account; but if any Person defers to do this till he is accused and imprisoned, he is treated with the utmost Rigour.

ALL Officers and Commensals of the holy Office, whose Number is very great, recognize no other Judge, either natural, civil, or criminal, but their Assessor in the first Place; and afterwards by Appeal, such Cardinals as have Employments in the Inquisition.

THERE is another Congregation held in the Palace of the holy Office every *Monday*, to prepare all Matters on which the Cardinals are to pronounce a decisive Sentence in their Assembly of the Inquisition. None of their Eminencies assist in this preparatory Congregation, and it is compos'd only of Divines and Consulters, or Qualificators of different Orders.

### *The Congregation de propaganda Fide.*

THE College of the Congregation of the Propagation of the Faith having been founded by *Gregory XV.* this Pope instituted a Congregation to superintend it. 'Tis compos'd of eighteen Cardinals, one of the Pope's Secretaries of State, an apostolical Prothonotary, a Referendary, an Assistant or Judge lateral, and a Secretary of the holy Office.

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ALL these Prelates and Officers meet the first *Monday* of every Month in his Holiness's Presence, and several Times every Week, when the Affairs of the Congregation *de propaganda Fide* make it requisite, in order to examine whatever may be of Advantage to Religion, to search out Expedients for the bringing over those of a different Communion; and to weigh and consult all such Methods as can be thought of, or are proposed by the Missionaries and others, who labour under the Direction, and at the Expence of this College in all Parts of the World, where it sends Commissioners, whenever any Controversies, Disputes, &c. are to be determin'd.

### *The Congregation for explaining the Council of Trent.*

AFTER the ending of the Council of *Trent*, Pope *Pius IV.* deputed certain Cardinals who had assisted in it, and consequently were acquainted with the Spirit with which it was actuated, to put an End to the Doubts which might arise touching the Execution of its Decrees; moreover, commanding that they should be observ'd in the literal Sense, and prohibiting all Glosses that might be made on the Tenets established therein; for he reserv'd to himself alone all such Interpretations thereof as might afterwards be necessary.

SIXTUS V. fix'd this Congregation, and empower'd it to interpret all Points of Discipline, but not those relating to Faith, without first acquainting him therewith.

THIS Congregation meets once a Week, on *Thursday* or *Saturday*, at the Palace of the senior Cardinal (the whole Assembly being compos'd of Persons of that Dignity) but he is not the Chief or Prefect thereof; for this Post is given by his Holiness to some Person in their Body, to whom he is willing or desirous of procuring a large Pension, without derogating from the Honour he would always have paid to the senior Cardinal, in causing the Assembly to meet at his House.

EVERY Instrument is dispatch'd from this Congregation *gratis*, and is sign'd by the Head thereof, who also causes the Seal, whereof he is the Keeper, to be set to it; and this Employment with that of Prefect, is worth to him twelve hundred Crowns of Gold yearly; which are paid him out of the Monies of the apostolic Chamber. The other Cardinals have no fix'd Salary for assisting at this Congregation, but 'tis an Honour to them to be made choice of for explaining the most important Matters relating to Religion.

### *The Congregation of the Index.*

THE Fathers of the Council of *Trent*, considering the great Number of pernicious Books publish'd since the Invention of Printing, and those which clash with the true Doctrine, whether written in the primitive Ages and the succeeding ones, or since *Calvin's* Reformation, deputed certain Cardinals, with several other Prelates and Divines, to examine such of these Books as wanted Correction, or others which ought not to be read indifferently by all Catholics; or lastly, such as deserv'd the Flames, and to be entirely suppress'd.

THESE Deputies drew up a List thereof, divided into several Classes; and the Council gave Orders afterwards for the correcting, in a second Impression, whatever had been expung'd by these Examiners in the Books of that Class, in which such Works happen'd to

to be rang'd. 'Tis here to be observ'd, that at that Time they only mark'd on the Tables of the Books those Passages, which in the Body of the Writings contain'd any Thing contrary to the Tenets and Worship of the Catholic Church; all which was done by a *Dele.*

SEVERAL Books were insert'd in the Class of those they were resolv'd to suppress entirely. However, great Numbers of these continue unalter'd to this Day, as likewise some Copies which have not been revised and corrected, pursuant to the Resolution of this Council; and 'hat because 'twas impossible for the Deputies of this Congregation of the Index to get them all into their Hands, or to persuade or force such as had them already in their Libraries, to make the same Additions or *Dele's*, whence several Editions of the same Authors differ very much from one another.

SUCH Books as by this Council were forbid to be read, were as numerous as those of all the other Classes; and these Fathers made a Decree, by which they pronounced Anathema against all who should read them, or keep them without their express Leave first obtain'd, which is now given in Writing to all whom this Congregation thinks fit to grant it, either with certain Restrictions, or without any, either of Time or Place; wherein there is this Difference between the Permission which the Master of the sacred Palace gives also to read prohibited Books, *viz.* that the latter grants it to none but such as live actually in *Rome*, and can grant it to no other Persons; but the Deputies of the Congregation of the Index are impower'd to grant it to all Members of the Catholic Church, in any Part of the World.

POPE *Pius V.* confirm'd the Establishment of this Congregation, and impower'd it to examine all such Books as were suspected to contain any pernicious Tenets, written since the Council of *Trent*, and all such as shall be publish'd hereafter; by which the Power of that Congregation is greater than that of the Inquisition, which is authoriz'd to condemn such Books only as are written against the Faith, but not those which relate to Manners, the Discipline of the Church, or civil Society, which the Deputies of the Index have a Privilege to do.

THIS Congregation is compos'd of several Cardinals, and a Secretary of the Order of *St. Dominic*. Several Divines are also admitted into it, under the Name of Consulters, who have each of them Books given them in order for Examination, the Result of which they afterwards report to the Congregation, but have no active Voice therein. The Congregation is sometimes held before the Pope, and at other Times before the senior Cardinal; but it seldom assembles, except on Affairs of the highest Importance.

### *The Congregation of Immunities.*

THIS Congregation was establish'd by Pope *Urban VIII.* in order to obviate the Difficulties and Disputes which arose in the Judgments of such Suits as were carried on against Churchmen for various Matters, whether civil or criminal, the Cognizance whereof might belong equally to the secular and ecclesiastical Magistrate, and consequently create Divisions among them, which were frequently of very fatal Consequence.

THIS Congregation is compos'd of several Cardinals nominated by his Holiness, but their Number is not fix'd. They have also an Auditor of the *Rota*, a Clerk of the Chamber, and several Prelates Referendaries, one whereof is the Secretary of this Assembly.



THIS Court takes Cognizance of all ecclesiastical Immunities and Exemptions; of all Transgressions in Prejudice of the Clergy, and the Knights of *Malta*, whether from secular Magistrates, or the Bishops themselves, which is a kind of Appeal against Abuses. It is held at the Palace of the Cardinal-Dean, on all *Tuesdays*. The Prefect, who is likewise Keeper of the Seals, receives two thousand Crowns annually for his Table, from the apostolic Chamber.

BEFORE Pope *Urban VIII.* made this Institution, the Cognizance of ecclesiastical Immunities belong'd to the Congregation of Regulars, which we shall now mention.

### *The Congregation of the Bishops and Regulars.*

POPE *Sixtus V.* in the Beginning of his Pontificate, re-united two Congregations under the Name above-mention'd. It is compos'd of a certain Number of Cardinals, fix'd according to his Holiness's Pleasure, and of a Prelate who is the Secretary thereof, and has six Writers under him.

THIS Congregation is impower'd to regulate all such Disputes as arise among Bishops and their Diocesans, and the Regulars of all monastic Orders. The Cardinals of this Assembly are also oblig'd to give their Opinion *Viva Voce*, or in Writing, whenever it may be necessary, to all Bishops, Abbots, Prelates, and Superiors of Churches, or Monasteries, who have Recourse to them; and to anticipate them, in case of Necessity, by wholesome Counsel, in order to prevent their taking any false Step in the Exercise of their Employments, and their ministerial Functions.

THE Writers and Secretary of this Congregation are maintain'd at the Expence of the apostolical Chamber, because they dispatch every Thing *gratis* for the Churchmen above-mention'd; and those Cardinals who dictate them in a full Assembly, every *Friday* at the Cardinal's Palace, who is the Chief thereof, are not allow'd any Thing for it.

### *The Congregation for the Examination of Bishops.*

GREGORY XIV. being at the Council of *Trent*, where some Divines insisted on the Necessity there was of setting such Pastors over Churches, as were capable of governing them well, he was no sooner rais'd to the Pontificate, than he instituted this Congregation, to examine all such Churchmen as were nominated to Bishoprics.

'TIS compos'd of eight Cardinals, six Prelates, ten Divines of different Orders, both secular and regular, some of whom must be Doctors of the Canon Law. These Examiners are chosen by the Pope, who causes them to assemble in his Palace every *Tuesday* or *Friday*, when any Affair is to be examin'd.

ALL *Italian* Bishops are oblig'd to submit to this Examination before they are consecrated, and for this Purpose they present themselves upon their Knees before his Holiness, who is seated in an easy Chair, and continue in this Posture on a Cushion at his Feet; during which the Examiners stand round, interrogate them on such Heads of Divinity and the Canon Law, as they think proper; to all which the Candidates are oblig'd to make categorical Answers.

THE

THE Examination being ended, such as are judged capable, are order'd by the Pope to give in their Names to the Secretary, who inserts them in the Register, and afterwards gives them an Extract of the Debates of the Examiners, in order for their making use of them whenever they are translated to another See, or have the Archbishop's or Patriarch's Pall given them; for when once a Person has passed Examination by this Congregation, he may not only be translated from one See to another, but be raised to the chief Dignities of the Church, without being obliged to undergo any other Examination.

SUCH as are raised to the Cardinalate before they are created Bishops, are dispensed from this Examination to qualify them for taking Possession of a Bishop's See, or Patriarchate, and even to be raised to the Pontificate. All Cardinal-Nephews are likewise exempt, which is a very distinguishing Favour, and worthy of Remark.

### *The Congregation of the Morals of Bishops.*

AS Doctrine alone is not sufficient to render a Churchman worthy of the Episcopate, unless it be heighten'd by Virtue and the soundest Morals, Pope *Innocent XI.* observing that Favour and Interest had too great a Share in the Election of Bishops, instituted this Congregation of sound Morals, in order that no Churchmen who had not led virtuous and regular Lives, might be raised to the episcopal, or any other eminent Dignity in the Church.

THIS Congregation is composed of three Cardinals, two Bishops, four Prelates, and a Secretary, who is the Pope's Auditor. It is held in the Palace of one of these three Cardinals alternately, and sometimes in the apostolical Palace; but in what Place soever these Deputies assemble, they examine very exactly the Certificates of the Life and Manners of the Candidates for a Bishop's See, and never come to a Determination, till such Time as it is evidently proved, that the whole Conduct of their Lives has been irreproachable; otherwise they are not admitted to the Episcopacy: Several are nevertheless made Bishops, notwithstanding they have led irregular Lives, and that because they frequently find an Opportunity to elude the Examination of this Congregation, none being obliged to appear in this Court but those whose Promotion is opposed by Persons of great Probity and Disinterestedness, who either make their Complaints, or give their Oppositions in Writing, in Pursuance of the three Bans, which are publish'd in those Places, where such Churchmen as are raised to the episcopal Dignity have last resided for several Years; to the End that such Persons as have been Eye-Witnesses of their Conduct, may make a sincere Declaration thereof, and transmit it to the Deputies of this Congregation: And this is the Standard by which Bishops examine all such Clerks as come for Priests or Deacons Orders, as also all Missionaries.

### *The Congregation for the Residence of Bishops.*

THE Cardinal who is the Pope's Vicar-General, is generally the Prefect of this Congregation, which is empower'd either to force or dispense with, (as may be expedient or necessary) all Bishops and Abbots in *Italy*, to reside in their several Dioceses or Communities.

IN this Congregation there are three Cardinals, three Prelates, and a Secretary. They assemble at the Prefect's Palace, but having very little Business, they meet but very rarely,



ly, and that only at the Request of such Bishops and Abbots as desire to absent themselves from their Churches, for certain Reasons or Affairs mention'd in their Petitions. This Congregation answers them, by granting the Requests of those they judge to have a just Occasion to absent themselves for a Time limited by them, at the Expiration whereof they indulge them a longer Time, when supposed necessary; but whenever they refuse any Person the Liberty of absenting himself, in case such Person infringes their Order, he is deprived of all his Benefices, during the Time he absents himself; and if any Bishop or Abbot refuse to return to his Diocese or Abby, immediately after this Congregation has order'd them so to do, it may suspend them from all their Functions, till such Time as they are restored by his Holiness or his Vicar-General, who never do it without the Consent of the Deputies of this Congregation.

### *The Congregation for suppressing Monasteries.*

**A**MONG the great Number of rich Monasteries in *Italy*, in case the Temporalities of any of them happen to be sunk, or so far diminish'd, that the Remainder is not sufficient for the maintaining of six Religious, they ought to be suppressed, or at least united to others that have Revenues sufficient for maintaining a greater Number of Friars than those of their Community.

POPE *Innocent X.* observing that these poor Monasteries grew every Day more burthensome to the Public, first instituted this Congregation, and commanded the Deputies thereof to enquire into the State of these Monasteries, and to name such as were to be suppressed. One would imagine that after this Inquiry was ended, this Congregation would have been abolish'd; but as some Difficulties have always arisen on that Head, the Successors of *Innocent X.* have continued it to this Day.

'Tis compos'd of eight Cardinals, and divers Friars of all the Orders, deputed by the Provincials, on whom such Monasteries depend, to take care of their Interest. This Assembly regulates the Pretensions of Founders and Benefactors, and those of their Heirs, who require Restitution to be made of such Monies as had been bequeath'd to those Houses or Abbeys, inasmuch as the Cause for which such Legacies had been left subsists no longer. But this Congregation does not always cause such Wealth to be restored to the Successors of the Legatees; they often finding their Demands unjust, especially when there is any Likelihood of their being one Day restored. Meanwhile, they order that what remains of the Temporalities of such abandon'd or ruin'd Houses, shall be employ'd for the most important Exigencies of the Church; and, among other Things, to assist the Christian Armies that fight against the Infidels.

THE said Congregation examines also the Petitions of such Communities and Cities, whose Inhabitants desire Liberty to rebuild or found a-new any Monastery, for Reasons alledged by them, and on which they judge in this Assembly, whatever is proper to be granted to the Petitioners, by making such Ordinances as are conformable to the Conclusions there taken by Plurality of Voices; and Instruments thereof are given *gratis*, sign'd by the Prefect, and seal'd by the Secretary, who deliver them to all that want them.

### *The Congregation of the Apostolical Visitation.*

THE Pope, without any way derogating from the Dignity of universal Bishop, is possessed in a particular Manner of the Archbishopric of the City of *Rome*, and in that Quality is oblig'd to make the pastoral Visitation of six Bishoprics, Suffragans to this Metropolis of his Patrimony. But as he is incessantly employ'd in a Multitude of State-Affairs, of the greatest Importance to the Christian World, he has instituted this Congregation of the Apostolical Visitation, which nominates Commissioners to visit Churches, and Monasteries of both Sexes, both in City and Country; and these Visitors at their Return give in a written Report to the Congregation, concerning the good State, or the Irregularities they meet with in them, in order that they may be remedied.

THIS Congregation is compos'd of the same Cardinals and Prelates as those of the Monasteries to be suppress'd, mentioned in the preceding Chapter; but this has over and above the Pope's Vicar-General, and the Cardinal-Vicegerent, without whose Consent the Deputies of the Congregation for the Monasteries of Regulars, never send any Commissioner, to make the Apostolical Visitation of such Churches as are within the Jurisdiction of the patriarchal Archbishopric of *Rome*.

### *The Congregation of Relics:*

THE Congregation of Relics is compos'd of six Cardinals and four Prelates, among whom are the Cardinal-Vicar, and the Prefect of the Pope's Sacristy. These Deputies united, super-intend the Relics of those antient Martyrs, that are frequently found in Catacombs, and other subterraneous Places in *Rome*.

WHEN these several Cardinals and Prelates are met together in their Congregation, they examine the Informations given in by such of their Brethren as went upon the Spot, to see whether there were any certain Marks to distinguish the Bones, Shrines, or Tombs of Martyrs, from those of the Heathens, or other Persons who were buried undistinguish'd, in these subterraneous Caverns.

THERE are three Tokens which are generally look'd upon as so many infallible Testimonies of the Martyrdom of those in whose Graves they are found, viz. First, little glass Phials, in which there are any Drops or Marks of Blood left, which those who buried the Bodies of Martyrs observed always to put into such Glasses. Secondly, any Pieces of the Instruments which had been employ'd in their Execution; as for Instance, of a Scymitar, a Lance, a Sword, or Knife, &c. And, Thirdly, some Inscription engraved on Bricks, Flints, or Stones.

WHENEVER there are any of these Marks, and they are allow'd to be antique and genuine, according to the several Circumstances express'd in the Informations made on the Spot, by Commissioners deputed for that Purpose, all the Prelates of the Congregation give their Votes thereupon; and in case there is no Person to prove and demonstrate that these Marks are false and supposititious, the Prefect of the Assembly declares the Relics in question worthy the Honour and Veneration of the Faithful: He gives whatever Names he thinks proper to such Bones as cannot be known by any Inscription, or

<sup>a</sup> See what was observ'd on this Subject, Vol. I. Part II.  
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particular Circumstance of the most antient Martyrologies; in which very few Martyrs are named, but after mentioning those only who were most eminent, this Form of Words is generally used: *The same Day several other faithful Christians were martyr'd, and buried with these, and suffer'd Death upon the same Account.*

AFTER the Congregation has pronounced Sentence on the Validity of any Relics, and has given such Names as it thinks proper, it consigns these Relics to the Vicar, and the Pope's Sacristan, who distribute them to such as desire them; and at the same Time give them Certificates, or authentic Letters of their being genuine, making all such as they favour with any Portion of this inexhaustible Treasure, to sign a kind of Receipt, and a Compliment of Thanks, at the Bottom of their Registers.

### *The Congregation of Indulgences.*

THIS Congregation, the Number of whose Cardinals and Prelates is not fix'd, must assemble in the Palace of the most antient of those Cardinals deputed by the Pope, and which the Court of *Rome* has thought proper to have assembled, ever since the holding of the Council of *Trent*, in order to examine whether the Causes and Motives of all those who sue for Indulgences are just and lawful. All Petitions are granted in this Congregation in the Pope's Name only, who shews by all the Formularies which the Deputies of this Assembly make use of, that he pretends to be the only Depositary, and the sovereign Dispenser of what he calls the Spiritual Treasures of the Church. We refer our Reader to what was observed on this Head, when we treated of tax'd Briefs.

THE Register of this Congregation sends the Minutes and Conclusions of Petitions to the Secretary of the Briefs, who dispatches them *gratis* under the Fisherman's Seal, those excepted which are desired *in perpetuum*, and which are expedited by Bulls, the least of which costs a Pistole, and others more, according as the Clauses are more or less beneficial, or the Formalities observed in issuing out the Instruments more or less numerous.

### *The Congregation of Rites or Ceremonies of the Church.*

POPE *Sixtus V.* founded this Congregation to regulate the Ceremonies and Rites of the new Offices of Saints, which are added to the *Roman Calendar*, whenever any Person is canoniz'd, whereof it takes Cognizance, and consequently has a Right to the Examination of all Informations, and Verification of all Enquiries, Acts, and Proceedings, relating to this Matter.

IT has the Authority to explain the Rubrics of the *Mass-Book* and *Breviary*, when any Difficulties are started, or any Person desires any Instruction on that Head. Finally, its Power extends to pronounce Sentence, from which there is no Appeal, on all Disputes relating to the Precedency of Churches.

THIS Congregation is composed of eight Cardinals and a Secretary, who is one of the College of the Prelates Referendaries. Two Masters of the Ceremonies of his Holiness are likewise admitted into it. These several Deputies assemble once a Month at the Palace of the senior Cardinal, who is the Prefect thereof, and who is empower'd to call them together oftner, whenever a Multiplicity of Business requires it.

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WHENEVER any Saint is to be canoniz'd, the three senior Auditors of the *Rota* are present in this Assembly, as Persons suppos'd to be well vers'd in the Canon Law, together with an Assistant apostolical Prothonotary, and the Proctor of the Faith, who is generally the Fiscal Advocate of the apostolical Chamber. Several Consulters are also admitted into it, who are Divines, and Monks profess'd of different Orders, among whom is the Master of the sacred Palace, and the Prefect of the Pope's Sacristsy.

ALL these Judges Assistants, together with the Deputies in ordinary of this Congregation, examine the Proofs of the Sanctity of those who are to be canonized; and in case they are found good and valid, his Holiness afterwards pronounces Sentence in their Favour, on the judicial Acts and Proceedings of this Congregation, by ordering their Names to be insert'd in the Catalogue of the Beatified, in case they were not before; and if they have been canoniz'd by a Sentence anterior to this, then his Holiness's Ordinance is made in Form of an Edict, by which he enjoins and commands, by his absolute Authority, that the Names of these beatified Souls be insert'd in the Diptycs of the Saints, in order that they may be invoked by all Christians in the public Service of Religion, and that the Sacrifice of the Mass be offer'd in their Honour.

THE Pope does not pronounce this Edict till after he has made a previous Declaration in a secret Consistory, and with the Advice of all the Cardinals, Bishops, and Abbots, as are then in the City of *Rome*, and who together form a kind of Council which differs very much from the General Assemblies of the Clergy, as they are usually call'd.

THE Proofs which the several Members of this Assembly, or consistorial Congregation, look upon as valid and sufficient, in the Acts and Proceedings of all Canonizations, are, Martyrdom, undisputed Miracles, Testimonies of a virtuous Life, and the heroic Virtues of those who are to be canoniz'd.

THE following Maxim is now observ'd, though it has not been follow'd in this Congregation above a Century, *viz.* Not to enter upon the Enquiries prior to Canonization, till fifty Years at least after the Death of the Person to be canonized, or, in the Style of the Vatican, to be declared a beatified Soul; and the Reason of their deferring it so long, is, in order to take away all Suspicions which might otherwise be entertain'd, that the Relations of such as are to be canoniz'd would give false Testimonies in their Favour, either out of Interest or Self-Love, were any such alive, and living in the Places where those Inquiries and Informations of the Life and Conduct are made; all which are Circumstances that ought chiefly to be consider'd in Proceedings relating to Canonizations.

### *The Congregation for the Building of Churches.*

POPE *Clement VIII.* founded this Congregation, purposely that they might take a more immediate Care of the building of *St. Peter's Church* adjoining to the *Vatican*, which by this Means is become the largest and most magnificent, and most wealthy Church in Christendom. And notwithstanding that this Congregation has superintended the Building of other Churches in *Rome*, which are very beautiful and numerous, they are nevertheless employ'd to this Day, in repairing and beautifying this Cathedral of *St. Peter's* more than any other; for which Reason this Assembly bears only the Name of that Church.

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THERE are eight Cardinals and four Prelates deputed to regulate all the Concerns of this Fabric. Their Assistants are the Auditor and Treasurer of the apostolic Chamber, an Auditor of the *Rota*, a Steward, a Fiscal, a Secretary, and some Attorneys. All these assemble twice every Month, at the Palace of the senior Cardinal of their Congregation, on the Monday or Saturday nearest to the Beginning and Middle of each Month.

THIS Tribunal takes cognizance also by Appeal, of all Disputes that arise with regard to the Building of *St. Peter's*, whether of such Tradesmen as furnish Materials, the Workmen, or other Persons; as also of all clandestine Practices, Frauds, or Embezzlements, which may have been committed by those who have the Direction of it; for this Purpose they have a Judge, who takes immediate Cognizance of any Thing of this Nature. But the greatest Privilege these Deputies are invested with, is the Power of changing the last Wills of those who bequeath Sums to be employ'd in pious Uses; or made in Favour of Persons unknown, of Vagabonds, Exiles, or Persons deceased; and, in general, of all such as imply a Contradiction, and which cannot be executed pursuant to the Will of the Testators; for in these Cases those Deputies apply it to the Profit of *St. Peter*; and in case the Heirs or Legatees prevail to have the Will of the Testator executed, they then reserve for the above-mention'd Fabric, whatever Rents or Interest may be due from the Death of the Testator, till the Day that the Decree pass in their Congregation.

GREAT Numbers of People are, by way of Penance for their Sins, condemn'd by their Fathers Confessors to work very hard, on different Materials which are employ'd in the above-mention'd Fabric; as for Instance, to pound Flints and several other Things for the making of Mortar. Several Persons of great Quality work at polishing of Marble, a certain Number of Hours daily; and in case they perform their Work well, they receive Absolution at the Time prescrib'd them.

THESE Punishments are very much a-kin to those of Galley-Slaves, — and are always enjoin'd for a Time, proportionable to the Enormity of their Crimes; but with this Difference, that none are condemn'd to the Gallies — but such as are legally convicted of any Crime; and that those who are condemn'd by the above-mention'd Churchmen, are not judged to deserve the Labours and Punishments they are made to suffer, but as they have made a voluntary Confession of certain Sins to their Confessor in the Tribunal of Penance, in order to receive the sacramental Absolution.

WE shall here conclude the Description of the Ceremonies of the Church of *Rome*, and whatever relates to the Hierarchy thereof.

HISTORICAL  
MEMOIRS  
Relating to the  
*INQUISITION.*

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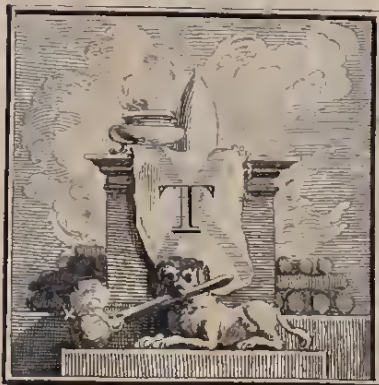
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BOOK I.

By Way of PREFACE.

*Wherein is shewn how widely the Practice of the Church in antient Times, with regard to HERETICS, differs from that of the Tribunal of the Inquisition in our Days: A Parallel between them; with the Justice of the former, and the great Injustice of the latter.*



THE Spirit of *Christ Jesus* and of his Church being a Spirit of Charity, of Gentleness, and Moderation, that aims not at the Death, but the Salvation of a Sinner, nothing appears to be more opposite to it than the employing Force, Violence, Tortures, and even Death, against those who entertain such Notions as clash with the Purity of Doctrine, or the Precepts of the Gospel. Besides, as the Power of the Church is merely Spiritual in its own Nature, the Prelates thereof are no ways empower'd to inflict Punishment.

THE Keys which our Saviour has given to loose and unloose, have no other Power than that of separating Unbelievers from the Communion of the Church, in Things of an ecclesiastical and spiritual Nature, and not to deprive them either of Life, or their temporal Possessions. Thus we see, that during the three first Ages of the Church, the Apostles



files and their Successors employ'd no other Methods than that of Exhortation, Admonition, and Censure, in order to bring back such Christians as had wander'd from the Paths of Faith: And in case they persisted in their Obstinacy, they contented themselves with separating them from their Communion, agreeable to that Precept of St. Paul, *Hæreticum hominem, post unam & alteram correptionem devita*. But no sooner were there Emperors who professed the Christian Religion, but they laid it down as a Duty incumbent on themselves, not only for the Security of their Government, but for the better Support of the Catholic Religion, of which they were the Protectors, to enact Laws against Heretics, and to punish them. The Bishops never arrogated this Authority, but address'd themselves sometimes to the Emperors, to desire that certain turbulent Heretics might either be punished, or a Stop put to their Proceedings by the Dread of Punishment. But then, agreeable to the Dictates of the Gospel, they took the utmost care not to suffer Heretics to be punished with Death; and all they desired was, that they might be effectual in reclaiming them from their Errors, but were not for having them put to Death in a State of Impenitence. This they look'd upon with so much Horror, that notwithstanding the *Priscillianists* did, of all other Heretics, most justly deserve Death, yet the Church looked on those Bishops that had accused them to *Maximus* the Emperor, who had condemned them to die, as guilty of so great a Crime, that the rest of the Bishops thought it incumbent on them to join no longer with them in Communion, nor with those who did not separate themselves from them. And an antient Author, tho' he owns that the *Priscillianists* had been justly punish'd, yet he cannot forbear looking upon their Condemnation, because it had been procur'd by Bishops, as an Example of a very dangerous Consequence: *Hi homines luce indignissimi, pessimo exemplo necati, aut exilio mulctati*. St. *Austin* himself shews plainly enough in his Epistle to *Donatus* Proconsul of *Africa*, that he was of the same Opinion, when he declares to him, that in case he still continued to put the *Donatists* to Death, the Bishops were bound in Duty to conceal them from him for the future.

NOT but that Heretics may be restrained by temporal Punishments; but here, as in all other Things, a certain Decorum must be observed, as well as some Rules followed: And hereupon it may be said, that the Causes for which Heretics may be punished, are chiefly reducible to four.

THE first is grounded on a political Reason, *viz.* for the Peace of the Government, in order to prevent and put a stop to it, or even curb the Disorders or Dissentions, that are almost inseparable from Disputes on religious Topics, as is but too manifest from Experience.

THE second Reason is drawn from the Duty incumbent on a Christian Prince, who is obliged to guard Religion with a vigilant Eye, and to exert himself as much as possible to maintain it in its Purity. And as this Purity is sullied by Heresies, corrupt Opinions, and pernicious Maxims, a Prince must not, when these prevail, look upon them with an Eye of Indifference; but is bound to root out every Thing that may have the least Tendency to deprave Religion, with the same Care and Circumspection as he employs to see the Civil Laws put in Execution.

THE third Reason for punishing Heretics, is sometimes drawn from the Nature of those Heresies which they profess: For it is certain that there are some who advance Principles of so blasphemous a Nature, and entertain Notions so highly injurious to the Divine Being, and the Mysteries of Religion, that to tolerate, and not endeavour to suppress them, would be Injustice. Can any Thing be more equitable than to chastise

<sup>a</sup> *Sulpitius Severus*.

sedition Spirits, when they discourse on Topics injurious to the Prince, and obnoxious to the State? And shall we say that the Divine Majesty is to be less respected than that of Kings and other earthly Governors; and that Men shall with Impunity be suffered to break out into contumelious Expressions against the former, and at the same Time punish the licentious Discourses vented against the latter with the utmost Severity?

THE last Reason why Heretics may be proceeded against with Rigour, is not to force, but to incline them, by the Fear and Dread of the Laws, and the Punishments inflicted, to make proper Enquiries into the Truth, and through an inward Conviction to return to the Church which they had left. This Enquiry would never once enter into their Thoughts, were they not prevail'd upon to enter upon it from a desire of living in Peace, and to escape those Punishments to which Heretics are subject by the Laws. This Reason, which, perhaps, may appear to be the weakest here, did nevertheless prevail so far with St. *Austin*, that it made him change the Opinion he had once entertain'd, with Respect to the Punishment of Heretics.

If we examine the first Reason, it must be owned that all such Heretics as break in upon the Peace of the State, and raise Seditions, may, and often ought to be punished capitally, as their Practices are more or less prejudicial to the Tranquillity of the Government. Thus the Church in St. *Austin's* Time, thought it self impowered to implore the Protection of the Emperors against the *Donatists*; and it was from the same Principle that those Monarchs, upon the Complaints made by the Church, punished some with pecuniary Mulcts, others with Banishment, and others again with Death: And in all these Proceedings they acted with the highest Justice, as is manifest from History.

THE second Reason may justly authorize a Prince to punish Heretics. St. *Austin* is of this Opinion, and therefore speaking of the *Donatists*, he says, "The Tribune whom the Emperor has sent, is not commanded to put you to Death, but only to reform you; but in case you resolve upon the contrary, and persist in your Obstinacy, you shall be sent into Exile, to the End that you may not hinder the rest from becoming Converts, and recanting their erroneous Principles."

THE third Reason is but too sufficient to empower a Monarch to punish not only Heretics, but even Schismatics, Heathens, and *Jews*, if any such are in his Dominions. The Punishments inflicted ought to be either gentler or more severe, proportionable to the Flagrancy and Blasphemy of the Doctrine. Such Princes as were informed with a Spirit of Piety (as is manifest from the Example of the Emperor *Justin* and St. *Lewis*,) never suffered Blasphemers to go unpunished. According to the divine Law, they ought to be punished capitally; it cannot therefore be disputed but that a Christian Prince may in that Particular regulate his Conduct by the Law of the Creator; tho' at the same Time it is certain, that he is at Liberty to punish with a less severe Hand if he thinks proper.

As to the fourth Reason, viz. the bringing Heretics over to the Church, either by a Dread of Punishment, or from the Punishments themselves, it must be owned, that when this is the only Reason for chastising them, they ought to be proceeded against with the utmost Prudence and Circumspection. For, not to mention that a truly Christian Prince does all that lies in his Power to prevent the Effusion of his Subjects Blood; so on the other Side, the Conversion of Heretics, which is the Thing aimed at, cannot be effected by these Means: For when once we have put a Heretic to Death, we thereby cut off all farther Hopes of his Conversion. On this Occasion therefore



we are to employ negative Punishments rather than positive ones, if I may so express my self; *i. e.* they may be excluded the Enjoyment of those Honours, Dignities, and Privileges, which the Catholics enjoy; or such Burthens may be laid upon them, and they may be bound to such Services, as the rest are exempt from: Nay, farther, the Places where they meet together for divine Worship may be taken from them; they may be prohibited the public Exercise of their Religion, and their Pastors may be sent into Banishment. For as nothing contributes more to foment and keep up a Spirit of Schism, and a Division in Religion, than a Variety of Worships, and the Diversity of Assemblies and Pastors; so on the other Side, nothing can possibly weaken them more than to deprive them of all these Advantages. This was the Conduct of the Christian Emperors in St. *Austin's* Time; and the same Saint, who acquaints us with this Circumstance, approves and applauds it, and confesses that the happy Effects which had resulted from this Conduct, obliged him to change his Opinion, and to own that Heretics may, with great Justice, as well as Advantage to the State, be punished with Gentleness and Moderation, provided their Conversion is the only Motive of such a Procedure. But how just soever it may be to punish Heretics on certain Occasions, it is nevertheless certain, that as to corporal and civil Punishments, the Church had nothing to do with them, but they were wholly inflicted by the Prince and the secular Magistrate. Though we were to read an hundred Times over all the Collections of Canons, by which the Church squar'd her Conduct for several Centuries together, we yet shall not meet with so much as one that inflicts corporal Punishment, not even on Ecclesiastics, tho' these in all Ages have been more immediately in Subordination to the Church than the Laity; which is an indisputable Proof that the Church was in those Days persuaded she was invested with no such Authority.

THE Authority or Power therefore in the first Ages of the Church with respect to Heresies, was confined only to Tenets; and this Power has indeed been its peculiar Prerogative in all Ages. Princes and civil Magistrates have never carried their Pretensions so far; or in case they happen to have done it, as *Justinian* with regard to *Origen*, it has either happened but very rarely, or in Execution of the Church's Decrees. And if they ever attempted any Thing of this Nature from their own Authority, it was of no great Consequence, and very little Regard was paid thereunto, till such Time as it had receiv'd a Sanction from the final Decision of the Church.

HER Power extended indeed to the Condemnation of Heretics themselves; but then the Punishments which she inflicted by Virtue of her own Authority, went no further than the Excommunication of the Laity, and the Excommunication and Deposition of the Clergy.

WHENEVER the Church was persuaded that weightier Punishments were necessary for the restraining of Heretics, or even such Catholics as were incorrigible, she was so far from ordering the Execution of them, that on the contrary she always addressed herself to Princes and civil Magistrates for that Purpose. The antient Bishops of *Africa* generally follow'd this Maxim, as is manifest from several Testimonies of St. *Austin*: Thus the Council of <sup>a</sup> *Vernon* decrees, that the King must be addressed in order to inflict the Punishment of Banishment. The same Thing is enacted by the third Council of <sup>b</sup> *Tours*, whenever civil and corporal Punishments are to be inflicted.

<sup>a</sup> Canon ix.

<sup>b</sup> Canon iv.

THE Popes themselves were once of the same Opinion, tho' their present Conduct is so opposite to it. *Pelagius I.* enacts that Recourse shall be had to the civil Magistrate, to restrain Heretics and Schismatics: <sup>a</sup> He writes to this Purpose to *Narfes* the Patrician, Commander of the Emperor's Forces in *Italy*; and in his Letter to *John* the Patrician, has Words to the <sup>b</sup> same Effect.

ALTHO' *Gregory IX.* carried the Authority of the Church to a great Length, he nevertheless acknowledges that it belongs only to the civil Magistrate to impose pecuniary <sup>c</sup> Fines; and *Celestin III.* is of the same <sup>d</sup> Opinion.

AND this is what obliged *Alcuinus*, notwithstanding he was a great Stickler for the Authority of the Church in other Cases, to own, that there is this Difference between temporal and ecclesiastical Power, *viz.* that the former is wholly confined to the <sup>e</sup> inflicting of corporal Punishments, and the latter to spiritual <sup>f</sup> ones.

HOWEVER, it must still be owned, that several Examples of considerable Antiquity might be brought to prove that the Church has the Power of inflicting bodily Punishments.

THE fifth Council of *Rome*, held under Pope *Symmachus*, condemns a Clerk to Banishment, and confiscates all his <sup>g</sup> Goods.

ADRIAN V. ordains, that a false Accuser shall have his Tongue cut out, nay, that he shall lose his Head, in case his Accusation be of so heinous a Nature as to deserve <sup>h</sup> it.

URBAN III. condemns a Clerk, who had counterfeited the royal Signatures, to be deposed, sent into Banishment, and stigmatiz'd in the <sup>i</sup> Face.

ALEXANDER III. condemns all such Laymen as shall have seduced and drawn away Women and young Lads, to the Scourge, and pecuniary <sup>k</sup> Mult: Not to mention many other Examples which might doublets be quoted to strengthen the same Assertion.

BUT it may be objected in the first Place, that the several Instances above-mentioned, do not any way relate to Heretics. Secondly, that it is taken for granted in these Determinations, that the ecclesiastical Judges had for that Purpose received from Princes special Power for inflicting civil Punishments. And indeed *Alexander III.* manifestly makes such a Supposition, in the Affair relating to the Bishop of *Palermo*, who had really a Power devolved on him by the King of *Sicily*, by Virtue of which he enacted civil Punishments, even with respect to the Laity.

IT may be farther said, that these Decrees are made only to point out to the civil Magistrate the Punishment that is due to the Crimes mentioned in them; which however does no way infer that it is not their proper Business to exercise these Punishments

<sup>a</sup> 13. q. 5. Can. Non. Vos.

<sup>b</sup> Ibid. Can. Religionibus.

<sup>c</sup> Ibid. Can. Religentes.

<sup>d</sup> De maled. Can. Statuimus.

<sup>e</sup> De Judic. Can. cum non ab homine.

<sup>f</sup> De autoritat. Eccl. Ca. 2.

<sup>g</sup> Q. 5. Cap. Accusatoribus.

<sup>h</sup> Q. 6. C. Delatori.

<sup>i</sup> De Crimin. fals. C. Ad Audientiam.

<sup>k</sup> De Raptor. Cap. 4.



against such Criminals. And this is the Manner in which the very Gloss itself explains the Decrees of *Adrian V.* and of *Urban III.*

IN a Word, in what Sense soever these particular Decrees are understood, it is impossible for them to over-rule the Authority of the Fathers, who are all unanimously agreed, that the Jurisdiction of the Church is wholly spiritual, that she cannot make use of Force, and that temporal Punishments do not any way belong to her Province.

THIS, however, is to be understood of the Church, with regard to that Power alone which she has received from our Saviour and his Apostles; for in those Places where she enjoys Sovereignty and temporal Authority, as in *Rome*, and several other Places, it is not to be doubted but that she enjoys the same Rights and Privileges, and that they are as unlimited as those of other Sovereigns.

FROM all that has been said we may conclude, that nothing can possibly be more opposite to the Spirit and Practice of the Church for upwards of a thousand Years, than what is now observ'd in those Countries where the Inquisition is establish'd.

FOR upwards of six hundred Years together the Church behaved with the utmost Gentleness and Moderation towards all Heretics in general, and those in particular who never raised any Commotions in the State, or persecuted the Catholics; whereas in those Countries where the Inquisition prevails, they are now treated with the utmost Rigour and Severity, the most strict Search is made after them, and the Prosecution never ceases till they are quite extirpated. The utmost Rigours of Imprisonment, Punishments, Racks, Tortures, in all their various Shapes, are employ'd against them; and so inflexible are the Prosecutors in the Punishments they inflict, that nothing can possibly soften or alleviate their Severity. And if the civil Magistrate, whose Assistance they implore when the Punishment is Capital, (which is ever the most rigorous, since it is no less than burning) should go about to mitigate it, he himself would be suspected to favour Heretics, and would at least incur the most rigorous Censures of the Church, and be entirely cut off from it by Excommunication.

IN former Days the Church had neither Judges, Officers, Tribunals, Prisons, Dungeons, Executioners, or Tortures; the Spirit of Gentleness she then breathed, did not suffer any Thing of this Nature so much as to enter into her Thoughts: She left all those terrible Things to the Tribunal of Princes and the civil Magistrate, who are justly empower'd to employ Compulsion, and who are frequently obliged to make use of it for the Peace and Safety of Governments; as also to restrain the Wicked, who would otherwise fancy they might indulge in all manner of Licentiousness; and to force them to be Virtuous, at the least in outward Appearance, if they will not be so in Reality.

BUT the Inquisition, on the contrary, is ever surrounded with all these Objects of Terror, and employs them indifferently against all kinds of Heretics, and against all in general over whom its Authority extends, tho' of never so peaceable a Character, no less than against the most seditious and turbulent Offenders.

FORMERLY the Bishops and their Officers were the only Inquisitors; and whenever it was necessary to employ rigorous Penalties, and punish with Severity, they always addressed themselves to the civil Magistrate for that Purpose, who in all Ages hath been invested with that Right.

BUT

BUT in those Places where the Inquisition now subsists, we find the very reverse; Bishops have but the least and most inconsiderable Share in the Prosecution of Heretics, but are themselves subject to the Tribunal of the Inquisitors. These Inquisitors are generally, and in most Places, not only Churchmen, but Monks; whose Profession is of a very severe Nature. As for the civil Magistrate, how necessary soever it may be for him to take Cognizance of the Sentences they pronounce, they nevertheless do not communicate any thing of them to him; and he has no more left of the Authority he antiently enjoy'd, than to be a mere Witness and Executioner of such Sentences as are pronounced by the Inquisition, but has no manner of Right to examine them.

ANTIENTLY it was the Custom to judge Heretics in the same manner as other Criminals; there was no manner of Difference in the Formality, and the Methods of Procedure were exactly the same; they were allowed the same Means of defending themselves, and of challenging or excepting against their Prosecutors, and an Opportunity of clearing themselves was indulged them the same as other Criminals.

BUT in the Inquisition it is the direct contrary; the Methods of Prosecution are different, and the Formalities entirely new; it is very easy to ruin a Person who stands impeached, but very difficult to justify one who is innocent.

IN former Days, whenever a Heretic repented of the Errors he had fallen into, and submitted to the Penance and Correction of the Church, he was always received again into her Bosom, and reconcil'd to her with Joy.

BUT in the Inquisition, when once a Pardon has been granted, all future Mercy is entirely cut off; and whenever a Person has been so unhappy as to come twice into its Clutches, the Crime is never expiated but with Life.

IN all other Courts of Justice Death puts an End to all farther Prosecution, and terminates all the Rigours that may be employed against a Criminal.

BUT here it is quite otherwise; the Prosecution extends even beyond Death, and the Inquisitors are as cruel to the Bones, the Ashes, and the very Pictures or Images of the Criminals, as they would have been to their Persons, had not Death put an End to all their Torments. Time cannot obliterate any Circumstance from the Memory of the Inquisitors, and they shall as well remember the several Particulars of a Crime a great many Years after its being committed, as tho' it had been perpetrated but a few Days before.

A SON who conceals his Father, after whom Search is made in order to put him to Death, will not have such an Action imputed to him as a Crime elsewhere; nor is a Wife who shelters her Husband in a case of imminent Danger, look'd upon as Criminal; so far from it, that all these good Offices are consider'd as so many natural Duties, the Prohibition of which would be unjust.

BUT in those Countries where the Inquisition prevails, all these Duties are forbid, and no sooner is a Person so unhappy as to be impeach'd before its Tribunal, but he is immediately abandon'd by all. A Son does not dare give Refuge to his Father, a Father to his Son, nor a Wife to her Husband; and if any one should be convicted of doing this, he would immediately be prosecuted by the Inquisition as a Fautor of Heretics.



IN all other Places, any Person who has been unjustly accused, has suffered false Imprisonment, or has been undeservedly tortured, is allow'd to publish his Innocence to the World, and by that Means come off with Honour; he is at Liberty to vent his Complaints, which are so far from being look'd upon as a fresh Crime that may impower a Court to call him again to Account, that, on the contrary, the Judges themselves generally make no Difficulty to own they were imposed upon, and are the first to proclaim the Innocence of those who are really so.

BUT in the Inquisition it is quite the reverse; such Favours are never granted by the Inquisitors; they never own their Mistake, but are always in the Right, and insist that every Thing had been done as it ought to be. And if ever an innocent Person who has escaped their Snares, should presume to proclaim his Innocence to the World, and value himself upon it, he would certainly be again arrested, and afterwards punished for slandering the Holy Office.

THESE Particulars will scarce appear credible, especially in *France*, and the other Kingdoms whose Inhabitants are not subject to the Rigours of that Tribunal; but those who have either inhabited or frequented those Countries where the Inquisition is established, are fully persuaded of the Truth of all that is here asserted. The very Inquisitors themselves do not mince the Matter very much, so far has Prejudice and Custom persuaded them that they are in the Right to act in this manner: And on the other Side, they are of Opinion it is so much their Interest to be feared, and to over-awe every one, not excepting even Kings, that they are very desirous those Things should be known, tho' at the same Time all that passes in the Inquisition itself is kept inviolably secret.

OUR publishing them therefore in these Memoirs cannot be deemed either a rash or novel Attempt, they being borrowed from several *Roman Catholic* Authors, whose Principles were Orthodox, and the greatest Part of whom were Eye-Witnesses of all we shall here relate with the utmost Exactness as well as Sincerity.

WE shall confine ourselves only to what relates to the History, the Practices, and Proceedings of the Tribunals of the Inquisition, as it is established in our Days; together with the various Employments of the Inquisitors, their manner of judging, how cruelly they treat those who are so unhappy as to be seiz'd and shut up in their Prisons, the Torments inflicted on those who are accused, the Pomp and Solemnity with which they execute the several Sentences pronounced in the Acts of Faith; and to make all these several Particulars still more conspicuous, we have thought proper to annex to these Memoirs, some genuine Relations of a very particular Nature, which alone will be capable of raising the Reader's Abhorrence for a Tribunal, from which one would imagine the Managers had laid it down as a Law, to banish every Thing that has the least Appearance of Justice or Humanity.

BUT before we enter upon these Matters, we beg leave to congratulate the Happiness and Felicity of those People that are not obliged to live under the Governments of such <sup>a</sup> Princes, as under a Pretence of maintaining the Laws of this dreadful Tribunal, are forced, as it were, to lend their Authority to Actions of so cruel a Nature, that they are looked upon by all Nations with Horror, at the same Time that their Administration is had in the utmost Detestation.

<sup>a</sup> The Kings of *Spain*, *Portugal*, &c.

## HISTORICAL MEMOIRS

Relating to the

## INQUISITION.

## BOOK II.

## CHAP. I.

*The Origin, Establishment, and Progress of the INQUISITION.*

THE Church, after the Division of the Empire into the Eastern and Western, had long enjoyed an uninterrupted Calm in the western Parts of the World ; or in case it had been some Times disturbed, neither Heretics or Heresies had been the Cause thereof ; for very few Heresies had sprung up, and such as did, no sooner peep'd abroad, but they either sunk of themselves, or were crushed by the Vigilance of the sovereign Princes and the Prelates. The Harmony that always subsisted between the Priesthood and the Empire, did not a little contribute to the maintaining of Religion in its Purity.

BUT this Union being once dissolv'd by the furious Disputes which arose about the Middle of the eleventh Century, between the Emperors and the Popes, both Parties carrying Things to the utmost Length for upwards of fifty Years, a Door was by that Means open'd to all kinds of Heresies.

It was scarce possible for Things to have taken another Turn : For as the Popes had a great Number of Adherents, who stretched the Authority of the Church beyond its due Limits ; so, on the other Side, the Emperors had their Partizans, who weaken'd it as much as possible, and confin'd it to much narrower Bounds than it might justly claim. This it was that occasioned the Starting up of Heresies, which afterwards gave Rise to the Establishment of the Inquisition. Hitherto they had all gone no farther than to attack the Mysteries of Religion ; but afterwards, leaving the Mysteries, they levelled all their Obstinacy against the Morality, the Discipline, and particularly the Authority of the Church.

THE Church being attacked in so tender a Part, was far from over-looking such dangerous Enemies ; but then they were so numerous, and the Support which most Princes gave them clandestinely swell'd their Authority to that Height, that she was often reduced to the Necessity of winking at them, for want of Means sufficient to crush them.

As the extirpating of these Heresies concern'd the Popes more than any Body else, so they did all that lay in their Power to root them out ; and for that Purpose they left no Stone unturned, but instigated all those who were immediately subordinate to them, and were continually writing to Bishops, to Princes and Magistrates, exhorting them to do their utmost to extirpate the Enemies of the Church.

BUT



BUT whether it were that Princes and civil Magistrates were not willing to destroy a Multitude of People, who seemed to weaken the Authority of the Church from no other View than to heighten their own, or that they did not believe them to be so criminal as they were represented, or that Policy, which sometimes changes with the Times, and assumes a Face according to the Variety of Interests, made them of Opinion that the tolerating them would be advantageous to the State, it is certain that they were not very zealous in restraining them. On the other Side, the Bishops, whether it were that they were not powerful enough to stem the Impetuosity of this Torrent, or that busied in other Branches of the ministerial Function, they had not Time sufficient to pursue this Affair with the Vigour it naturally required, it is certain that they did not first oppose it with so much Rigour, or at least Success, as might have been wished.

By this Means these Heretics grew at last so formidable as to find themselves able to make head against the Popes themselves. The Followers of *Arnold of Brescia* who were of this Number, reduced them to the greatest Streights: They forced them more than once to leave *Rome*, and to seek an Asylum elsewhere, in order to shelter themselves from their Fury; and had it not been for the Punishment which was inflicted on the Ring-Leader, who, having been executed publicly in *Rome* for Heresy and Sedition, struck the whole Party with Dread and Terror, it would have been impossible for the Popes to have maintain'd their Authority in that City.

THE *Vaudois* and the *Albigenses*, their Successors, were equal Enemies to the Authority of the Church, and as vigorous in attacking it; and that which made them still bolder, as well as more formidable, was the Protection they met with from *Raymond Count of Toulouse*, and the Count of *Foix* and of *Comminges*. It was therefore thought proper to employ more violent Methods, than had hitherto been made use of against Heretics.

THESE Methods resulted at last to the publishing a Crusade against them; an Expedient which the Popes had formerly, on other Occasions, employ'd with so much Success. Pope *Innocent III.* a Man of a bold and enterprising Temper, and successful in all his Attempts, resolved to try what this would do. However, he at the same Time thought proper to apply Lenitives, and to see whether Preaching and Disputation would not prove effectual in converting these Heretics; and for this Purpose he sent several Missionaries into *Languedoc*, with *St. Dominic*, and the blessed *Peter of Chateauneuf*, at their Head. But as these did not meet with a Success answerable to their Zeal, and the above-mention'd *Peter* having been cruelly massacred near *Toulouse*, Anno Dom. 1200. the Pope resolved to employ temporal Weapons against them; and having himself been a famous Lawyer, he by a Quirk of Law, made these Heretics be consider'd as *Mahometans*, because they had this in common with them, viz. were equally Enemies to the Church.

UPON this Foundation the Pope granted Indulgences to *St. Dominic*, and his Disciples were ordered to publish them in all Places under their Jurisdiction in the following Sense: That all who either by their Credit or Money should contribute to the Extirpation of Heretics, should obtain them as fully as though they themselves fought against them. Upon which a powerful Army of chosen Soldiers was soon levied.

As *Raymond Count of Toulouse* was the most powerful Protector of the *Albigenses*, the Pope was resolved to fall upon him first<sup>a</sup>; but he not finding himself able to withstand so formidable a Power, submitted himself to the Pope, withdrew his Protection from the *Al-*

<sup>a</sup> Anno 1209.

*bigenfes*, and delivered up seven of the principal Cities of *Provence* and *Languedoc*, by way of Security for the Performance of his Promise.

THUS the Army of the *Crusados* having done their Business with the Count of *Toulouse*, who, as we just now observed, had submitted himself, they turned off towards *Beziers*, where the *Albigenses* had strongly intrenched themselves. They besieged the City in Form, which not being able to withstand an hundred thousand *Crusados*, was taken, and burnt to the Ground. They cut to Pieces all the Men, Women, and Children they found in the Place; a general Massacre ensued, wherein no Regard was had to Age or Sex: They did not pardon so much as one single Person; and the *Roman Catholics* themselves, a small Number of whom were in that City, fell undistinguished among the rest.

THIS Example which had been made of *Beziers*, though a dreadful one, did not yet hinder the Count of *Beziers*, who enjoy'd the same Sovereignty over *Carcaffone*, from withdrawing into this latter City, which he defended to the last Extremity. He himself was a *Roman Catholic*; but whether it were that he was offended at the little Regard that had been paid to his Mediation, in the Endeavours he had used to save *Beziers*; or that he could not bear to see his Territories laid waste, and his Subjects, whom he thought it his Duty to protect and defend, cut to Pieces in this Manner, under a Pretence of Religion; or that he could not persuade himself that Religion was the only Motive for raising this bloody War, he took a Resolution to oppose the Attempts of the *Crusados*, and to defend *Carcaffone*; firmly resolv'd either to save it, or bury himself under its Ruins.

IN this Place he was soon hemm'd in by the *Crusados*, whose Army at that Time consisted of three hundred thousand Men; for since the taking of *Beziers*, it was increased by a numberless Multitude of People, who crowded to it from all Parts; as also a great Number of powerful Noblemen, who came to the *Rendezvous* on very different Motives.

HOWEVER, this prodigious Multitude of Enemies did not in the least terrify the undaunted Count of *Beziers*. He published a Manifesto, in which he declared he had no other Intention than to persevere to the last Gasp in the Profession of the Catholic Faith; that this however should not hinder him from protecting his Territories and his Subjects, of what Persuasion soever, and that because he thought himself obliged to it from the Law of Nature, which of all others ought to be preserved most inviolably, and by the mutual Promise he and they had made not to abandon each other: That he did not look upon this as a religious War, but as a Project concerted purposely to deprive him and the Counts of *Toulouse*, *Foix*, and *Comminges*, of their respective Dominions; he therefore exhorted them to unite with him, and to be at last sensible of their true Interests, which were inseparable from his; but though they should not conspire with his Resolutions, he was however resolutely bent to risque alone all the Danger that might ensue from this War: That since his Enemies were resolved upon his Destruction, let him act how he would, it were better to die courageously, Sword-in-Hand, than to survive the Loss of his Possessions, the Ruin of his strong Holds, and the Slaughter of his Subjects. For the rest he called Heaven and Earth to witness his Innocence, with regard to all the Evils which the War must inevitably draw after it, since he would never have engaged in it but from the unavoidable Necessity he was under of defending himself against those who were resolved to deprive him of his Possessions by the most unjust Methods.



THE *Crusados* made no manner of Answer to this Manifesto; so that a vigorous Attack was immediately prepared on one Side; and on the other a fixed Resolution was taken, to hold out to the last Extremity.

THE City of *Carcassone* was then, as in our Days, divided into two Parts; the first, which was called the City, stood on a Hill that was strongly fortified; the other was called the Borough, and was built at some Distance from the City, which being weak was easily taken; when, as before had happened at *Beziers*, all the Inhabitants were put to Fire and Sword, and no Distinction made of Age, Sex, or Quality.

THIS cruel Treatment was so far from intimidating those who fought in the upper Town, with the Count of *Beziers* at their Head, as they had flattered themselves it would, that it served rather to confirm them in the Resolution they had taken of selling their Lives at the dearest Rate.

WHILE Matters <sup>a</sup> were thus carrying on, the King of *Aragon* arrived at the Camp of the *Crusados*, and immediately interceded for the Count of *Beziers*; but all he could obtain from the Pope's Legate, who in reality was the chief Commander in this Enterprize, was, that the Count himself, with nine Associates, should have free Liberty to retire wheresoever he should think proper; but that all the Inhabitants should surrender at Discretion, should come stark naked out of the City, and in that Condition submit themselves to the Legate's Mercy.

BUT the Count *de Beziers* rejected the Offer with the utmost Detestation, and resolved to suffer the worst that might happen. The Inhabitants following his Example, fought like so many Desperadoes, and a great Number of the *Crusados* lost their Lives under the Walls of *Carcassone*.

AT length the Legate despairing to carry by Force a Place defended by so brave a Man, and seconded by the Inhabitants of equal Intrepidity with himself, resolved to make himself Master of it, though by the most infamous Methods; and imagining he might stop at Nothing, provided he only came off victorious, he dispatched a Gentleman to the Count, who prevailed upon him to come out of the City, swearing the most horrid Oaths, that they would not hurt a Hair of his Head, and making the most specious Promises that the Legate would enter into Articles with him with the utmost Sincerity; but no sooner was he come before him, than he was seized, and made Prisoner of War.

THE Inhabitants of *Carcassone*, in the deepest Affliction for the Imprisonment of their Count, lost the Courage they had display'd all the Time he had continued at their Head, and which perhaps would at last have saved them. But now they thought only of securing themselves by Flight, in which they were favoured by a subterraneous Passage, which extended to three Leagues Distance from the Camp. In this Manner they escaped the Fury of the *Crusados*, who in all Probability would have given them no better Treatment than the Inhabitants of *Beziers*, and those of the lower Town, had met with from them.

THE Legate having made himself Master of *Carcassone*, fixed his Head Quarters there, and made it his Place of Arms against the *Albigenses*. Count *Simon* of *Montfort* had the Title of General of the Church bestowed upon him; and in order to engage him more firmly in her Service, upon the Count *de Beziers* dying in Prison of Grief, or

<sup>a</sup> *Le Moine du Val Cernay.*

some other Calamity, he had several fine Tracts of Ground given him, of which the other had been dispossessed; and at the same Time was assured, that whatever Conquests he might gain over the *Albigenses*, a considerable Part of them should be his own.

THIS new-created General of the Church, although animated by Presents of so valuable a Nature, and by Promises that flattered equally his Interest and Ambition, was, nevertheless, some Time before he attempted any Thing; by which means the *Albigenses* had an Opportunity of recovering and fortifying themselves. He was a brave Man, had great Experience, was active, and, to crown all, was attended by good Fortune; but the *Crusados*, who had made a Vow to serve only forty Days, withdrew themselves at the Expiration of that Time.

THE \* Year following, his Lady and his Adherents brought a strong Body of *Crusados* to his Assistance: These he employ'd with great Conduct and Success, and by their Help reduced all such Places as refused to submit to him. The strong Castle of *Menerbe*, which had first dared to resist the Power of his Arms, was the first that was carried by Force, and all its Inhabitants were put to the Sword. The City of *Lavaur* met afterwards with the same Fate; it was besieged, taken, and sacked, and the Slaughter here was as general as at *Menerbe*. Count *de Montfort* succeeded in all his Enterprizes, Victory followed him wherever he went, and all Things seem'd to conspire the Ruin of the *Albigenses*, when two very unexpected Events had like to have recovered them all they had lost, and to have ruined the Catholic Party.

RAYMOND Count of *Toulouse* was gone to *Rome*, in order to reconcile himself to the Pope, which he effected. Among other Conditions, he was required to drive the *Albigenses* out of his Territories. This he gave his Word to do; but being returned to his Dominions, and called upon to perform his Promise, he first had Recourse to Delays; but afterwards finding he had no farther Excuse to make, he declared in express Terms, he could never prevail upon himself to do it, since he should thereby be forced to depopulate his Country.

UPON this Refusal the Pope's Legate excommunicated him, and commanded Count *de Montfort* to declare War against him. Count *de Foix* was included in the same Declaration, and Promise was made to the General of the Church, that he should be invested with the Demesnes of those two Princes, in case he could dispossess them thereof.

COUNT *de Montfort* encouraged by these mighty Promises, which were capable of satisfying a yet more ambitious Mind than his, since they tended to make him absolute Sovereign of the greatest Part of the South of *France*, immediately took the Field. He soon became Master of every Hold or Place that was not capable of making a vigorous Defence. He forced the two Counts to quit the Field, and to throw themselves into the strong Holds, in order to defend them; but as the best fortified Place must at last surrender when unassisted by an Army in the Field, the Ruin of these two Princes was inevitable, had it not been prevented by an unforeseen Accident.

THE King of *Arragon*, who hitherto had either endeavour'd to mediate a Peace between both Parties, or sided with the *Crusados*; whether it were that he could not bear to see the Count of *Toulouse* his Brother-in-Law stripp'd of his Dominions, or that he thought it his Duty not to suffer the Count *de Foix*, who was his Vassal, to be oppressed; or from an inward Discontent, at his having been forgot in the Division proposed to be made of the Spoils of these two Princes; declared in their Favour, at a Time when it was least expected, and abandoned Count *de Montfort*.



THIS Proceeding of the King of *Arragon* put a stop to all the Successes of the *Crusados*, and happily restored the Affairs of the *Albigenses*; so that in a little Time they brought an Army of an hundred thousand Men into the Field, composed of *Arragonians*, *Languedocians*, and *Provençals*. And as they imagined themselves strong enough to attempt any Thing, they did not stay for Count *de Mountfort*'s coming up to them, but marched forward to meet him, and boldly presented him Battle.

HOWEVER Count *de Mountfort* was no way terrified, either by the Multitude of the Enemy, or the good Order in which they advanced, but accepted of the Battle that was presented him. Both Sides fought with all the Animosity with which Religion united to Interest is used to inspire two opposite Parties; but the King of *Arragon* having lost his Life in the Heat of the Engagement, the *Albigenses* were seized with a panic Fear. This threw them into a Disorder, which was unhappily followed by their Defeat; for Count *de Mountfort* taking Advantage of their Surprise, fell upon them on all Sides with so much Vigour, that he put them to Flight, after having killed twenty thousand of them upon the Spot.

THE *Albigenses* being routed in this Manner, Count *de Mountfort* employed all his Thoughts in making the best Advantage of the Victory he had gained. He presented himself before *Toulouse*, which immediately surrendered at Discretion. He next made himself Master of *Narbonne*; and during the four Years that Count *de Mountfort* survived this Victory, his Arms were continually attended with Success.

BUT at last, by an unexpected Turn of Fortune, Count *Raymond* recovered *Toulouse* in 1215. towards which Place Count *de Mountfort* advanced with an Army of an hundred thousand *Crusados*, and besieged him in it. And now Providence changing the Fate of War, all the *Crusados* were routed; and Count *de Mountfort*, after having received a Wound in his Thigh with a Sword, was killed by a Shot from a Cross-Bow discharged from the Rampart.

THE Death of this Nobleman had like to have intirely ruined the Affairs of the *Roman Catholics*; for the Counts of *Toulouse*, of *Foix*, and of *Comminges*, soon recover'd all they had been dispossessed of, and for some Time preserved all those several Advantages, when the Death of Count *Raymond* again changed the Face of Things.

YOUNG *Raymond*, his Son, having succeeded him in 1220. and continuing the War with a Force inferior to that of his Enemies, met with a continual Series of ill Success, so that he was at last obliged to surrender, and was afterwards carried Prisoner to *Pavia*. To recover his Liberty, he was obliged, in 1223. to agree to and sign such Articles as his Enemies were pleased to make, and, among the rest, several very severe Edicts against the *Albigenses*.

ON the other Side, the Counts of *Foix* and of *Comminges*, finding themselves unable to oppose the Power of so many Enemies as were continually attacking them on all Sides, surrendered upon the best Terms the Enemy would grant them. Thus ended the War of the *Albigenses*, after it had cost more Blood and Treasure than would have been employed in conquering an Empire.

## C H A P. II.

*The Wars raised on account of the Establishment of the*  
INQUISITION.

**T**O this War which had been carried on openly against the *Albigenses*, succeeded that of the Inquisition, which completed the Ruin of the unhappy surviving Heretics. It had been established some Time before, by the Authority of *Innocent III.* and the Care of *St. Dominic*.

THIS Pope considering that how much soever the Power of the *Albigenses* might be weakened by open Force, yet great Numbers of them would still survive, who would persist in the same Opinions, and profess the same Doctrine in private, thought it necessary, in order to put a stop to this and every other kind of Heresy, to establish a standing Remedy, viz. a Tribunal composed of Persons whose sole Business should be the detecting and punishing of Heretics.

To effect this, it was absolutely necessary that these Persons should be wholly dependent on the Court of *Rome*, and entirely devoted to its Interest; that they should not be distracted by other Business, or taken off by other Avocations: It was proper for them to be mean and insignificant, in outward Appearance, to the End that they might look upon an Employment as honourable, which, in those Days, was wholly confined to the detecting of Heretics: It was necessary they should be Persons of Rank, of Birth, and bound by no manner of Ties of Relation; to the End they might not have the least Regard or Consideration for any Person whatever; that they should be hard-hearted, inflexible, and of a Breast uninformed with Pity and Compassion; so far as they were intended to compose the most severe and rigorous Tribunal that had ever been established. In a Word, it was necessary they should be very zealous for Religion, of no great Parts or Learning, but such whose Interest obliged them to do all that lay in their Power to extirpate Heretics.

POPE *Innocent* being unsatisfied with the Conduct of the Bishops and Officers of their several Courts, whose Zeal against the Heretics appeared to him faint and languid; thought he saw in the Religious of the newly instituted Orders of *St. Dominic* and *St. Francis*, all the Qualities necessary for his Purpose.

THESE Monks were inviolably attached to the Interest of the Court of *Rome*; the Solitude and Retirement they professed, and which, as afterwards appeared, began to grow tedious to them, allowed them Time sufficient for pursuing this laudable Work. The Meanness of their Dress and of their Monasteries, so different from what we find them in our Days, and above all, the Custom of begging up and down, and the great Humility they openly professed, must naturally make them consider the Post of Inquisitor, as an Employment perfectly well adapted to soothe those Remains of Ambition they might have still left. The general Renunciation they made, even of the Names and Families from which they were descended, was a great Step towards their being insensible to all those Sensations, which the Ties of Nature, as well as those of civil Life, usually inspire. Besides, the Austerity of their Rule, and the Severities which they practised on themselves, was far from informing them with the least Compassion or Sensibility for their Neighbour, since they had not the least Tenderness for themselves. In a Word, they were very zealous, as all Professors of newly established Religions are ge-



nerally found to be, and learned according to the Genius of that Age, *i. e.* very well versed in the Learning of the Schools, and the Knowledge of the new Canon-Law; not to mention that they were more immediately prompted to do all that lay in their Power to extirpate Heretics, because these were eternally exclaiming against them, and left no Stone unturned in order to ruin them in the Minds of the People.

THE Pope therefore having found in these Monks all the Qualities he judged requisite for those he intended for Inquisitors of the Faith, made no Difficulty to confide that Employment to them; and they on the other Side acted their Part so well, as fully answered all the Pope, or the Court of *Rome* expected from them.

BUT as the most important Establishments whatsoever do not immediately arrive at Perfection, and that something is continually adding, either from Seasons or Occasions, which at last carries them to their greatest Height, these Inquisitors were not at first invested with the great Authority they have since enjoyed, and in which they now triumph. Their Power was at first confined to labour only at the Conversion of Heretics, by the salutary Methods of Preaching and Instruction; to admonish Princes and other Magistrates, to punish also such capitally as should persist obstinately in their Errors; to get Information of the Number and Quality of Heretics, and of the Zeal which *Roman* Catholic Princes and Magistrates might discover in prosecuting them, and of the Care and Diligence which the Bishops and their Officials used in searching after them. They used to send these Informations to *Rome*, where they were submitted to the Judgment of the Pope, who acted therein as he thought proper; and 'tis from these Informations and Inquiries, that the Name of Inquisitor is borrowed.

SOME Time after, their Authority was enlarged, and they were impower'd to grant Indulgences, to publish Crusades, to foment the Spirits of the People and of Sovereign Princes; to head the *Crusades*, and to lead them on to extirpate Heretics: And for about fifty Years things continued in this State, *i. e.* till the Year 1250.

IN 1244. the Emperor *Frederick II.* very much encreased their Authority, by four Edicts which he published in *Pavia*, whereby he received the Inquisitors under his Protection, empowering Ecclesiastics to take Cognizance of all Matters relating to Heresy, and leaving to the secular Judges the Authority of prosecuting Heretics, after that the Churchmen had passed Sentence on their Tenets. He commanded that all obstinate Heretics should be burnt, and even condemned to perpetual Imprisonment all who should repent of their Errors.

THE Quarrels and Animosities which have interven'd between sovereign Princes and the *Roman* Pontiffs, have always, in the long run, proved fatal to Heretics; whether it were that those Princes who engaged in such Disputes, were really animated with a true Zeal for Religion at the same Time; and that they themselves abstracted from all political Views, have from their own proper Impulse been inclined to protect it; or that their Aim was, by these outward Marks of their Adherence to the *Roman* Catholic Faith, to keep the Populace up to their Duty, who are but too naturally apt to be scandaliz'd on such Occasions,

FREDERICK was so much the more obliged to shew himself zealous for Religion, as the Popes, his bitter Enemies, in order to ruin him in the Minds of the People, and to stir up all the Christians against him, had accused him in all the Catholic Courts of *Europe* with a Design of quitting the Christian Faith, and of turning a *Mahometan*.

This probably might be the occasion of his acting with greater Vigour against the Heretics than any of his Predecessors had done ; for he was the first that ever pretended to condemn all Heretics to Death without Distinction.

BUT whatever might be the Motives that prevail'd on that Prince to act with so much Severity against them, it is certain, that tho' he might find his private Advantage in it, yet it was of real Prejudice to his Successors, and the Authority he then devolved on the Inquisitors, has been since employ'd with great Advantage in *Italy*, against the Friends of the Empire. Care was always taken to encrease their Authority, to render them more formidable, and to employ them still more efficaciously, under a Religious Pretence, against those who should dare to oppose the temporal Authority of the Pope. This Truth is so notorious, that it would be a downright Folly to contradict it.

IN 1322. *John XXII.* caused the Inquisitors to take out Informations against *Matthæw Visconti*, Sovereign of *Milan*. Accordingly he was declared a Heretic, and this Declaration was followed by a most severe Bull, by which he prohibited all Princes of *Italy* from holding the least Correspondence with either him or his Subjects. It is nevertheless notorious, that the Heresy which was laid to his Charge was only another Name given to the Zeal he had, and which it was his Duty to have, in Quality of a Vassal of the Empire, for the Emperor *Lewis* of *Bavaria's* Party, whom the Pope, though on very ill-grounded Pretensions, had resolv'd to regard as an Enemy.

THE same Year *Guy Rangon* Bishop of *Ferrara*, and Brother *Bon* the Inquisitor, after having taken out an Information against the Princes of the House of *Este*, and declared them Heretics, published a Monitory, by which all Persons of what Quality soever, were forbid to hold the least Correspondence of what kind soever, with either them, their Adherents, or Subjects. And yet all their Crime was for having recovered *Ferrara*, which the Pope had seiz'd.

IN 1355, *Innocent VI.* gave no better Treatment to the *Matatagli*, to *Francis Orde-lase*, and *William Manfredi*. He went farther, and publish'd a Crusade against them, as though they had been so many Infidels and Heretics ; and that for no other Reason, but because the former had seiz'd upon *Rimini*, and the latter from *Faenza*, of which the Pope pretended to be the only lawful Sovereign. And indeed, without changing either their Opinions or their Doctrine, they at once ceased to be Heretics, the Moment they agreed to hold those Cities in Quality of his Holiness's Vicars.

BUT without going so far for Examples, it is well known that towards the Close of the last Century, so long as the Disputes between *Paul IV.* and *Philip II.* of *Spain* subsisted, which was carried on merely from secular Views, the Pope did not make the least Scruple to declare publicly, both in the Consistory, in Presence of his Ambassadors, or upon any other Occasion, That the King of *Spain* and the Emperor *Charles V.* his Father, were both Heretics. But as he was not in a Condition to prejudice so powerful a Prince by this Accusation, these Reproaches had no other Effect than to prove, that whoever opposes the temporal Interest of the Court of *Rome*, is properly looked upon as a Heretic by all the Pope's Creatures.

IT is from the same View of supporting and increasing Pretensions merely of a civil Kind, and no ways relating to Religion, that the Inquisition is employ'd to censure as heretical all such Books as extend too far (according to the domineering Spirit of the Court of *Rome*) the Rights and Prerogatives of temporal Princes. This, among other Things, was done in the Beginning of this Century, when the Dispute broke out between *Paul V.* and the Republic of *Venice*. These Disputes, as every one knows, were  
founded



founded only on temporal Pretensions, wherein Religion was no ways concerned. For the supporting them several Writers were employed on both Sides; but whatever was writ in Favour of the Republic, was censured as heretical by all the Inquisitions in *Italy*, notwithstanding that the Doctrine therein contained was pure and sound, and approved by all learned Men in the other States of Christendom. It was even pretended, that all whom they suspected to be the Authors of those Pieces against the Rights of the *Roman Pontiff*, ought to answer for them before the Inquisition, *i. e.* be condemned by that Tribunal as Heretics; and indeed all those were so who were silly enough to submit themselves to it.

IN Consequence of these Pretensions, Cardinal *Bellarmino* wrote about the same Time in favour of the Pope's Authority. In this Treatise he asserts, That all Christian Princes are subject to the Pope, not only in Spirituals, but in Matters purely Temporal: And does not scruple to treat all those as Heretics, who maintain that Princes, even in temporal Affairs, are subject to God only. There is room to believe, that the Cardinal did not believe what he himself writ, since he had too much Learning not to know that the Doctrine which he condemned as heretical, was that of the ancient Church, and of all the *Roman Catholic Churches* in his Time; those excepted which were immediately subject to the Ecclesiastical State.

HENCE it is evidently manifest, that *Frederick II.* when he increased the Authority of the Inquisitors, did not know his true Interests; or in Case he knew them, that he neglected to pursue them.

NEVERTHELESS this Law which *Frederic* had enacted so much in favour of the Inquisitors, and so prejudicial to the Heretics, had little or no Effect for several Years. This was owing to the Disputes and Quarrels that all along subsisted between the Pope and the Emperor, and which both Sides carried to the utmost Height.

THEY were first started in the Reign of *Innocent III.* who had been *Frederic's* Guardian, and were continued under *Honorius III.* Successor to *Innocent*; but upon *Gregory* the Ninth's succeeding *Honorius*, no Measures were kept by either Party. *Frederick* was excommunicated three different Times; all *Lombardy*, and Part of *Germany*, were stirred up against him; the same Crusade was published against him as if he had been an Infidel Prince, or a professed Heretic; nay, some <sup>a</sup> Historians do not scruple to say, that his own Son was excited to rebel against him.

BUT the Emperor triumphed over all these Enemies, and *Gregory IX.* who had been as much his Foe as *Gregory VII.* had been that of *Henry IV.* departed this Life before him. Pope *Celestine IV.* his Successor, had so short a Reign, that he had not Time to renew the Quarrel. After his Death the holy See continued vacant two Years, and was at last filled by Cardinal *Sinibaldus*, who assumed the Name of *Innocent IV.*

IT was now the general Opinion, that his Election would put an End to these great Divisions, and reconcile the Papacy and the Empire; because the Pope, when Cardinal, had professed the utmost Friendship for the Emperor: But Ambition dissolves the strictest Ties; nor was it possible for them to be of the least Force, in Interests that were of so delicate a Nature, as those between his Holiness and his Imperial Majesty.

BUT *Innocent* would not give up the least Pretension which his Predecessors had claimed of the Emperor, and thereby plainly shewed, that the Court of *Rome* always

<sup>a</sup> *Avent*, lib. vii.

pushes directly forward to the Object in View, and that nothing can ever make them recede when they are once embarked in any Enterprize, in which they think their Glory and Interests are the least concerned.

ON the other Side, *Frederick* was resolved not to give up the smallest of his Rights, or do any Thing derogatory to the Majesty of the Empire. The Divisions broke out again with the utmost Fury; as usually happens when Friends cease to be so any longer, and that Hatred succeeds to Friendship.

At first Matters were carried on very briskly, and with great Success on the Emperor's Side: And being persuaded that the late Accession of this Pope to the Pontificate was a Circumstance he ought to make his Advantage of, that it would be proper to reduce him before he had amassed any considerable Sums, and raise up new Enemies against him, he accordingly fell upon him with so much Fury, that he forced him to abandon *Italy*.

BUT the Pope, notwithstanding the Emperor's great Success, could not be induced to abandon the smallest of his Pretensions; but withdrawing to *France*, he stopt at *Lions*, because of its advantageous Situation, which furnished him with an Opportunity of holding a Correspondence with *Italy* and the other States of *Europe*, and there he summoned a General Council, in order to debate upon excommunicating and deposing the Emperor.

THE Kings of *France* \* and *England* solicited in his Favour, but to no Purpose; nor did *Frederick* himself, who plainly foresaw the unhappy Consequences of it, leave one Stone unturned in order to divert the Storm. He submitted to such Conditions as could not possibly be more grievous to an Emperor, or more satisfactory to a Sovereign Pontiff; for he promised to march with a powerful Army into the *Holy Land*, and never to return from thence, provided he might only be suffered to enjoy the Title of Emperor unmolested.

HOWEVER the Solicitations both of *France* and *England* were fruitless and ineffectual, the Emperor's Offers were rejected, and he was solemnly excommunicated and deposed from the Empire.

THE Excommunication and Deposition of *Frederick* were attended with all those fatal Consequences he had foreseen, and which he had done his utmost to divert; for the greatest Part of *Germany* rose up against him; his Deposition made in the Council of *Lions* was ratified, and *Henry* Landgrave of *Turinge* and of *Hesse* was elected Emperor in his Room. However he did not enjoy the Empire long, but lost it some Time after with his Life, in a Battle fought against *Conrard* Son of *Frederick*, who was carrying on the War in *Germany*, at the same Time his Father was prosecuting it with great Success in *Italy*.

ONE would have thought that the Death of the Landgrave would have put an End to the Schism in the Empire, but it happened otherwise; for the Pope had so much Credit in *Germany*, that he got a Successor appointed to him, who was *William* Count of *Holland*.

THE new Emperor was at first as unsuccessful as the former had been; *Conrard* beat him wherever he came up with him, and always came off with Advantage: But the

\* St. Lewis, and Henry III.  
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Death of *Frederick*, which happen'd some Time after, viz. in 1250, and the indispensable Obligation which *Conrard* his Son, who had now assumed the Title of Emperor, was under to leave *Germany*, in order to preserve the Kingdoms of *Naples* and *Sicily*, of which his Enemies were endeavouring to dispossess him, gave Count *William* an Opportunity of enjoying the Empire for some Years, with a Tranquility altogether unexpected, and indeed much greater than the State of Affairs in *Germany* seemed to promise him.

AFTER his Death the Princes of the Empire, whose Interest it was to heal all former Sores, in order to give the *Germans* an Opportunity of recovering their great and frequent Losses, had fresh Divisions among themselves. They elected two Emperors, but these reigned very few Years, and were indeed even nominally so. Their Death was follow'd by an Interregnum of about twenty Years, wherof the Princes of the Empire were the Occasion; for they, during that Time, were divided into different Factions; and being very much exasperated against one another, could never agree in the Choice of an Emperor.

IT was impossible but so long a Vacancy of the Imperial Throne, and at so unseasonable a Juncture, must be attended with the most fatal Consequences: And indeed worse could not have happened; for during all the Time the Interregnum lasted it was torn to Pieces by the most bloody Civil Wars.

BUT whilst the Popes and Emperors bent all their Thoughts on prosecuting the War, and that the Princes and Bishops of their respective Parties had no longer the least Regard for Religion, the Heretics made their Advantage of so favourable a Juncture. The Progress they made in a very little Time surprized the Pope, whom it affected more than all the rest together. He therefore resolved to apply such a Remedy to it as he thought the most effectual, and accordingly resumed the Design of the Inquisition, and of establishing a perpetual and independent Tribunal, whose only Business should be to take Cognizance of heretical Matters.

THE Interregnum still continued, and the Pope, who during the present unhappy Posture of Affairs in *Germany*, was able alone to put an End to it by electing an Emperor, was very far from attempting any Thing of this Nature, as he gain'd two very considerable Advantages thereby. The first was, that during the Vacancy of the Imperial Seat, he claimed so many Rights in the Empire, that it would have been impossible for the most justly elected Emperor to claim more: The other was, that the Interregnum gave him an Opportunity of acting in *Lombardy*, as though he had been absolute Sovereign thereof; and gave him, in Reality, the absolute Disposal of all Affairs in *Italy*. *Innocent* was too cunning not to make his Advantage of so many favourable Circumstances; and the two Orders of *St. Dominic* and *St. Francis*, had done him such Service, and display'd so much Courage against the Heretics, by exposing themselves to the greatest Dangers in the Execution of their Employments of Inquisitors, that it was natural for him to confide to no other Persons the Tribunal of the Inquisition, which he was resolved to set up in *Italy*, and in other Places, where he might have Authority sufficient to procure its Establishment.

## C H A P. III.

*The Difficulties that opposed the Establishment of the*  
INQUISITION.

**T**HIS Affair being debated, the Pope's Council immediately foresaw two Obstacles which it would be no easy Matter to surmount: The first was, that all Bishops would not fail to oppose the Erection of the Inquisition, since that could not be effected without bereaving them of the Power of taking Cognizance of heretical Matters, which they justly claimed as their Right, and of which they had always been, and were still, in Possession. That they would not fail to assert, that they were as fit to judge Heretics, as a Company of Monks, whose Institution was of a very modern Date, and who had neither their Authority, nor the Means of putting it in Execution; and that sufficient Prejudice had been already done them in withdrawing those Friars from their Jurisdiction, to which they were subject by all the antient Canons, and the constant Practice of the Church; without going still greater Lengths, and establishing them Judges over their Flock, and perhaps over themselves, in an Article of so delicate and extensive a Nature as that of Doctrine and Belief; that from all these Considerations, they had scarce Room to hope the Bishops would consent to the setting up of this Tribunal. That if an Attempt should be made to set it up against their Wills, they should be obliged to employ such Methods as would be too rigorous. That tho' such a Resolution should be taken, and they be certain of the Success of it, it yet would be impossible for this Establishment to subsist, and that the Bishops would at last destroy it entirely. That indeed the greatest Veneration was paid to the Holy See, but at the same Time an equal Respect was shewn to the episcopal Function; an indisputable Proof of which was manifest from the supreme Authority of the Church, which all Christians in general ascribed to œcumenical Councils. In a word, that the See of *Rome* owed the greatest Part of its Credit and Authority to Bishops, they having known how to exert it on all proper Occasions; that they had given up Part of their own Authority for its Sake; and that all Things are commonly best preserved by employing the same Methods which have been used in acquiring them, it was of the greatest Importance to the Holy See, to continue in the strictest Union with the rest of the Bishops; consequently that the Wounding them in so tender a Part, would prove fatal to the Pontificate.

THE second Obstacle, which was full as strong and equally difficult to surmount, was, That it would be impossible to establish the Inquisition in the Manner projected, without depriving at the same Time the Lay-Judges of the Power they have always enjoyed of prosecuting Heretics, and which had been confirmed to them by the last Ordinances of *Frederick II.* And indeed this Emperor, at the same Time that he enlarged the Authority of the Inquisitors, and taken them under his Protection, had nevertheless ordained, that the civil Magistrate should proceed to the Condemnation and Execution of Heretics, after the Inquisitors had made their Report to him.

HENCE it was easy to conclude, that they would oppose with no less Vigour than the Bishops, the setting up of a Tribunal, which must inevitably ruin a Part of their Jurisdiction. Further, it was natural for them to imagine, that all the Sovereigns of Christendom would think it no less their Interest to prevent the Establishment of the Inquisition, since on one Side they were obliged to support the Magistrates in the Authority  
they



they had devolved upon them; and on the other, that in case they consented to it, they would thereby yield to divide the Sovereign Authority, to which the Power of Life and Death, which the Pope intended to bestow on the Inquisitors, was inseparably annexed.

THESE Obstacles, which at first Sight appeared insurmountable, would have made them quite lay aside the Design of erecting the projected Tribunal, at least upon the Foot it was then intended to have been set up, had not the Pope, who was not easily prevailed with to lay aside any Design he had once taken in Hand, and who was passionately desirous of establishing it, hit upon two Expedients, which clear'd up, at least in outward Appearance, the two Difficulties that had been started.

THE first of these Expedients, was to declare that Bishops should jointly with the Inquisitors be Judges over Heretics; that nothing should be undertaken without their Privy, and that they should assist at these Trials as often as they should think proper; taking care at the same Time so to manage Matters afterwards, by Expedients, which Time never fails to furnish, that the chief Authority might be entirely lodged in the Inquisitors, and that the Shadow of it only should be left to the Bishops, who were to rest satisfied with the bare Name of Judges. Whence it would come to pass, that the Bishops, most of whom were more concerned for the Honour than the Duties of their Function, would either rest satisfied with whatever Share should be indulged them; or perceiving that the smallest Part of a Jurisdiction was allowed them, the whole of which justly belonged to them, they would at last resign it entirely to the Inquisitors, who by that Means would be left at Liberty to act in the most arbitrary Manner, and be wholly dependent on the Court of *Rome*.

THAT as to the second Obstacle, *viz.* the several Princes and Magistrates to whom they were subordinate, they might so much the more easily be prevail'd with not to oppose the Design of the Pope, as he enjoy'd an almost absolute Authority in all *Italy*; that it was necessary, though they employ'd the most vile Methods, to make their Advantage of so happy a Train of Circumstances, which if let slip, might possibly be never recover'd. However, that since to build this Establishment on a solid Foundation, the prevailing on them not to oppose it, would not sufficiently serve their Purpose, but that their Consent would be necessary, it would consequently be proper to satisfy them in outward Appearance, in the same manner as the Bishops. In pursuance of this, they should leave to Magistrates the Power of disposing of the lower Employments of the Inquisition, which should not be allowed to make use of any but those whom they should appoint. That they should have Liberty to appoint an Assistant to the Inquisitors, in their Visitations of all Places within the Jurisdiction of the civil Magistrate; and that a third Part of the confiscated Estates of all who had been condemned, might be applied to public Uses. Lastly, That according as they should meet with greater or less Opposition, with more or less Difficulties, they might give up or refuse several other Points of little Consequence, by which the Magistrates would seem to share the Authority of the Inquisition, but at the same Time would be no more than the mere Executioners of its Orders.

THESE Difficulties being got over, a new one started up, which was so much the stronger as Interest was the Object of it; and this was to find out some Method for defraying the several Expences of the Inquisition, such as the Salaries of the Inquisitors, the Wages of the inferior Officers, the Guarding the Prisons, the Subsistence of the Prisoners, the Execution of the Sentences, and other Matters, for all which it was absolutely necessary to make a proper Fund, to enable the Inquisition to subsist with Honour, and in such a Manner as might answer the several Ends of its Establishment, and the Advantages they intended to draw from it.

SEVERAL Methods were propos'd upon this Head; but at last it was resolv'd, that the Corporations in the several Places should be prevail'd with to furnish Sums for this Purpose; and that in order to engage them to come more readily into it, they should be allowed to dispose of Part of the Monies arising from Fines and Confiscations.

MATTERS being thus settled, they dispatched crafty Persons of undoubted Fidelity into the several Provinces; whose Business was, if possible, to engage their Favour for the new Establishment they intended to set up in them; and the Religious of St. *Dominic* were appointed Inquisitors in *Lombardy*, *Romania*, and *Marca Anconitana*.

As it was impossible for them to have set the Motives for establishing the Inquisition in a more specious Light, the dire Effects that would result from it not having yet been felt, or so much as foreseen, it was received with very little Difficulty. This furnished the Pope, who knew admirably well to make advantage of any Circumstance that might forward his Designs, with an Opportunity of directing a Bull to the several Magistrates, Heads of Colleges, &c. and to the Corporations of those Cities where the Inquisition had been set up.

THIS Bull contained thirty one Chapters, which were as so many Statutes for the settling of the Inquisition. To these the Pope added two very express Orders. The first, that the Statutes should immediately be register'd in all the public Offices where the Rolls are kept, notwithstanding any Opposition to the contrary, reserving to himself only the Power of judging of the Validity of those Oppositions. The second impow'ed the Inquisitors to suspend all such Places from having divine Service performed in them, and to excommunicate all Persons who should refuse to obey these Statutes.

HOWEVER, as the Pope, how daring soever he might be in all these Attempts, was particularly careful not to endanger his Authority, he, for that Reason, established the Inquisition in the above-mention'd Provinces only. The Reason he gave for it, was, that as those Provinces lay nearer to *Rome*, and farther having a greater Affection for them than the rest, he was therefore bound in Duty to preside over them with a more than ordinary Care. But the true Reason was, that he had more Authority in these Provinces than in any other, as they were either subject to no other Prince than himself, or being Fiefs of the Empire, the Interregnum gave him an Opportunity of exerting the same Authority over them, as if he had been their lawful Monarch; or, lastly, that as the Cities of these Provinces were independent on one another, and govern'd by their municipal Laws, they were thereby so much the weaker, and less able to make head against so great a Power as the *Roman* Pontiff enjoy'd at that Time. Besides, as in the last Wars which the Emperors had carried on in *Italy*, the Pope had always sided with most of those Cities, he therefore had a strong Party in each, who were inviolably attach'd to his Interest, and were as able to put all his Commands in Execution as if he had been their immediate Sovereign.

NEVERTHELESS, what Authority soever the Pope might enjoy in these Provinces, yet the Bull above-mention'd was so much oppos'd, both in his Life-Time and after his Death, that *Alexander IV.* his Successor, was oblig'd to revive it <sup>a</sup> seven Years after, but not without several Restrictions, which would never go down in the Beginning. And yet, neither the Lenitives, or Censures, which the Inquisition was impow'ed to thunder out against all Offenders, or those who should oppose it, could prevent its meeting with fresh Opposition, which gave occasion to *Clement IV.* to revive them <sup>b</sup> six Years after, but with little better Success. The four Popes, his Successors, set every Engine

<sup>a</sup> In 1259.

<sup>b</sup> In 1265.



at work to get them received; but the Opposition still continuing, they were at last obliged to moderate several Particulars.

THOSE Oppositions were grounded on the excessive Severity of the Inquisitors, which was so much the more grievous, as People had never been accustomed to it. Complaint was likewise made of the uncommon Rigour they shewed in levying the several Revenues which had been assigned them; and they were even accused of having extorted several Sums of Money under this Pretence, inasmuch that the Public was resolved to bear these Impositions no longer.

THESE Complaints were seconded by a Declaration of the several Cities and Corporations, by which they protested in express Terms, that they would no longer furnish the Sums required for the Support of the Inquisition, its Officers, &c. without which it would be impossible for that Tribunal to subsist.

THE Ground of this Protest was their Inability to pay such large Exactions; and to corroborate it, they took notice of the Wars they had been obliged to maintain in favour of the See of *Rome* against the Emperors. They affirmed that those Wars had drained the public Treasury; that they had even been obliged to mortgage Part of these Revenues to several private Persons, who otherwise would never have furnished the Sums, without which it would have been impossible for the War to be carried on; that it was absolutely necessary the Money for which those had been mortgaged, should be first paid; that this could not be done without levying fresh Taxes, to which the People would never have given their Consent, but for the Advantage they hoped to reap by the Recovery of the public Revenues; that to levy fresh ones, would infallibly alienate Men's Minds from the holy See, make them rebel against the Inquisitors, and perhaps against their own Magistrates.

BUT whether it were that these Oppositions, and the Complaints on which they were grounded, were thought just, or that there was no other Method left to support the Inquisition, which the Popes considered as their Master-Piece, it was resolved they should forego some Things, the better to accustom the People by insensible Degrees, to the new Burden they were going to lay upon their Shoulders.

It was therefore declared, that in all Places where the Inquisition should hereafter be received, as well as those which had already admitted it, the Inhabitants should not be obliged to furnish the Sums necessary for the Support of the Inquisition; but that it should be maintained by other Methods than at the public Expence; and that by this Means the Complaints which were made against the pretended Extortions of the Inquisitors would immediately cease.

AND as to the Complaints of the excessive Rigour the Inquisitors used in the Discharge of their Employments, a Remedy was applied thereto, by allowing Bishops, in the Prosecution of the Inquisition, a little more Power than had before been indulged them.

THE Court of *Rome* drew two considerable Advantages from their Condescension on this Occasion: The first was, that as the Inquisitors depended no longer on the People for their Subsistence, they consequently would be more attached to the papal Interest, and alienated from any other. The second, which was of no less Consequence, was, that the Inquisition was by this means received without Opposition in *Lombardy*, *Romania*, *Marca Anconitana*, *Tuscany*, the States of *Genoa*, and in all Parts of *Italy*, the Kingdom of *Naples*, and the Republic of *Venice* excepted.

BUT

BUT the *Venetians* did not absolutely reject it; but foreseeing they should at last be forced to receive it in such a Manner as to be dependent on the Inquisition of *Rome* and the sovereign Pontiff, they thereupon set up one by their own Authority. This Inquisition consists both of ecclesiastical and secular Judges; it enjoys its own particular Laws, different from those of the rest of the Inquisitions of *Italy*, and is not near so rigorous; but as we shall treat of it in particular in the Sequel of this Work, it would be needless to make any farther mention of it in this Place.

As for the Kingdom of *Naples*, the Inquisition has never been received therein; which was owing to the almost uninterrupted Contests that happened between the Popes and the Sovereigns of *Naples*. And ever since the Kings of *Spain* have been Masters of this Kingdom, though there was the utmost Harmony between them and the Court of *Rome*, Things have always continued upon the same Foot, and that for a very odd Reason, *viz.* that the Popes themselves opposed it.

THE Pontiff's Motive for this was, because the Kings of *Spain* have at all Times pretended, that the Inquisitors of the Kingdom of *Naples* should be subject to the Inquisitor-General of *Spain*, and should no way depend on the general Inquisition of *Rome*, as all the Inquisitions of *Italy* do.

BUT this the Court of *Rome* would never consent to, and has always opposed it from a Pretension of a quite contrary Nature, *viz.* that as the Kingdom of *Naples* holds of the See of *Rome*, consequently the Inquisition which should be established in that Kingdom ought to be subordinate to that of *Rome*, and not to that of *Spain*. But both Parties could never be brought to agree upon this Head; so that the Bishops of this Kingdom have still the Power of judging Heretics. Nevertheless the Pope, in certain Cases, deposes extraordinary Commissioners into that Kingdom, with Power to take Cognizance of heretical Matters; but besides that these Cases are very rare, the Commissioners cannot take one Step in the Prosecution, till after having first obtained the Viceroy's Leave for that Purpose.

#### C H A P. IV.

##### *The INQUISITION erected in several Parts of Italy.*

ANNO 1544. Don *Peter* of *Toledo*, Viceroy of *Naples* for the Emperor *Charles V.* attempted to settle the Inquisition in that Country. But the People mutiny'd for several Days; great Numbers of the *Spaniards* were killed, and they would in all Probability have been drove out of this rich Kingdom, without any Likelihood of their ever returning back into it, had they not secured themselves in the Castles of the Country whereof they were Masters, and held out with Vigour against the Inhabitants, who did all that lay in their Power to force them out. The Mutineers were even resolved to throw themselves into the Hands of the *French*, and for that Purpose dispatch'd an Express to *du Mortier*, the Ambassador of *Francis I.* at *Rome*, desiring him to send them a bold Man to head them. *Du Mortier*, who was of a pacific Temper, like most of the Gentlemen of the long Robe, answered, that he would write to the King about it. Nevertheless he let slip the Opportunity, and that of recovering the Dutchy of *Milan*, an Article his Master had very much at Heart. This shews how necessary it is for Princes to make choice of military Officers for Ambassadors; for had *du Mortier* been one,



one, he himself might have headed the Mutineers, as *Termes* the French Ambassador at *Rome* did afterwards. He quitted his Character to go and defend *Parma* and *Mirandola*, which had declared against the Emperor, and preserved them, though he was opposed by all the united Forces of *Spain*, and the See of *Rome*.

SINCE that Time the Fear of a fresh Insurrection, which would certainly break out, and the repeated Oppositions of the Court of *Rome*, have prevented the *Spaniards* from ever attempting to re-establish the Inquisition in that Kingdom; however, they have not laid aside all Thoughts of succeeding in it one Time or other; nor the Court of *Rome* that of setting insurmountable Obstacles in their Way, unless the Kings of *Spain* permit it to be subject to the general Inquisition at *Rome*, like that of the Dutchy of *Milan*, notwithstanding the King of *Spain* enjoys as great Sovereignty over this last Place, as over *Naples* and the rest of his Dominions.

THE Example of the Inquisition at *Milan* has been often alledged, in order to persuade the King of *Spain* that it would be no way disadvantageous to set that of *Naples* upon the same Foot; but as the Inquisition was established there before he was Master of it, and that he was obliged to leave Things in the same State in which he found them, there is not the least Room to hope that this Example will prevail with him, and make him consent to its being settled at *Naples* after the same Manner.

BUT after that the erecting of the Tribunal of the Inquisition had been resolved upon in the City of *Milan*, Cardinal *Charles Boromeo* Archbishop of that City, who was afterwards canonized, being upon his Visitation of certain Places in his Diocese, which were subordinate to him in Spirituals, and to the Protestant *Switzers* in Temporals, he judged it highly necessary for him to make several Ordinances for the Good of those Churches, as is customary for Bishops to make in the Course of their Visitations.

BUT the *Switzers* thought it but just for them to take Umbrage upon that Account. However, as they were persuaded this pious Cardinal would pay but very little Regard to their Remonstrances, they sent to the Governor of *Milan*, desiring him to restrain the Archbishop from continuing his Visitation of those Places which were subject to them; and at the same Time assured him, that in case he did not comply with their Desires, the good Harmony which their Masters were so desirous of preserving, would certainly be interrupted.

THE Ambassador upon his Arrival at *Milan* went and lodged at the House of a rich Merchant of his Acquaintance. This no sooner came to the Ears of the Inquisitor of *Milan*, than, regardless of the Law of Nations, and the fatal Consequences which would inevitably attend upon so outrageous an Insult, he went to the Ambassador's Lodgings at the Head of all his Officers, and commanding him to be put in Chains in his Presence, he afterwards threw him into the Prison of the Inquisition. Though every one was struck with Horror at this villainous Attempt, yet no Man dared oppose it. However the Merchant did not abandon his Friend, but waited upon the Governor of *Milan*, and acquainted him with the ill Treatment the Ambassador had met with. The Governor sent immediately for the Inquisitor, and obliged him to take the Ambassador out of Prison, after which he paid him the greatest Honours, and complied with all his Desires; so that the *Switzers* no sooner heard of the Imprisonment of their Ambassador, but News was brought of his being released, which happened very *a propos* for the Cardinal; for the *Switzers* were resolved to arrest him, and to treat him after the same Manner they had done their Ambassador.

THE Governor of *Milan* wrote afterwards to the Cardinal, and told him, that it was for the Interest of his Catholic Majesty, whose Subject he was in Quality of Archbishop of *Milan*, that he should discontinue his Visitation. The holy Cardinal, who had Art enough to suit his Zeal to the Peace of the State, complied with all the Governor's Desires. Thus the *Switzers* were appeas'd, and all Things continued peaceable.

FROM this Example it appears, that an ill-guided Zeal may sometimes occasion great Disorders; consequently that 'tis the Duty of every Prince, who has the Peace and Tranquillity of his Subjects at Heart, to have a watchful Eye over all Things, and particularly such wherein Religion is concern'd, since these naturally make a greater Impression on the Mind, and are more easily abused.

THE Inquisition is likewise settled in *Sicily* and *Sardinia*; but as this has been only since the uniting of these two Islands to the Crown of *Spain*, 'tis subject to the Inquisitor-General of that Kingdom, and is no way dependent on the Inquisition of *Rome*.

AFTER the Inquisition had been thus established in *Italy*, the Court of *Rome*, who were desirous of introducing it into all the States of Christendom, attempted to establish it in *Germany*; but the excessive Rigour of that Tribunal not suiting the generous Temper of the *Germans*, they opposed it with so much Bravery, that the Pope was obliged to lay aside his Design. However, the Court of *Rome* were persuaded, that Time, and the Artifices which might be used, would at last give Success to their Endeavours. But Time only taught them, that the *Germans* would never submit to such a Yoke; and of this they had the strongest Proof, by the Inquisition's being banished out of several Cities, where the utmost Pains had been taken to set it up, notwithstanding that the Inquisitors had treated the Inhabitants with much greater Lenity than they had ever exercised before in any other Place.

HAVING therefore lost all Hopes of establishing it in *Germany*, they attempted to settle it in *France*, and succeeded therein in Part; for it was received in *Languedoc*; and some of the neighbouring Provinces; upon account of the *Vaudois* and the *Albigenses*, whom they imagin'd this Tribunal only could extirpate. But they likewise found, that the free Temper of the *French*, so abhorrent of Violence and Constraint; would no more submit to the Yoke than the *Germans* had done. Accordingly the Inquisition was banished out of some Cities by popular Insurrections, and the Inquisitors left several others for want of Employment; or rather because they, so far from meeting with Respect, which they are so vastly fond of, were, on the contrary, universally hated and abhorred, and justly supposed it would be impossible for them ever to overcome the Aversion of those People.

THE Houses of the Inquisition at *Carcaffone* and at *Toulouse* are standing to this Day; and there are some *Dominican* Friars in those Cities, who still enjoy the Title of Inquisitors; but then indeed it is no more than a mere Title, nor have they any Business. They nevertheless pretend, that in case a new Sect of Heretics were to arise, to whom Liberty of Conscience had not been granted, they would have a Right to prosecute them; but it does not appear on what this Right is founded, since the Bishops in *France* have an incontrollable Power of judging Heretics, and the civil Magistrates that of condemning them, and putting their Sentence in Execution.

BE this as it will, these are the only Footsteps now remaining in *France* of the Inquisition; and there is not the least Reason to believe it will be ever re-admitted into that



Kingdom, since both King and People have an equal Abhorrence of Violence and Constraint; not to mention that they have other Expedients to preserve and restore the Purity of Faith in that Kingdom. These Expedients, though of a more gentle Nature, and better suited to the Genius of the Nation, and the Spirit of the primitive Church, are not less efficacious upon that Account.

## CHAP. V.

### *The Establishment of the INQUISITION in Spain.*

AT last the Inquisition being banished *France*, recovered more in *Spain* than it had lost in that Kingdom. The Kings of *Arragon* received it, and established it in the several Dominions subject to that Crown. This Example, contrary to the Pontiff's Expectation, was not followed. Attempts were made to get it received in the other States of this western Part of *Europe*, but to no Purpose. It was opposed in all Places with a Resolution, which, though agreeable to the Genius of the Nation, was not in the least expected. But it did not long preserve its Authority in *Arragon*, but became, as in *France*, the Object of the Contempt and Aversion of the Grandees and People; and in all Probability would soon have been drove out of that Kingdom with as much Ignominy, had not *Ferdinand* of *Arragon*, and *Isabella* of *Castile*, who had united almost all the States of *Spain* under one Monarchy, restored it to its pristine Authority in *Arragon*, and afterwards in all Parts of *Spain*, *Portugal* excepted. Thus, properly speaking, *Spain* was not wholly subject to the Inquisition till about the Year 1484.

WE may with Justice affirm, that its Establishment here was entirely owing to *John de Torquemada*, a *Dominican*, Confessor to Queen *Isabella*, and afterwards Cardinal. He had obliged that Princess to promise him, before she came to the Crown, that in case Heaven should think fit to raise her to the Throne, she would do all that possibly lay in her Power to extirpate Heretics and Infidels; and indeed she afterwards succeeded to the Crown of *Castile*, which she brought to *Ferdinand* King of *Arragon* for her Dowry.

SUCH an Increase of Power made these Princes resolve upon the Conquest of the Kingdom of *Granada*, and to oblige the *Moors*, who had so often made *Spain* tremble, and had conquered the greatest Part of it, to return back into *Africa*.

THIS Design met with better Success than had been even hoped for. The *Moors* were subdued, were dispossessed of every Thing they held in *Spain*, and were at last obliged to submit themselves, or to cross back again into *Africa*. And ever since that Time they have been so taken up either with foreign or intestine Wars, as has prevented them from ever being able to return again into *Europe*.

NEVERTHELESS, although the greatest Part of the *Moors* had been forced back into *Africa*, yet great Numbers of them remained still in *Spain*. What detained them in that Kingdom, was either the Marriages they had contracted, the various Settlements they had in these Kingdoms, their Trade, or lastly, the landed Estates they possessed therein, which it was impossible for them to transport into any other Country.

FERNINAND and *Isabella*, who plainly saw they could not force them out of *Spain*, without depopulating the Dominions they had lately conquered, consented to their still inhabiting it. However, they at last obliged both them and the *Jews*, who were very numerous in *Spain*, to renounce their Religion, and embrace Christianity.

THESE unhappy People being indispensibly obliged to receive whatever Laws the Conqueror should subject them to, consented to every Thing; that is, they turned Christians in outward Appearance, though the greatest Part of them still adher'd in reality to the Religion of their Forefathers. But as it is no easy Matter to separate the inward Sensations of Religion from the Worship thereof, they did not lay aside, or refrain from the latter, whenever they judged they might do it with Impunity.

TORQUEMADA foreseeing how prejudicial this Hypocrisy would at length prove to Religion and the Government, took occasion from thence to solicit the Queen to perform the Promise she had made him, of persecuting the Heretics and Infidels, whenever she should be in a Capacity to do it.

HE represented to her, that she was as much engaged to it from Motives of Policy as those of Conscience; that so long as the *Moors* and *Jews* should adhere to their old Religion, they would preserve a secret Inclination for their former Sovereigns; that this secret Inclination would at last be infallibly followed by their Correspondence with foreign Powers, and intestine Conspiracies, and finally break out into open Insurrections, which would not fail to be supported by the *Moors* of *Africa*; that they had too much Interest to return back to *Spain*, not to take advantage of any Opportunity that might be favourable to it; that the Means of making them irreconcilable, would be to oblige them to change their Religion in good earnest; that as there was no Room to hope they would ever do it by their own Impulse, so on the other Side it could not be doubted but violent Methods would be necessary; that this indeed would lessen the Number of her Subjects, but that it were better to have a few inviolably attach'd to her Religion and Government, than a greater Number whose Fidelity might be suspected; that lastly, the Union between the Church and the State was so great, that whoever was wanting in Affection for the one, must certainly have as little Value for the other.

THESE Reasons having made an Impression on the Queen's Mind, he remonstrated to her, that the best Means of giving Success to what he had proposed, was to cause the Inquisition to be received in all the States that were subject to the Crowns of *Arragon* and *Castile*; that this Method was indeed slower than an open War, but then it was safer; that it would be a perpetual Remedy to an Evil, which in all probability would not be brought very soon to a Period; that *Italy* was obliged to the Inquisition for the Purity of its Faith. Lastly, that the most glorious Circumstance of her Reign would be, that she had not only done her utmost Endeavours, during her Life-Time, for the Support of the true Religion, but had also left behind her the most infallible Methods of preserving it in its utmost Purity, as long as the Monarchy should endure.

THE Queen won by these Reasons, promised *Torquemada* that she would do all that lay in her Power to persuade the King to establish the Inquisition in all his Dominions; and indeed his Reasons wrought as much upon the King as they had before done upon the Queen; insomuch that they jointly obtained Bulls from Pope *Sixtus IV.* in 1483. for the setting up of the Inquisition in the Kingdoms of *Arragon* and *Valentia*, and the Earldom of *Catalonia*. It was afterwards erected in *Castile*, and in all the Dominions of *Ferdinand* and *Isabella*. In *Portugal* it was not received before the Year 1557. by *John II.* as will be shewn in the Sequel.

TORQUEMADA



TORQUEMADA had done too much Service in this Affair not to be rewarded for it; accordingly the Pope created him Cardinal, and their Catholic Majesties appointed him Inquisitor-General. He fully answered the Opinion the People had of him, *viz.* that there was not a Man in all *Spain* fitter for that important Employment, since that during his fourteen Years Administration in the Inquisition, he had prosecuted upwards of an hundred thousand Persons, of whom six thousand had been condemned to the Flames.

SINCE these Days the Inquisition rose with the *Spanish* and *Portuguese* Names, and shared as it were in their Conquests. And indeed the *Spaniards* and *Portuguese* having gained very considerable ones in both the *Indies*, they set up the Inquisition in all those Places, after the same Methods, and under the same Regulations that it had been erected in their Dominions in *Europe*.

GREAT BRITAIN and the *Low Countries* were now the only Places where they had not attempted to introduce the Inquisition. As for the former, the Temper of its Inhabitants, still more abhorrent of all violent Remedies, and more inclined to Insurrections than either the *Germans* or the *French*, appeared so opposite to the Inquisition, that they thought all Endeavours for that Purpose would prove ineffectual, and even that though the Pope, who had more Authority there than in the rest of the States in Christendom, should have Interest sufficient to get it received in that Kingdom, it yet would be impossible for it to maintain itself long therein. They therefore laid aside all Thoughts of attempting it, but with the more Reluctance, as the *English*, being a People who love most to deliver their Thoughts freely and openly, and the most used to dogmatize, they were persuaded they had so much the greater Occasion for such an Establishment.

## C H A P. VI.

### *The Attempts made to settle the INQUISITION in the Low-Countries occasion Wars and Insurrections.*

AS to the *Netherlands*, the Conformity of the Temper of its Inhabitants with those of the *Germans* and *French*, between whom they are situated, having given occasion to conclude that either it would be impossible to introduce the Inquisition among them, or that it would never be long supported therein, was the Cause that no Attempt was made for that Purpose, or that they did not carry it to any great Lengths. Thus the Bishops continued in Possession of the Right of judging Heretics, and the Magistrates in that of condemning them, and putting their Sentences in Execution.

BUT after the Rise of the *Lutheran* Heresy, a great Number of Heretics having settled in those spacious Provinces, under Pretence of carrying on their Traffic, the Emperor *Charles V.* who was not loved by them, and who perhaps hated them in his Turn, or at least was afraid of them, was apprehensive lest they should at last get the upper Hand in the hereditary Countries. This Apprehension, added to the Negligence of the Magistrates, who had been obliged to slacken their Prosecutions, because of the great Number of Heretics that had shelter'd themselves in those Provinces, occasioned his publishing

publishing an Edict in 1550. by which the Inquisition was ordered to be established in all the Provinces of the *Low-Countries*, in the same Manner as in *Spain*.

THIS Edict was promulgated; but *Mary* Queen of *Hungary*, Sister to the Emperor, and Governess of those Provinces, having remonstrated to him, that in case that Edict should be put in Execution, all the foreign Merchants, and great Numbers of the Natives of the Country, would immediately abandon it, in order to seek for Liberty of Conscience elsewhere; and their Trade, which at that Time was the most flourishing of any in *Europe*, would infallibly be ruin'd: this prevailed with the Emperor to publish two Declarations, by which all Foreigners were exempted from the Jurisdiction of the Inquisition, and the Severity of its Prosecutions very much mitigated with respect to the Natives of the Country.

HOWEVER, notwithstanding the Emperor's Edict was published with these Restrictions, it yet was not put in Execution; whether it were that that Monarch, who was not always for having those Things carried on, which he seemed, in outward Appearance, to promote, was not urgent to have it put in Execution; or that the People, the Bishops, and Magistrates, whose Interest being chiefly concerned therein, did therefore foresee the Consequences that would result from it, better than any other Person, and who moreover were very sensible that the Emperor was not able to force them to submit to this Yoke against their Wills, secretly opposed it: Be this as it will, the Inquisition was not established in the *Low-Countries* during the Reign of *Charles V.* and Things continued in their former State with respect to Heretics.

AFTER the Death of this Emperor, which happened in 1559. *Philip II.* his Son, who was now Sovereign of the *Netherlands*, attempted all Methods possible to set up, as rigorous an Inquisition therein, as that of *Spain*. The States at first opposed it by the strongest as well as most respectful Remonstrances: But *Philip II.* resolving to be obeyed, had not the least regard to them; upon which the People, who could not bear to be forced in an Article of so extensive and delicate a Nature as that of Religion, broke out into an open Insurrection.

THIS Insurrection in the *Low-Countries* gave occasion to the Rise and Establishment of the Commonwealth of *Holland*. No Insurrection ever lasted longer, or was carried on with greater Obstinacy; for the War continued upwards of threescore Years with unparalleled Animosity, but various Success. The King of *Spain* had frequent Opportunities of establishing a greater Authority in those Countries than any of his Predecessors had ever enjoy'd; and on the other Side, the *Flemmings* were in open Rebellion, were frequently on the Point either of changing their Master, or of wholly recovering their Liberty, by setting up a popular Government, almost after the Model of that of antient *Rome*.

AT length both Parties grew weary of a War, which had been carried on for so many Years, cost so much Blood, and had so much weakened and drained them of so many Sums; and thereupon a Peace was concluded; but it cost the King of *Spain* the most valuable Part of the *Low-Countries*, I mean that Part of it which now forms the Commonwealth of the seven *United Provinces*; and he found himself obliged to acknowledge it a free and independent State. Nor would he have preserved the rest, had he not ratified and enlarged the Privileges of the Provinces, one of which was, that for the future no mention should be made of ever establishing the Inquisition therein; and that all heretical Causes should be judged by the antient Laws, and in the usual Forms.



Thus ended the long War which had been carried on in the *Netherlands*, whereof the Inquisition was either the real or pretended Cause. It has not made any Progress since that Time. Such Places as had received it, are still subject to it; and those where it had been refused, have been so happy as to keep it out; insomuch that it is now confined to *Italy*, and the Dominions subject to the Crowns of *Spain* and *Portugal*. However, its Jurisdiction is not confined to such narrow Bounds, but it still flourishes in a greater Tract of Ground than all *Europe*.

## C H A P. VII.

### *The INQUISITION set up in Venice.*

NOTWITHSTANDING the City of *Venice* boasts a great Antiquity, and has from its Infancy, by a particular Favour of Heaven, professed the Christian Faith, it yet preserved itself un sullied with Heresy, till about the Year 1232.

WE need no other Proof of this than the Instrument itself by which *James Tiepolo* was raised to the Dignity of Doge. We here see the Methods appointed to be made use of in the Punishment of Criminals; a great Number of Crimes, and of different Sorts, are there named, but no mention is made of Heresy; a Proof that this City, and the Places in its Dependence, were at that Time wholly free from it.

IN the 1232, the above-mention'd Doge publish'd a Declaration on the same Subject, viz. the Punishments of various Crimes, among which he mentions several which indeed are very near a-kin to Heresy, such as Witchcraft and Incantations; but does not make the least mention of Heresy, which plainly proves it was not known in those Days; for otherwise he would certainly have enacted the Punishments due to Heresy, as well as other Crimes.

BUT after Pope *Innocent IV.* had quarrelled with the Emperor *Frederick II.* as has been already shewn in the second Book of this History, *Italy* being divided into two Factions, whereof the one sided with the Pope, the other with the Emperor, the Heretics, under Pretence of siding with his Imperial Majesty, insinuated themselves every where. *Venice* was more crouded with them than any other Place, and that because as its Government is less severe than any other, they flattered themselves they should be indulged a greater Liberty in that City.

BUT the Doge and Senate justly fearing that so great a Concourse of Persons, infected with a Variety of heretical Tenets, would at last corrupt the Religion which they had endeavour'd for so many Ages to preserve in all its Purity, they, in 1249, began to consult upon Methods how they might best preserve themselves from so great an Evil.

IN pursuance of this, several Persons of great Ability, and zealous for the Catholic Religion, were empowered to search after Heretics. It was afterwards enacted, that they should be impeach'd before the Patriarch of *Grado*, and the other Bishops in the *Venetian* Territories, whose Right it was to judge Heretics; and that all such as should be found guilty of Heresy by the Bishops, should be put into the Hands of the secular

cular Judge, and by Plurality of Voices be condemned to the Flames by the Doge and his Council: These Statutes were made under the Administration of the Doge *Morosini Anno Dom. 1249.*

BUT lest the Prosecution of Heretics should be suspended by a Bishop's Death, the Doge *James Contarini* enacted, in 1275, that the Vicar-Generals, during the Vacancy of the See, should have the same Authority as the Bishops in judging and condemning Heretics.

THE Statutes were executed in all the *Venetian* Territories with the utmost Exactness, especially as they agreed in all Points with the civil and ecclesiastical Law, which had been practised from Time immemorial in the Empire; and each Party was by this means fully satisfied in all their Pretensions, by the ecclesiastical Judges being empowered to take Cognizance of those Matters with respect to Law, and the lay Judges that of the Fact, and the Condemnation of them.

BUT neither the Doge or his Counsellors have ever pretended, as we shall hereafter find the Court of *Rome* does, to be the mere Executors of ecclesiastical Sentences: This is plain from the express Words of the Law enacted by the Doge *Morosini*, viz. that all such as have been convicted of Heresy by the Sentence of the Bishops, shall be condemned to the Flames by the Doge and his Counsellors by Plurality of Voices; but this can be said only of such Judges as have an active Voice, which those who only execute another's Sentence cannot be said to have.

THINGS did not long continue in this State, before the Court of *Rome*, who have always a watchful Eye over their Interests, endeavour'd to get the Inquisition established at *Venice*, as they had already done in most of the States of *Italy*, by the Methods above related.

BUT the *Venetians*, who are as sensible as any People in the World of their true Interest, and so judiciously foresee the Consequence of Things, could never be prevailed with to consent to it: *Innocent, Alexander, Urban, Clement*, and the seven Popes their Successors, set every Engine at Work to compass their Design; but to no Purpose.

THE Inquisition did itself contribute to the obstinate Resistance it met with, when attempted to be set up in *Venice*; all Places rang with the Disorders and Tumults occasioned by the Sermons, as well as the fiery and imprudent Conduct of the Inquisitors. For these Mock-Zealots, would, upon the first Whim that came into their Heads, publish Crusades against the Heretics; and these new-made Crusaders, instead of being serviceable to Religion, thought of nothing but revenging themselves upon their Enemies, and to dispossess a numberless Multitude of innocent Persons of their Estates, upon Pretence of their entertaining heretical Principles, when at the same Time all such were the farthest from their Thoughts.

MILAN and *Parma* had like to have been ruined by the Tumults which had been raised on these Occasions, and all *Italy* cry'd aloud against the Inquisition and its Officers. The Senate of *Venice* took Advantage of these Disorders, by making it a Handle to justify their having always refused to suffer the Inquisition to be erected in the Territories of *Venice*.

How-



HOWEVER, all these fruitless Attempts could not prevail with the Popes to desist from their Design; and *Nicholas IV.* at last obtained what his Predecessors had so long solicited in vain. The Senate, in compliance with the Request of his Holiness, resolv'd to receive the Inquisition; but then it was with all the Precautions necessary for preventing the Scandal and Disorder it had occasioned in almost all the Places where it had been hitherto received.

IT was therefore agreed, that no other Officers but those of the Republic, should be suffer'd to execute the Prosecutions of the Inquisition; that, in order to prevent all Burdens and Impositions, the Revenues necessary for the Maintenance of that Tribunal should not be raised by its Officers; that the Republic should assign a Fund for that Purpose, and should nominate a Person to receive the Monies arising therefrom; that it should pay the Salaries of the Inquisitors and their Officers, and defray all the necessary Expences; and that all Fines, Confiscations, and all Profits arising from the Condemnation of Heretics, should be put into the Hands of the Inquisitors, for which it should be accountable to the Senate, to be employ'd by them as they should judge proper. All which is very different from the Practice of the Inquisition in other Places, where all the Money goes to the Inquisitors.

THE Senate having thus resolved to receive the Inquisition, an Instrument was immediately drawn up for that Purpose, in the most authentic manner, and sent to the Pope. And altho' his Holiness was not pleas'd with the Restrictions made by the Senate, and would have been glad the Inquisition had been received at *Venice* without the least Limitation, as in the other States of *Italy*, he nevertheless thought fit to agree to this Instrument, and accordingly confirm'd it by a Bull dated the 28th of *August*. In this manner the Tribunal of the Inquisition was established at *Venice*.

ALTHO' it was pretty much restrained in its Authority, nevertheless the Court of *Rome* thought they had done great Matters in having procured its Establishment there; particularly as they flatter'd themselves that they should at last force the *Venetians* to acquiesce in all things, and to suffer the Inquisition to reign as despotic there, as in all the other States of *Italy*.

HOWEVER, their Hopes were afterwards blasted; for the Senate, who probably were persuaded they had been too condescending in receiving the Inquisition, tho' upon their own Terms, were firmly resolv'd not to suffer the least Innovation, and to keep Things on the same Foot in which they had been first established. So far from giving their Consent to the repealing of any of the old Statutes, they have enacted new ones from Time to Time; all which together, compose the thirty nine famous Chapters or Statutes, by which the Inquisition, in all the *Venetian* Territories, is governed to this Day.

## HISTORICAL MEMOIRS

Relating to the

## INQUISITION.

## BOOK III.

Of the Laws, Proceedings, and Magistrates of the  
INQUISITION.

## CHAP. I.

*A Description of the INQUISITIONS of Rome and  
Spain.*

**A**LL the Inquisitions of *Italy*, those of the Republic of *Venice*, and of the Land of the Church excepted, wherever situated, are subordinate to that of *Rome*, whereof the Pope is Head. It is he who nominates the Cardinals that compose the Congregation of the Holy Office; for by this Name the Inquisition is called. He also appoints all the Inquisitors of the several Inquisitions in *Italy*, and the Land of the Church. These Inquisitors are liable to be turned out of their Places whenever the Pope pleases; and that without his being obliged to prosecute them, or shew Cause for their being dismissed: However, they enjoy their Employments as long as they please, if they have but Interest enough to keep themselves in.

THE Inquisition of *Rome*, and the Congregation of the Holy Office, which is the same Thing, has a supreme Authority over all particular Inquisitions: An Account is given to them of all Affairs of Importance: They are always consulted upon any considerable Occasion; and its Orders and Answers are observed with the utmost Punctuality. It regulates the Proceedings, prescribes the Forms of judiciary Sentences, abolishes old Laws, and enacts new ones, whenever it judges necessary. As the Inquisitors are independent one on the other, it judges all Disputes that may arise between them, receives all Complaints made against them; and when they find it impossible to conceal their Faults and irregular Proceedings, it appoints condign Punishment, and from their Judgment lies no Appeal. In fine, the lesser Inquisitions are as so many inferior Courts, with respect to the superior ones.

THE Inquisition of *Rome* is composed of Cardinals, who sit as Judges, and of Consulters, most of whom are Doctors of the Canon Law, and Regulars or Monks; these are as so many Counsellors, whose Business it is to examine the Books, Tenets, Opinions, and Actions of all Persons impeached to the Tribunal of the Inquisition. It is from their Opinions that the Cardinal Inquisitors form their Sentences and Decrees. There are besides two Secretaries, and a kind of Attorney-General, who are the only Persons known to those who are impeached. There is a prodigious Number of inferior Of-



ficers ; because as all the Officers of the Inquisition have very great Privileges, and can be judged by that Tribunal only, they by that Means secure themselves from the ordinary Forms of Justice, which are very severe.

IN *Spain* and *Portugal* there is a supreme Council of the Inquisition, which enjoys the same Authority as that of the Congregation of the Holy Office at *Rome*. All the lesser Inquisitions established in the Countries subject to these two Crowns, are subordinate to these, those of the Dukedom of *Milan* excepted, which are subject to the general Inquisition of *Rome*.

THE supreme Council consists of the Grand Inquisitor, who is nominated by the King of *Spain*, and confirmed by the Pope. This is the only Right the Pontiff has over that of *Spain* ; for when he has once confirmed him, he has no farther to do with that Inquisition. The Inquisitor-General being thus nominated and confirmed, is impowered to nominate all the Officers of the Inquisition in the several Dominions subject to the King of *Spain*, and consequently must be one of the most considerable Persons in the Government.

BESIDES the Inquisitor-General, the supreme Council consists also of five Counsellors, whereof one must be a *Dominican* Friar, by the Privilege granted by *Philip* III. of a Fiscal, or Attorney-General, a Secretary of the King's Chamber, two Secretaries of the Council, and an Alguazil or Sergeant-Major, or a Receiver ; of two Relators, and two Qualificators : The Number of Familiars and inferior Officers is, as at *Rome*, very great ; and that because they enjoy still greater Privileges, and are subject to no other Tribunal than that of the Inquisition, which exempts them from the ordinary Forms of Justice, which are still more severe in *Spain* than in *Italy*. These Privileges are so considerable, that the greatest Noblemen in *Spain* think it an Honour to be Officers of the Inquisition.

THE supreme Council of the *Spanish* Inquisition enjoys a plenary Authority over the rest of the Inquisitions, who cannot make an Act of Faith, or general Execution, without its Leave first obtained. Of all the Tribunals of the Inquisition, this only has the Privilege to have no Appeals lie from its Decrees. It may enact new Laws whenever it judges them necessary, determines all Law-Suits of whatsoever Nature, that are carried on between the Inquisitors, punishes all Ministers and Officers of the Inquisition, receives all Causes lodged by Appeal ; in a word, its Authority is so great, that there is not a Man in all the Dominions of the King of *Spain*, but trembles at the bare Mention of its Name ; nor would the King himself dare to interfere with its Authority ; and indeed, whoever has made such Attempt has always smarted for it.

EVERY one has heard of the Severities which Don *Carlos*, Prince of *Spain*, Don *John* of *Austria*, and the Prince of *Parma*, met with upon this Account : For *Philip* II. to please the Inquisitors, was forced to keep them a very long Time from Court, tho' the first was his only Son, the second his Brother, and Son to *Charles* V. and the last his Nephew, whom we shall have occasion to mention in the Sequel. And when all came to all, their only Crime was their having broke out into some passionate Expressions against the Inquisition, tho' upon a very just and lawful Account.

*PHILIP* II. was so ridden by the Inquisition, as *Turquet* informs us in his *History of Spain*, P. 1405, that he did not presume to undertake any Affair without asking their Advice, never failing to follow it.

THE Lesser Inquisitions subordinate to that of the sovereign Tribunal of *Spain*, are those of *Sevil*, of *Toledo*, *Granada*, *Corduba*, *Cuenca*, *Valladolid*; of *Murcia*, *Lerma*, *Longrono*, *St. James*, *Saragossa*; of *Valentia*, *Barcelona*, *Majorca*, *Sardinia*, *Palermo*, *Cartbagena*, and *Lima*.

THESE several Inquisitions consist of three Inquisitors, three Secretaries, an Alguazil or Sergeant-Major, and three Receivers, Qualificators, or Consulters.

THE Lesser Inquisitors of *Italy*, in each considerable City whereof there is one, have much the same Officers; and indeed the Inquisition of *Spain* was formed after the Model of that of *Italy*.

THESE Officers are an Inquisitor, a Vicar, an Attorney-General, a Notary, several Consulters, one or more Jailors, besides a great Number of inferior Officers.

ALL the Officers of the Inquisitor are obliged to give Proofs of *Casa Limpia*, i. e. of their being descended of antient Christians, and that none of their Ancestors have fallen under the Censure of the Inquisition, either for Infidelity or Heresy. Besides this, they are bound to observe an inviolable Secrecy with regard to the Transactions of the Inquisition, upon any Pretence whatsoever. Neither Promises nor Threats are admitted as Excuses upon this Head; and whoever transgresses in this Case is sure to be obnoxious to its Rigours.

## CHAP. II.

### *Of Cases and Persons subject to the INQUISITION.*

THESE are reducible to three Heads. *First*, To Cases and Persons subject to the Inquisition. *Secondly*, Its Methods of proceeding. And, *Thirdly*, The Manner of putting its Sentences in Execution.

As to the first Head: There are six principal Cases subject to the Judgment of the Inquisition. The first, Heresy; the second Suspicion of Heresy; the third, Protection of Heresy; the fourth, the Black Art, Witchcraft, Sorcery, and Inchantment; the fifth, Blasphemy, which either supposes some Heresy, or something related to it; the sixth and last, any Resistance made to the Inquisition, or to its Members or Officers, in the Execution of its Orders.

IN this manner the Inquisition is impowered to judge six sorts of Persons: First, Heretics; secondly, those who have given any Suspicion of Heresy; thirdly, the Promoters, or those who protect or favour them in any manner whatsoever; fourthly, Magicians, Wizards, Conjurers, and those who use Incantations; fifthly, Blasphemers; sixthly and lastly, those who resist the Officers of the Inquisition, and interfere with the Jurisdiction thereof in any manner whatsoever.



ANTIENTLY \* the Inquisition used to judge of these six kind of Persons only. But within these hundred Years, *Gregory XIII.* *Pius V.* *Clement VIII.* and *Gregory XIV.* have enlarged its Jurisdiction, and extended it to all *Jews*, *Mahometans*, Infidels of what Religion soever, and to all in general who any way prejudice the Members and Officers of the Inquisition, either in their Persons, Honours, Possessions, or any Thing that belongs to them, though abstracted from the Exercise of their several Employments.

THESE Cases which are subject to the Inquisition, are of greater Extent than might at first be imagined. For in the first Place, as to what relates to Heretics, all are by the Inquisition comprehended under that Name, who have either spoken, writ, taught, or preached any Thing contrary to the Scripture, the Apostles Creed, the Articles of Faith, and the Traditions of the Church. Those who have also abjured the Christian Faith for the sake of embracing any other Religion whatsoever; or those who, tho' they don't go so far as to change their Religion, do yet commend the Customs and Ceremonies used in others, or who practise some of these, or maintain that a Man may be saved in any Religion, provided he professes it with a pure and sincere Heart.

If the Inquisition went no farther, there would be nothing very extraordinary in all this; but as they likewise comprehend under the Title of Heretics all who disapprove any Ceremony, Usage, or Custom, received not only in the universal Church (a Circumstance that would justly merit Censure) but even in those particular Churches where the Inquisition is received, how difficult soever it would be to prove such People Heretics, from the Principles of sound Theology, they are nevertheless looked upon by the Inquisition as Persons suspected of Heresy.

THEY also include among these, all who hold, declare, or teach, any Principles contrary to those received at *Rome* and in *Italy*, with respect to the sovereign and unlimited Authority of the Popes, their Superiority over even General Councils, and their Power over temporal Princes; as also those who hold, declare, teach, or write, any Thing in opposition to the Decisions made by the Pope on any Subject whatever. In this Sense there would be a great Number of Heretics in *France*; and indeed 'tis certain that most of the *French* and *Germans*, not excepting the very *Roman Catholics* among them, are consider'd as *Lutherans* in those Countries where the Inquisition prevails.

THE Suspicion of Heresy is still of greater Extent; for if a Man happens only to advance any Proposition that offends those who hear it, or even forbears to impeach those who advance any such, he is sure to be obnoxious to it.

THOSE are likewise suspected of Heresy who abuse the Sacraments, or any Thing of a holy Nature; who despise, insult, or pull down Images; who read, keep, or lend to read, any Books condemned by the Inquisition.

IT is also a sufficient Handle for falling under this Suspicion, to deviate from the common Practice of Catholics in Matters of Devotion; such as spending a whole Year without either going to Confession, or receiving the Communion, the eating Flesh on prohibited Days, and the neglecting to go to Mass on such Days as are appointed by the Church.

THOSE also are suspected of Heresy, who not being Priests, are yet so wicked as to celebrate Mass, or hear Confessions; or who, having that Character, celebrate Mass

\* This is not to be understood of the *Spanish* Inquisition, since it was first immediately set up in opposition to *Jews* and *Mahometans*.

without consecrating it, or repeat such Sacraments as are not to be repeated; or who, after having taken holy Orders, or taken the Habit in some religious Order, attempt to marry; as those likewise who marry two or more Wives.

IN fine; any Person is suspected of Heresy who has been present, tho' but once, at any Sermon preach'd by a Heretic, or any other of their public Exercises; to neglect to appear before the Inquisition when summoned, or to get one's self absolved within the Year after one has been excommunicated; to receive a Heretic into one's Friendship, to entertain him in one's House, to make him Presents, or even to pay him a Visit; and above all, to prevent his being imprisoned in the Inquisition, or assist his Escape from thence, tho' grounded on the strongest Motives of Friendship, Duty, Gratitude, Pity, Alliance or Kindred.

AND to so great Lengths is this Matter carried in the Inquisition, that the giving Shelter to a Heretic is not only prohibited, but a Person is even obliged to impeach any such, tho' it were a Brother, Father, Husband or Wife, and that upon Pain of being excommunicated, or incurring on one's self the Guilt of Heresy, and being exposed to all the Rigours of the Inquisition, as a Favourer of Heretics.

THIS is the third Head subject to the Judgment of this Tribunal; under this Name are comprehended all those who any way favour, defend, or give Advice, or any kind of Assistance, to those whom the holy Office has begun to prosecute; those also, who knowing a Person to be a Heretic, or to have escaped from the Prisons of the Inquisition; or, who having been summoned; refuse to appear before it; who either harbour, conceal, or furnish any Heretic with Advice or Assistance, to prevent his being taken; or who, upon his having been imprisoned, assist him in breaking out of Jail, or furnish him with any Instrument for that Purpose, or oppose, either by Threats, or otherwise, the Officers of the Inquisition in the Execution of their Office; or who, without personally opposing them, do yet aid and assist others in it. Those likewise are looked upon as Favourers of Heretics, who speak to such as are imprisoned in the Inquisition without Leave; or who write to them, either to advise them in any Matter, or merely to comfort them in their Misfortunes. Those also who bribe the Witnesses with Money or otherwise, to oblige them to hold their Tongues, or favour the Accused in their Depositions; or who either conceal, steal, burn or get Possession, in any manner soever, of Papers relating to the Affairs of the Inquisition.

FINALLY, and which is the most extraordinary Circumstance, is, that all Correspondence in general with the Heretics, tho' upon Account of Traffic, is sufficient to incur Suspicion of Heresy; nor can any Person send them either Goods, Money, or any kind of thing; nor even write to, or receive any Letters from them, without falling under this Suspicion. Nor is it possible for any Man to escape it, who knowing a Person to be a Heretic, or even suspected of Heresy, does not go and impeach him in the Holy Office, whatever Reasons or Motive he may have to the contrary.

THE fourth Head, which includes Magicians, Wizards, Conjurers, Southsayers, and such like, is still of greater Extent, particularly of *Italy*, whose Inhabitants are very Superstitious, and the Female World more inquisitive and credulous than in any other Nation: Not to mention that Persons of the greatest Understanding among them, easily give Credit to all the ridiculous Stories that are told of Conjurers; the Extravagancies of their nocturnal Meetings, and the great Power and Influence which the Devil is, by some, supposed to have over the Actions of Men. We shall not trouble the Reader with the several Accusations that may be brought upon this Head; since, that excepting certain enormous Crimes, which, as they are the same in all Countries, are there-



fore well enough known ; the rest consist only of certain ridiculous superstitious Practices that flow from a crazy Imagination and a groveling Credulity, rather than a depraved Will and a corrupt Heart.

ALL we shall observe, is, That of the several Cases subject to the Judgment of the Inquisition, none gives them a greater Opportunity of filling their Prisons with Women of all Conditions ; and that judiciary Astrology, when employ'd to pry into Futurity, is also subject to it.

ALTHO' Blasphemy, which is the fifth Head, be very common, and is one of the greatest Crimes a Person can possibly be guilty of, yet the Inquisition takes Cognizance of that kind of it only which comprehends some heretical Tenet. Of this we shall not quote any Instances, because it is much better to be ignorant of these Things than to know them.

AND altho' *Jews*, *Mahometans*, and other Infidels, are not subject to the Inquisition in a great many Respects, they nevertheless come under its Cognizance with regard to all such Crimes as any way offend the Christian Religion. These Crimes are, first, such as a Christian may commit, as the favouring of Heretics, Blasphemers, Conjurers, &c. or the opposing the Officers of the Inquisition in the Execution of their Orders. All such Crimes are no more tolerated in *Jews*, and other Infidels than in Christians.

MOREOVER, all those are likewise subject to the Inquisition, who either publish, write, or advance, in what manner soever, any Principle that clashes with the Articles of Faith which Christians hold in common with them. Thus, were a *Jew* or a *Mahometan* to deny the Unity of God, or his Providence, the Inquisition would call him to Account for it, and punish him as a Heretic.

THEY also are subject to the Inquisition, when they hinder any of their Religion to turn Christians, or persuade or prevail with a Christian to quit his Religion and embrace their Principles, or any way favour them in such a Change.

THEY are also forbid to sell, put off, or even keep by them, the *Talmud*, and other Books prohibited by the Inquisition, or any which pretend to refute the Christian Religion, or treat it in a contemptuous Manner.

IN a Word, the *Jews* are not allowed to have Christian Nurses, nor to perform the least Action in Contempt of the Christian Religion. The Inquisition takes Cognizance of all these Cases, and punishes them with so much the more Severity, as these unhappy Wretches are frequently prevailed with to change their Religion, in order to escape the Punishment to which they are condemned.

As one of the chief Maxims of the Inquisition is to strike Terror into all, and to make itself dreaded by all who are subject to it, it punishes with great Severity such as offend its Agents or Officers in any manner soever : And in this Case nothing is looked upon as a slight Offence, but every Crime is consider'd as capital ; nor can Birth, Character, Employment, Rank, or Dignity, secure any Person from its Violence ; and the least Threat against the most inferior Officer of the Inquisition, its Informers or Witnesses, would be punished with the utmost Rigour and Severity.

## C H A P. III.

*The Manner in which the Tribunal of the INQUISITION proceeds against all Persons impeached.*

**T**HUS we have given in few Words, an Account of all such Cases as are subject to the Inquisition. These comes generally under its Cognizance by four different Methods; either by public Report, by which a Person is accused of one or more of the Crimes above-mentioned; or by the Deposition of those Witnesses by whom he is impeach'd; or by the Discovery of the Spies of the Inquisition, who are spread up and down in all Places; or, lastly, by the Depositions of the Criminals themselves, who, for fear others should inform against them, and in the Hopes of meeting with less severe Treatment, sometimes impeach themselves of Things of which they know they might be convicted.

WHEN the Inquisitors have discovered a Criminal by one of the four Methods above-mentioned, or even on a bare Suspicion, which often is very slight, he is thrice summoned to appear with the usual Formalities; after which, in case he does not come forth, he is excommunicated, and fined provisionally in large Sums, which, however, does not exempt him from a more severe Punishment, in case he be catch'd again.

THE surest Method is to obey the first Summons; for the longer this is delay'd, the greater Guilt is incurred; nay, tho' a Person were really innocent, yet a Refusal to obey the Orders of the Inquisition, is itself a Crime: All Delays and Put-offs on this Occasion, only heighten the Prejudice which may be entertained against a Person impeached; and they take it for granted, they have Proofs sufficient against him, and that he is diffident of the Merits of his Cause, from the first Moment he discovers the least Reluctance to appear before his Judges. When this is the Case of a Person accused, he has no other way left to secure himself than by a voluntary and perpetual Banishment. Nothing is forgot in this Tribunal; no Crime is wiped away by Time, nor do they allow of any such a Thing as Prescription.

IT is yet no easy matter to succeed in this violent Extreme, and 'tis almost impossible to escape the Search of the Inquisitors; for no sooner has an impeached Person made his Escape, but all the Inquisitions have speedy Notice of it. They pursue him every way, and seldom fail to catch him again. The same is observed with regard to those who break out of the Prisons of the Inquisition; if they are caught again, they are utterly undone, and the most gentle Punishment they are to expect, is Imprisonment for Life.

IT is still more difficult for a Person to make his escape in *Spain*; for, not to mention that the Inquisition is more severe and exact there than in any other Country, the *Hermasdad* is so vigilant in its Pursuits, that it is impossible not to fall into its Clutches. These are a kind of Societies established in all Parts of *Spain*, whose Cities, Towns, and Villages swarm with them. They are so many indefatigable Spies, who listen, and observe all that passes; but they are chiefly employ'd in pursuing such Criminals as fly from Justice, and for this they spare neither Care, Labour, nor Expence. These Fellows are at the Heels of a Criminal wherever he flies; and when they find him, in case they are not strong enough to seize him openly, they set every Engine at work in order to get him again; and for this Purpose they strike up a Mock-Friendship with him, invite him frequently to Entertainments, make him Presents, and lend him Money; they



they likewise assist in case of Sickness, or any other Misfortune. They disguise their Sentiments, and feign to have exactly the same Notions with him: In a word, they swear a thousand Oaths that they have the sincerest Friendship for him. Thus when they think they have work'd themselves into his Confidence, they allure him to some Place, where he is immediately seized and hurried away, by Persons suborned for that Purpose. If the Person who is thus pursued keeps, as sometimes happens, so much upon his guard as to defeat all their Stratagems, they then will find some Opportunity to engage him insensibly in some Party of Pleasure, either on board a Ship, a Boat, or in a Coach in the Country; when, to his great Surprise, he shall find, that the People of the Ship, of the Boat, or Coach, had been all bribed: And being thus ensnar'd, they immediately carry him off to *Spain*. In this manner several Persons have been decoy'd, even from *Constantinople*.

ALTHO' the *Hermanidad* is no way allied to the Inquisition, it nevertheless employs those Wretches to a very good Purpose, whenever any Person refuses to submit to the Sentence of that Tribunal, or endeavours to escape it by Flight. And as the Inquisition is more esteemed and respected than any other Tribunal in *Spain*, so the *Hermanidad* are inviolably devoted to its Service.

THERE is another Body of Men, called the *Crusade*, or *la Cruciata* in *Spanish*, from whom the Inquisition receives no less Service. The Business of this Society is not like the above-mentioned, to pursue Criminals; but only to have an Eye over the Behaviour of all Roman Catholics, and to impeach them in case they omit any Duties of the Christian Profession. This Society is vastly rich, and as powerful as wealthy; for the Bishops, the Archbishops, and most of the Grandees of *Spain*, are Members of it. These are another kind of Spies, who are to be met with every where; they insinuate themselves into every Body's Affairs, and suffer nothing to escape them. The *Spaniards* are persuaded, that had it not been for the Inquisition and the Crusade, their Kingdom would have been over-run with Heretics, who had like to have made themselves Masters of the other Kingdoms and States of *Europe*.

It being therefore, as was just now said, so difficult a Matter to escape the Claws of the Inquisition, it is certain that no wise Man will ever attempt it, unless he is infallibly sure of Success; and that in case he be summoned, it will be best for him to be forthcoming as soon as possible.

It often happens that the Inquisitors, either when they have sufficient Witnesses, or that the Crime of which the Person impeached is accused, is of an enormous Nature; or, lastly, when they are afraid of his escaping from them, and not staying till they summon him in form: In these Cases, I say, they shall immediately give Orders for his being arrested whenever they shall meet with him. A Person impeached has no Asylum nor Privilege, nor can suspend the Prosecution one single Moment, or mitigate the Rigour of it.

It is surprising to consider the forlorn Condition of a Person who is thus unhappy. He is seized in the midst of his Friends, and in the very Bosom of his Family; a Father standing by his Son's Side, a Son in the Company of his Father, and a Wife in that of her Husband, without so much as any one's daring to make the least Resistance, or even to stop a Minute, to settle any Affairs tho' of the utmost Consequence, or to speak one single Word in favour of the Person impeached.

BUT

BUT when the Inquisition have once got him into their Hands, he is treated in a still more rigorous Manner. In this Case no one is allowed either to visit him, to give him Advice, to write to, or solicit for him, or even to attempt to prove his Innocence. In an Instant he cut off from all Correspondence, and the unhappy Wretch finds himself friendless, without Kindred, Advice, Support, or even the least Consolation; abandoned to his Judges, and to himself, and frequently to his greatest Enemies, without being able to tell what will become of him. Even Innocence itself, in these Cases, is a very weak Support, since nothing is easier than to ruin an innocent Person, as will be shewn in the Sequel.

No sooner have the Inquisitors got a Person in their Clutches, than they search him very strictly, in order, if possible, to find Something about him that may be of use to convict him; or for any Instrument, with which he may kill himself, in order to escape the Tortures of the Inquisition. We have Instances of Persons who have laid violent Hands upon themselves on these Occasions, and a great many who were imprisoned in the Inquisition, have been drove to that Despair, as either to poison, or to kill themselves with Stilettes, which they had concealed in their Hair, or the most secret Parts of their Body; or dash out their Brains against the Walls, when they had no other Way left to destroy themselves.

THE Inquisitor, accompanied by his Officers, goes afterwards to the House of the Accused, where a very exact Inventory is taken of his Books, Papers, Effects, and every Thing they find in it, which they annex to that they had before taken of the Things found upon him. No Person dares to oppose them therein, or conceal the least Trifle. To this Inventory they often add an Attachment or Seizure of all, or Part of the Goods, to serve, in case it be needful, as a Security for the Costs and Fines which the Person impeached may be condemned to pay; for it very seldom happens that a Person gets out of the Inquisition without being half ruined, unless he happens to be very rich.

THINGS being carried on thus far, the Prosecution immediately begins, but is carried on very slowly; for a Criminal is frequently imprisoned for several Months, and not one Word is mentioned about carrying him to Audience.

THESE Prisons are dreadful, and nothing can be more capable to strike a Prisoner with Terror, and dispose him for appearing before the most dreadful Tribunal in the World, than the dismal Dungeons into which these unhappy Wretches are immediately thrown.

THE Dungeons are under Ground, and stink wretchedly; they are situated in Places far remote from all human Communication; the Way to them is by a great many Turnings and Windings, for fear lest the Cries and Complaints of the miserable Tenants of those Places should be heard, and move any Person with Compassion. Day-Light is for ever shut out from these gloomy Habitations, to hinder those who are imprisoned therein from reading, or any Employment but the Reflection on their Punishment, and the sad Thoughts of the Evils which are prepared them. In this dismal Condition they are not allowed either to see or speak to any Person. And in case the Proximity of one Dungeon to another should give the Prisoners an Opportunity of conversing together, they are absolutely forbid to attempt it; and in case they happen to be over-heard, either speaking to one another, or to themselves, the Officers immediately rush in upon them, and whip them with the utmost Severity. We are told, that these unhappy Wretches, not daring to converse with one another from their several Dungeons, have invented a Method of speaking with their Fingers, by striking a certain



Number of Times upon the Wall, according to the numerical Order of the Letter which they would express in the Alphabet. As for Instance; suppose they had a Mind to express the Word *Bread*, as the first Letter thereof is the second Letter in the Alphabet, they strike two Blows on the Wall, and in the same manner for the rest. This gives them some Employment, for Conversation must necessarily be carried on but very slowly by such Methods, and a considerable Time is taken up in expressing only a few Sentences. 'Tis certain, that were it in the Power of their Jailors to deprive them even of this sad Consolation, they would not fail to do it.

AFTER a Criminal has spent several Days, and sometimes Months, in this Manner, without so much as knowing either the Crime of which he is accused, or the Witnesses who have deposed against him, the Jailor is order'd to acquaint him, that he may desire to be admitted to Audience; but this he seems to do from his own proper Impulse, and out of Compassion, and not by order of the Judges; for 'tis a fixed Rule in this Tribunal, that the Prisoner must always petition for every Thing.

THE first Time the Prisoner appears before his Judges, they ask him, just as though they did not know him, or had had the least Information of his Crime, Who he is? or, What he wants? and, If he has any Thing to say? The safest, at least the less dangerous Method, is for a Person to plead guilty, notwithstanding his Innocence, of every Article that is laid to his Charge. A Prisoner is never put to Death the first Time of his being impeached to the Inquisition. However, this stamps the whole Family with Infamy, and this first Sentence disables all such Persons from enjoying any Employments either in Church or State.

THERE is another Method for a Person to get out of the Hands of the Inquisition the first Time he is impeached therein, which is always to affirm he has nothing to say, and is not conscious of the least Guilt; for in this Case, if the Proofs are not very strong, the Prisoner is acquitted.

BUT this generally is of little Service; for the Inquisitors set two or three of their Spies, who are called *Familiars*, at his Heels. 'Tis scarce possible to express how close these Fellows will stick to him; they follow him wherever he goes, observe every Step he takes, all he says or does; nothing can escape them; and indeed they generally pretend to be his Friends, and set every Engine at work to insinuate themselves into his Confidence; nay, they are sometimes his own Servants, or his nearest Relations.

UPON the least Hint, or the slightest Suspicions, they again lay hold of him, when all Things are carried on as before, except that they now prosecute him with greater Rigour; then indeed it may be truly affirmed, that the unhappy Wretch is inevitably lost; for the Inquisition never grants a Pardon twice.

EVERY one has heard of the Treatment *Mark Anthony de Dominis* met with upon this Occasion. This Gentleman was descended from a very illustrious Family in the *Venetian Territories*: He was first a Jesuit, and was afterwards made Bishop of *Segni*, then Archbishop of *Spalatro*, and Primate of *Dalmatia*. This Dignity, though very great in itself, was not yet what gain'd him universal Respect both in Church and the Public. *Mark Anthony de Dominis* was look'd upon as the most learned Man of any of his Age, particularly in Divinity and History, both sacred and profane. No Man in the World had read more, or forgot less. He was consulted on all kinds of Subjects, and answered each single one in such a manner, as if he had never applied himself to any other.

YET his unbounded Knowledge could not secure him from being tainted with the Tenets of the *Lutherans* and *Calvinists*. He maintained them with the utmost Vigour in his voluminous Work of the *Ecclesiastical Republic*; and at the same Time discovered so great a Spirit of Rancour against the Pope and the Court of *Rome*, that it would have been impossible for its greatest Enemies to write more sharply against them.

THE strong Desire he had of publishing this Work in his Life-Time, and the little Likelihood there was of his being able to continue in *Italy* after its Publication, engaged him to withdraw into *Germany* first, and afterwards into *England*, whither he had been invited, with Promise of great Preferment, by King *James I.* As that Monarch was himself very learned, he employ'd all his Endeavours to engage Persons, from every Part of *Europe*, who were famous for Genius and Learning, to come over into his Kingdom. *Dominis* met with the most obliging Reception from the King; he provided him an honourable Subsistence suitable to his Dignity, and did all that lay in his Power to engage him to break off intirely from *Rome* and the *Roman Catholic Church*.

ON the other Side, the Court of *Rome*, whether it were that they were resolved not to suffer a Person of his Character to continue among their Enemies, or were unwilling to be opposed by a Man of his Learning and Talents; or rather, as afterwards appeared, that they were bent upon Revenge, and resolved to make an Example of him: Be this as it will, they left no Stone unturned to make him return to his former Principles, and for that Purpose got all his best Friends and nearest Relations in *Italy* to write to him; and at last *Don Diego Sarmiento de Acuna*, the *Spanish* Ambassador at the *English* Court, made him such advantageous Offers, as first shook his former Resolutions, and afterwards prevailed on him to accept them.

THIS unhappy Prelate, to his utter Ruin, forgot on this Occasion, the Maxims he had so often repeated in his Works, *viz.* That whoever offends the Court of *Rome*, is sure not to escape being punished for it; that they don't know what it is to pardon an Affront; and that when a Man has once drawn his Sword against them, he must immediately throw the Scabbard away.

HE set out for *Rome* in spite of all the Arguments his Friends in *England* could use to dissuade him from it, who were continually setting before his Eyes the ill Fate that would inevitably attend him, and which he ought to have foreseen better than any Body else. But no sooner was he arrived in *Italy*, than he was thoroughly sensible, but too late, of the Error he had committed. They did not keep their Word with him in one single Circumstance, but forced him to abjure publicly the several heretical Tenets that were spread up and down his Writings. However, they gave him his Liberty in outward Appearance, but at the same Time set so many Persons over him, who watched him so narrowly, that they either really discovered, or pretended to have discovered, that he held a secret Correspondence with the *English*. Upon this the Inquisition immediately laid hold of him; but as the Prosecution of this great Man was carried on very slowly, he died in Prison, either through Grief for the wrong Step he had taken, or from his Dread of the shameful and cruel Punishment he knew he could not possibly escape; or, as is the Opinion of many, by Poison, which had been sent him by some officious Friend or Relation, who knowing he was inevitably lost, was willing to rescue him from the Infamy and Rigour of a Punishment which would attend his illustrious Family.

BUT to return to my Subject. When a Person is fallen a second Time into the Clutches of the Inquisition, after having languished several Months in Prison, in the  
rigo-



rigorous Manner above-mention'd, they again insidiously prompt him to beg to be admitted to Audience as before, which, after some Days Delay, he obtains.

ALTHOUGH all the Houses of the Inquisition are very magnificent, and that no Cost is spared either for Marble or rich Ornaments of Architecture, yet the Prisoners see none of these, and every Object they behold strikes them with Terror. The several Places where they appear have an Air of dreadful Gloom; and the Inquisitors and their Officers put on so sad and severe a Countenance, as does not leave the Prisoner the least Hopes of moving his Judges to Compassion.

WHEN the Prisoner is brought before the Inquisitors, they tell him, the Jailor had informed them that he desired to be heard. The Prisoner answers, he desires to be heard, in order that he may be cleared, in case he be found innocent. Upon this the Inquisitors press him earnestly to confess his Crime. If he denies it, they remand him back to Prison, and tell him they do so in order to give him Time to reflect upon it, and to recollect every Circumstance thereof. After he has continued a long Time in this Manner, in case they cannot prevail with him to make any Confession, they oblige him to swear on the Crucifix, and the holy Gospels, that he will speak the Truth to all the Questions that shall be put to him. If he refuses to take the Oath, they immediately pronounce Sentence upon him, without any other Formality; because they, by this, either suppose he is not a Christian, since he refuses to perform so authentic an Act as that of an Oath required of him by those who are his lawful Judges; or, that he is afraid of forswearing himself, and consequently is guilty of all they lay to his Charge.

BUT in case he takes the Oath, they question him in numberless Circumstances of his past Life, from his Birth to that Time, and even that of his Ancestors, in order to sift out of him, whether some of them may not have come under the Censures of the Inquisition. Though Crimes of this Nature are merely personal, they yet prejudice the Judges very strongly against him; they suppose he has imbibed the Notions of his Progenitors with their Blood; and that, as he had been educated by them, it was impossible but he must have imbibed their erroneous Tenets, a Circumstance they imagine they must necessarily have had most at Heart.

HITHERTO he is not suffered to know the Crime of which he is accused, nor the Persons who have sworn against him. They, as yet, are only endeavouring, by a thousand Stratagems and artful Windings, to get Something out of him, that may seemingly authorize them to pronounce his Condemnation.

THIS Snare is laid with prodigious Cunning, and can hardly be escaped; for as on the one Side People are arrested on vain and idle Reports, or on Proofs insufficient to condemn them, 'tis certain that the Judges themselves would frequently be very much puzzled, if the Prisoners did not by their own Words pronounce their Condemnation.

BUT on the other Side, as the Inquisitors promise to treat them with greater Gentleness, and sometimes to pardon them, if, before they are condemned, they acknowledge their Crimes, and give, by such a Confession, the most sensible Tokens of a sincere Repentance, these unhappy People, not knowing whether they really have, or have not, Circumstances sufficient to convict them, and, moreover, flattered with the agreeable Hope of being soon set at Liberty, they by that means often acquaint them with more than they either do, or possibly could ever know, had they not made those hasty and imprudent Confessions.

BUT

BUT in case the Prisoner either is innocent, or too cunning to fall into their Snares, and still continues to deny what they alledge against him, his Accusation, composed by the Inquisitors, is delivered to him; in which they intermix a great Number of pretended Crimes, and of the most enormous Nature, with those whereof he is justly accused.

THIS Composition of Truth and Falshood, is another Trap for this unhappy Wretch; for as he seldom fails to exclaim against the horrible Crimes they lay to his Charge, they take an Occasion from thence to conclude, that those of which he makes but little Complaint are true. Although such a kind of Proof is a very equivocal one, it nevertheless is fatally ominous to a Prisoner.

AFTER having in this Manner delivered the Accusation to the Prisoner, they allow him a Counsellor, that is, they nominate certain Persons to him, of one of whom he makes choice to defend his Cause. This Counsellor does him but very little Service; for he is not only forbid giving the Prisoner any Advice, but is not even allowed to speak to him but in Presence of the Register and the Inquisitors, or to make use of him to defend his Cause; for as all Citations in this Tribunal are personal, and that no one is allowed to appear by Proxy, so a Prisoner is forced to defend himself against unknown Accusers; for they never tell him so much as the Names either of his Accusers or Witnesses. The Prosecutor is indeed known well enough, since it is always the Attorney-General of the Inquisition; but Informers are never allowed to prosecute, because they always appear as Witnesses.

SOME Days after they have given the Prisoner a Copy of his Indictment, he is sent for to Audience, with his Counsellor; but he might as well be without him, since the Counsellor is not allowed to speak, or, in case he does speak, he must first advise with the Inquisitors what it will be proper for him to say, and only be very urgent with the Prisoner to make a Confession of a Crime whereof he is often innocent.

'TIS to no Purpose for him to insist upon knowing the Names of the Persons who have deposed against him; for they are sure to keep him in the dark in that respect: All they allow him, is to guess if they are not such and such Persons; but to this they either make no Answer at all, or such an one as they please, but never right. They afterwards go on with the Examination; and in case he still continues to plead not guilty, he is remanded back to Prison.

AT last, after having thus carried an unhappy Wretch, for several Years together, from the Jail to Audience, and from Audience to Jail, his Trial is prepared in good Earnest. It opens with his Appearance before the Inquisitors: Then they give him, for the first Time, the true Depositions; (for the former Indictment which had been put into his Hands, had been drawn up by the Judges, and was made up both of true and false Accusations.) Then the true Depositions which the Witnesses had made, but very much curtailed, are shewn him; for all such Circumstances relating to Places and Persons are suppressed, as might inform the Prisoner who those were that had sworn against him.

MOREOVER, in case there are any Circumstances in the Depositions of the Witnesses which may contribute to the Prisoners being acquitted, they indeed are not razed from the Original, but then they are not inserted in the Copy they put into his Hands, so that these Depositions, supposing they were true, are after of no other Use but to perplex and to confound the Prisoner



AFTER these Depositions have been thus communicated to the Prisoner, in case he will not, or cannot, except against his Witnesses, and give in his Answers immediately, they allow him three or four Days to consider of it, and remand him back to Jail.

UPON this he must fall a questioning, and endeavour to hit upon the Persons who have been his Accusers and Enemies; for they persist in refusing either to let him see them, or even to tell him their Names.

WHEN the Time which had been allowed him for challenging his Witnesses is expired, he is recalled, and is heard in whatever he has to except against Persons, whose Names and Qualities are equally concealed from him; consequently, if he happens to guess their Names, and makes any just Exceptions against them, so much the better for him; but then the Judges shall give them what Weight they please in the Trial, and often reject them, tho' very just; or, to explain this farther, nothing that a Prisoner may alledge in challenging Witnesses is of any effect, but the proving them to be professed Enemies. This however does not invalidate their Depositions, but then it weakens them; for any Exceptions with respect to Crimes, tho' of the blackest Dye, signify nothing.

IT may not be improper to take notice of certain particular Rules with regard to Witnesses, which are observed in the Inquisition, and in no other Tribunal. 1. A Prisoner is seldom or never told the Names of the Witnesses who have sworn against him, which is done either to prevent his bribing or terrifying them, or to take from him the Opportunity of hitting upon the Exceptions he might otherwise make; or, lastly, that the Promises which are always made to Witnesses, of never having their Names divulged, may encourage Impeachments. 2. For the same Reasons Witnesses are not obliged to prove their Depositions. 3. For the same Reason also, Witnesses are seldom or never confronted. 4. In this Tribunal, all Witnesses, because of the heinous Nature of Heresy, are accepted, whence soever they come, and how black and scandalous soever their Characters may be; the Depositions of forsworn Wretches, People of the vilest Reputation, Heretics, *Jews*, or *Mahometans*, are all received as valid on these Occasions; and the Testimonies of such Miscreants as these, though so unworthy of the least Credit, are yet sufficient to ruin a Man, and cause him to be condemned to the Flames. 5. Two Witnesses by Hear-say, are equivalent to one who is both an Ear and Eye-Witness, and sufficient to make a Person be put to the Torture, which is extremely severe in the Inquisition. 6. Informers themselves are received as Witnesses, which is the Reason why they are not suffered to prosecute. In short, a Son is allowed to appear as Evidence against his Father, a Father against his Son, a Servant against his Master, a Husband against his Wife, a Wife against her Husband; by which means the Laws are overturned, and a Door opened to a numberless Multitude of Actions of the most treacherous and revengeful Nature.







*Great room or HALL  
of the INQUISITION.*

*La SALE de  
L'INQUISITION.*



*Various Methods of TORTURE  
inflicted by the INQUISITOR.*

*Diverses Manieres dont le S.<sup>r</sup> OFICE  
fait donner la QUESTION.*



## C H A P. IV.

*In what Manner Prisoners are put to the Torture in the*  
INQUISITION.

**A**FTER a Prisoner has made his Exceptions, and given in his Answers, if they are not satisfactory, or that his Crimes be not sufficiently proved, he is condemned to the Torture. Of these there are three kinds, all which are extremely severe and cruel. The first is that of the Rope, the second that of Water, and the third that of Fire.

IN the Torture with the Rope, the Prisoner has his Hands bound behind him with a Rope; after which he is raised from the Ground to the Top of the Cieling by means of a Pulley; when, letting him hang for some Time in this Manner, they let him fall within half a Foot of the Ground, but with such sudden Jerks as put all his Limbs out of Joint, and force him to cry out in a most dreadful Manner. In this Manner he is tortured for an Hour, and sometimes more, according as the Inquisitors, who are present, think proper, or the Vigour and Strength of the unhappy Sufferer.

BUT if this kind of Torture does not prevail, they then have recourse to that of Water, which is done in this Manner: They force the Prisoner to swallow down a great Quantity of Water; after which he is laid along a Form or Bench that has a Cavity in it, which shuts up, and squeezes at Pleasure. A Stick or Piece of Wood runs cross this Bench, which keeps the Prisoner's Body suspended, as it were, and breaking his Back-Bone, puts him to incredible Pain.

BUT the most rigorous Torture is that of Fire: For a great Fire being lighted, the Soles of the Prisoner's Feet are rubbed with Bacon, or some other unctuous or combustible Substance; which being done, he is laid on the Ground with his Feet turned towards the Fire, and is held down in that Posture, till such Time as he has confessed all the Inquisitors desire to know. The two last mentioned kinds of Torture continue, as the first, for the Space of an Hour, and sometimes more.

WHEN therefore a Prisoner is condemned to the Torture, he is carried to the Place appointed for that Purpose, which is called the Place of Torments. This is a subterraneous Cavern, to which one goes down by a numberless Multitude of Turnings and Windings, in order to prevent the dreadful Cries of those miserable Wretches from being heard. In this Place there are Seats only for the Inquisitors, who are always present when any one is put to the Torture, and for the Bishop of the Place, or his great Vicar, or his Deputy. It has no other Light than that of two Torches, which burn but faintly, but strong enough to let the Prisoner see the Instruments with which he is to be tortured, and one, two, or more Executioners. These Executioners wear a Habit very much like that of Penitents, *i. e.* those who do Penance, being a long Robe made of black Buckram; their Heads and Faces are covered with a kind of black Cowl, having Holes in it at the Eyes, Nose, and Mouth.

IMMEDIATELY the Prisoner is seiz'd by one of these Spectres, who strips him stark naked, the *Pudenda* excepted. The Inquisitors, before he is put to the Torture, strongly exhort him to confess the Crime whereof he is accused. But if these prove ineffectual, and he persists in protesting his Innocence, he is put to the Torture to which  
he



he had been condemned in one of the three Manners above-mentioned. This is sometimes so violent, that it reduces the Sufferer almost to his last Gasps; on which Occasion they send for the Physician of the Inquisition, to know whether it will be possible ~~under~~ for him to bear up any longer under it.

AFTER that, by the Violence of the Torments, they have forced from the Prisoner's own Mouth all they desired to know, *i.e.* Things whereof he is wholly innocent, and others of which he is guilty, they yet do not stop here; for he must be put a second Time to the Torture, in order to force him to declare the Motives which had induced him to commit the Crimes whercof he owns himself guilty. As for instance: In case a Man has married two Wives, or a Wife two Husbands; or a Monk, or Nun, has entered into the Marriage State, after having taken the Habit. Thus after a Criminal has, by the Violence of the Torture, owned himself guilty of some Crime, tho' it appear never so evident that he was excited to the Commission of them, from a Desire of gratifying some violent Passion, or out of Interest, he yet is put to the Torture a second Time, in order to make him confess whether he did not believe Marriage to be a Sacrament; whether Vows are not binding; or, that it is not possible to lead a Life of perfect Continence. Thus after the unhappy Wretch, who generally is more actuated upon from the Violence of the Torture than Reason, has confessed more than he really knows, he is forced to submit to the Torture a third Time, to force him to reveal his Accomplices, or those who had either aided or assisted him in his Crimes.

THUS, after having extorted from him all they desire to know, the only Consolation the poor Wretch receives, is to be carried back to those horrible Dungeons we before described; where he is left a Prey to his Despair, and all the gloomy Reflections that may arise from the Pain which the Torments may have left behind them.

BUT in case the Violence of these Tortures cannot extort any Confession, he is carried back to Prison, when the Inquisitors have recourse to Artifices and Snares. Accordingly, several Fellows suborned for that Purpose are sent to him, who under a Pretence of comforting and assisting him, or telling him that they are Prisoners and Criminals as well as himself, exclaim against the Inquisition, affirming it to be an insupportable Tyranny, and the greatest Scourge that ever God afflicted Mankind with; and by this means draw him into the Snare, which is so much the more unavoidable, as it is very difficult for a Person in Distress, to guard against pretended Friendship or Compassion, when masked with the Appearance of Sincerity.

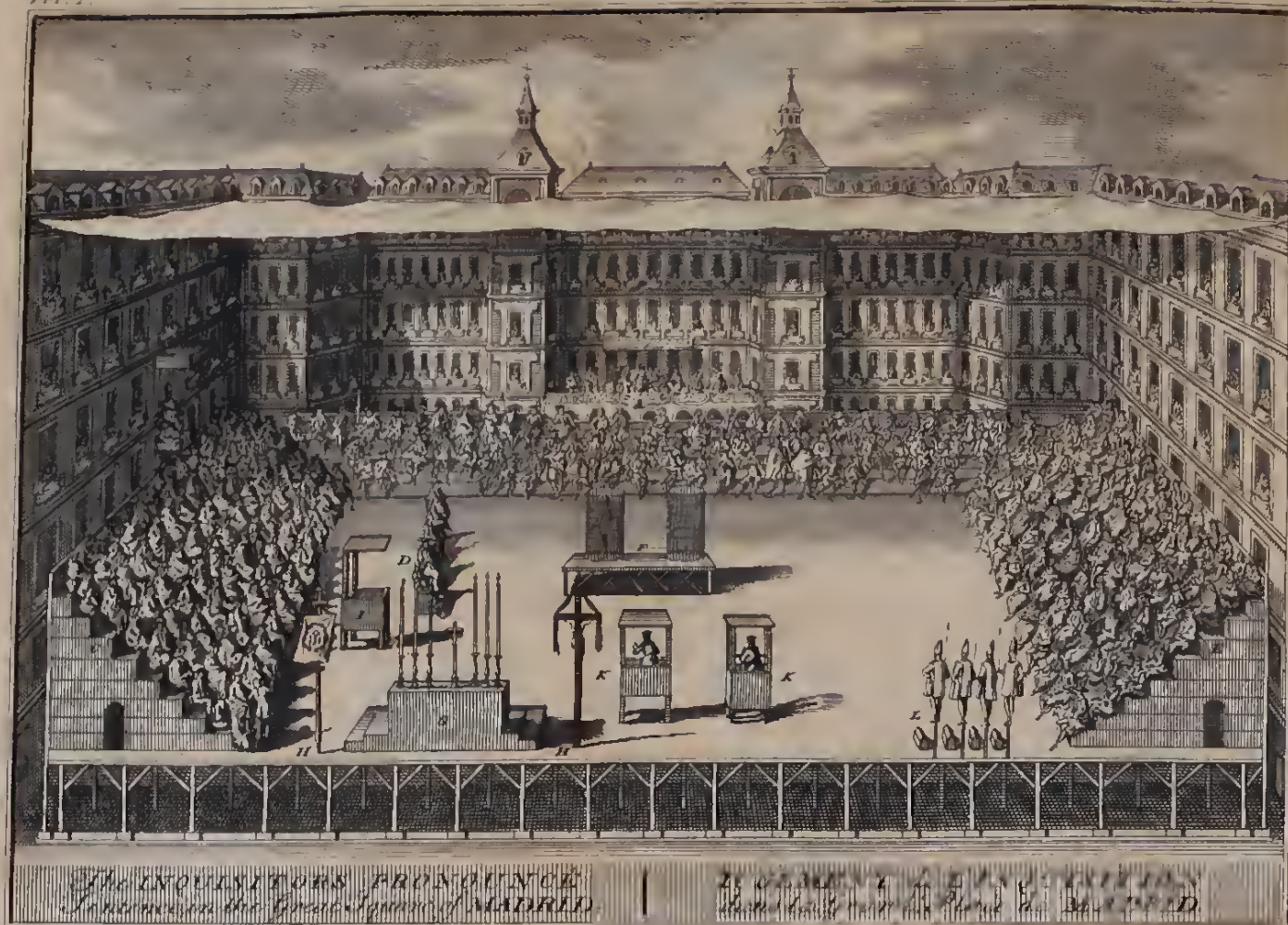
THE Inquisitors themselves second these inhuman Artifices to the utmost of their Power, by administering Consolation to the unhappy Prisoner, and pretending to be touched with his Misfortunes; that they do not intend his Ruin, but Conversion; and that the smallest Confession to them in private, which at the same Time they promise never to reveal, would secure him from any Torture, and restore him to his Liberty.

THE Result of all this, is, that in case the Prisoner stands convicted, either by the Sentence of the Inquisitors, by the Depositions made against him, or by his own Confession, he is condemned pursuant to the Heinousness of his Guilt, either to Death, to perpetual Imprisonment, to the Gallies, to be whipped, or some such Punishment.

BUT when the Inquisitors are resolved to put him to a cruel and ignominious Death the sooner he suffers it the better, since the several Moments which pass between Condemnation and Execution, are so many Deaths; which tho' it be only in Imagination, is yet







A. The King and Queen.  
B. The Chief Inquisitor.  
C. Counsellors of the Inquisition.  
D. Seats of some grandees of Spain who are familiars of the Inquisition.

A. Le Roi et la Reine.  
B. Le Grand Inquisiteur.  
C. Les Conseillers de l'Inquisition.  
D. Places de quelques grands d'Espagne familiers de l'Inquisition.

E. Seats of the Criminals, each of whom have a family of the Inquisition, & several orders of different orders.  
F. The two cages in which the criminals are put, whilst sentence is passing upon them.  
G. Place where Mass is said.

E. Places des Criminels, chacun avec 2 familiers de l'Inquisition, & plusieurs ordres d'ordres différents.  
F. Deux cages où l'on met les criminels pendant la lecture de leur Sentence.  
G. Lieu où l'on dit la Messe.

III. The Standard of the Inquisition, and the green cross.  
L. The Standard of the Inquisition.  
K. True pulpit, for those who read the Sentences.  
L. Office of such criminals as put forward as either dead or escaped out of prison.

III. L'étendard de l'Inquisition, et la croix verte.  
L. La chaire du prédicateur.  
K. Deux chaires pour ceux qui lisent les Sentences.  
L. Officiers de carton représentant ceux qui sont morts en prison, ou qui se sont sauvés de prison.



A. Standard of the Inquisition.  
B. The Criminals, in prayer.  
C. Criminals who have received sentence by public confession, and are now in prison.  
D. Criminals who have received sentence by their confession, and are now in prison.

A. L'étendard de l'Inquisition.  
B. Les Criminels, en prière.  
C. Les criminels qui ont reçu leur sentence par confession publique, et qui sont en prison.  
D. Les criminels qui ont reçu leur sentence par confession, et qui sont en prison.

The PROCESSION of  
the INQUISITION at GOA.  
La PROCESSION de l'  
INQUISITION à GOA.

E. Crucifix, with its back turned on the Criminals, condemned to the flames.  
F. Criminals, as they are put in prison.  
G. Office of such criminals as put forward as either dead or escaped out of prison.  
H. The Chief Inquisitor.

E. Crucifix qui tourne le dos à ceux qui sont condamnés aux bûches.  
F. Criminels qui sont mis en prison.  
G. Officiers de carton qui représentent ceux qui sont morts en prison, ou qui se sont sauvés de prison.  
H. Le Grand Inquisiteur.



yet not less severe upon that Account: And for this Reason the most severe Tribunals have always taken care to make the Time between the Condemnation and Execution as short as possible.

BUT this Indulgence, how weak soever it may be in its own Nature, is yet never practised in the Inquisition, and the Execution shall often be suspended a Year or more, after Sentence of Condemnation has passed; and the Reason of this Cruelty, is, that by putting to death a great Number of Criminals at the same Time, the Execution may be the more dreadful, and consequently a greater Example. The Sight of so many Criminals condemned in this Manner to die, without any regard to Age, Sex, or Quality, is thought to confirm the People in the Roman Catholic Religion; and the Inhabitants of those Countries where the Inquisition prevails, are persuaded, that this alone has prevented the Spreading of Heresies among them, at a Time when they infected all other Parts of *Europe*. This is one Reason why that Tribunal is called the Holy Office, and has obtained so unbounded an Authority in all those Countries where it is established.

## CH A P. V.

*The Ceremonies used in executing the Sentences of the Tribunals of the INQUISITION; extracted from a Narrative published at Madrid the 3th of May 1680, and executed the 29th of June of the said Year; printed at Paris, au Bureau d'Adresse, the 22d of August 1680.*

THE general Acts of the Inquisition, which in all other Countries are considered only as a mere Execution of Criminals, are, in the Places where it is established, looked upon as a religious Ceremony, in which they pretend the most illustrious and public Proofs of a religious Zeal are given; and are therefore call'd *Acts of Faith*. These are generally exhibited in *Spain* at the Accession of their Monarchs to the Throne, at their coming to Age, upon their Marriage, at the Birth of a Successor to the Crown, in order to give them a more solemn Air. The last was solemnised the Year his Catholic Majesty *Charles II.* was married, before which there had not been one ever since 1632, viz. in the Beginning of the Reign of *Philip IV.*

BUT as there are always Persons condemned from Time to Time, we thence may judge how many Years these unhappy Wretches spend in the most miserable Manner before their Execution. And as the Ceremonies practised on these Occasions are pretty near the same in all Places, I shall therefore relate only those of the last Act or general Execution of the Inquisition, the Year that *Charles II.* of *Spain* was married.

A MONTH before the general Execution, the Officers of the Inquisition, preceded by their Standard, rode with great Solemnity from the Palace of the Holy Office to the open Square, where, in the Presence of a numberless Multitude of People therein assembled, they proclaimed, by Sound of Trumpets and Kettle-Drums, that on that Day Month, an Act of Faith or general Execution of the Inquisition would be exhibited.



As there had not been one for fifty Years before, great Preparations were made to make these Ceremonies as solemn and magnificent as possible.

A SCAFFOLD fifty Foot in Length was erected in the large Square at *Madrid*, which was raised to the same Height with the Balcony made for the King to sit in. At the End, and along the whole Breadth of this Scaffold, at the Right of the King's Balcony, an Amphitheatre was raised, to which they ascended by twenty five or thirty Steps; and this was appointed for the Council of the Inquisition, and the other Councils of *Spain*. Above these Steps, and under a Canopy, the Great Inquisitor's Rostrum was placed, that he was raised much higher than the King's Balcony. At the Left of the Scaffold and the Balcony, a second Amphitheatre was raised of the same Extent with the former, for the Criminals to stand in.

IN the midst of the great Scaffold, another very small one was built, in the Shape of a long Square, which supported two little Places made like Cages, and open at Top, wherein the Prisoners were to be placed while Sentence was pronounced upon them.

THREE Pulpits were also erected on the great Scaffold, two whereof were for the Relaters, or those who read the Sentence, and the third for a Preacher; and, lastly, an Altar was raised not far from the Amphitheatre, where the several Councils sat.

THE Seats on which their Catholic Majesties sat, were ranged in such a Manner, that the Queen was at the King's Left Hand, and at the Right of the Queen-Mother. The rest of the whole Length of the Balcony on each Side, was fill'd with the Ladies of Honour of both the Queens. Balconies were likewise erected for the Ambassadors, the Lords and Ladies of the Court, and Scaffolds for the People.

A MONTH after Proclamation had been made of the Act of Faith, the Ceremony opened with a Procession, which proceeded from *St. Mary's Church* in the following Order. The March was preceded by a hundred Coal-Merchants, all armed with Pikes and Muskets; these People furnishing the Wood with which the Criminals are burnt. They were follow'd by *Dominicans*, before whom a white Cross was carried. Then came the Duke of *Medina-Celi*, carrying the Standard of the Inquisition, a Privilege hereditary in his Family. The Standard is of red Damask, on one Side of which is represented a drawn Sword in a Crown of Laurels, and the Arms of *Spain* on the other.

AFTERWARDS was brought forward a green Cross covered with black Crape, which was followed by several Grandees and other Persons of Quality, Familiars of the Inquisition, with Clokes powdered with white and black Crosses, edged with Gold Wire. The March was closed by fifty Halbardiers, or Guards belonging to the Inquisition, clothed with black and white Garments, and commanded by the Marquis of *Pouar*, hereditary Protector of the Inquisition in the Kingdom of *Toledo*.

THE Procession having marched in this Order before the Palace, proceeded afterwards to the Square, when the Standard and the green Cross were placed on the Scaffold, where none but the *Dominicans* stayed, the rest being retired. These Friars spent part of the Night in singing of Psalms, and several Masses were celebrated on the Altar from Day-break to six in the Morning.

AN Hour after, the King and Queen of *Spain*, the Queen-Mother, and all the Ladies, appear'd in the Balconies.

AT eight a Clock the Procession began, in like Manner as the Day before, with the Company of Coal-Merchants, who place themselves on the Left of the King's Balcony, his Guards standing on his Right. Afterwards came thirty Men carrying Images made of Paste-Board, as big as the Life. Some of these represented those who were dead in Prison, whose Bones were also brought in Trunks, with Flames painted round them; and the rest of the Figures represented those, who having escaped out of the Hands of the Inquisition were outlawed. These Figures were placed at one End of the Amphitheatre,

AFTER these came twelve Men and Women with Ropes about their Necks, and Torches in their Hands, with *Carocas*, or Paste-Board Caps, three Foot high, on which their Crimes were either written or represented in different Manners.

THESE were followed by fifty others, having Torches also in their Hands, and clothed with a yellow San-benito, or Great-Coat without Sleeves, with a large St. *Andrew's* Cross, of a red Colour, before and behind. These were *Jews*, who, (this being the first Time of their Imprisonment) had repented of their Crimes; these are usually condemned either to some Years Imprisonment, or to wear the San-benito; each Criminal of the two Orders were led by two Familiars of the Inquisition.

NEXT came twenty *Jews* of both Sexes, who had relapsed thrice into their former Errors, and were condemned to the Flames. Those who had given some Tokens of Repentance were to be strangled before they were burnt, according to the usual Practice; but the rest, for having persisted obstinately in their Errors, were to be burnt alive. These wore Linen San-benito's, having Devils and Flames painted on them, and Caps after the same Manner: Five or six among them, who were more obstinate than the rest, were gagged, to prevent their uttering any blasphemous Tenets.

SUCH as were condemned to die, were surrounded, besides the two Familiars, with four or five Monks of different Orders, who were preparing them for Death as they went along.

THESE Criminals passed in the Order above-mentioned, under the King of *Spain's* Balcony; and after having walked round the Scaffold, were placed in the Amphitheatre that stood to the Left, and each of them surrounded with the Familiars and Monks who had attended upon them. Some of the *Grandeos* who were Familiars, seated themselves on two Benches, which had been prepared for them at the lowest Part of the other Amphitheatre.

THE Clergy of St. *Martin's* Parish coming forwards, placed themselves near the Altar; the Officers of the supreme Councils of the Inquisition, the Inquisitors, the Qualificators, the Officers of all the other Councils, and several other Persons of Distinction both secular and regular, all of them on Horse-back, with great Solemnity arrived afterwards, and placed themselves on the Amphitheatre towards the Right Hand, on both Sides the Rostrum, in which the Grand Inquisitor was to seat himself. He himself came last of all, in a purple Habit, accompanied by the President of the Council of *Castile*; when being seated in his Place the President withdrew.

THEN they began to celebrate Mass, in the midst of which the Priest who officiated went down from the Altar, and seated himself in a Chair which had been placed for him. The Grand Inquisitor came down from his Seat, and having put on his Cope and set the Mitre on his Head, after having saluted the Altar, he advanced towards the

King's



King's Balcony : He there went up the Steps that stood at the End of the Amphitheatre, together with certain Officers of the Inquisition who carried thither their Cross, the Gospels, and a Book containing the Oath by which the Kings of *Spain* oblige themselves to protect the Catholic Faith, to extirpate Heresies, and to support all the Prosecutions of the Inquisition to the utmost of their Power.

THE King of *Spain*, standing up and bareheaded, having on one Side of him a Grandee of *Spain* holding the Royal Sword with the Point upward, swore to observe the Oath, which a Counsellor of the Royal Council and that of the Inquisition had just before read. He continued in this Posture till such Time as the Grand Inquisitor was returned back to his Seat, where he took off his Pontifical Vestments.

THEN one of the Secretaries of the Inquisition ascended a Pulpit appointed for that Purpose, and read an Oath in the same Tenor, which he administered to the several Councils and the whole Assembly; after which a Dominican went up into the same Pulpit, and preached a Sermon stuffed with Praises of the Inquisition.

ABOUT twelve a Clock they began to read the Sentences of the condemned Criminals. That of the Criminals who died in Prison, or were outlawed, was first read. Their Figures in Pasteboard were carried up on the little Scaffold, and put into the Cages. Then they went on to read the Sentence to each Criminal, who thereupon were put into the said Cages one by one, in order for all Men to know them.

OF these twenty Persons who had been condemned to the Flames, six Men and two Women could never be prevailed with to confess, or repent of their Errors. A young Woman was remanded back to Prison, because she had always made the utmost Protestations of her Innocence, and that they thought proper to re-examine her Prosecution.

LASTLY, they read the Sentences which had been pronounced against those who were convicted of Bigamy, of Witchcraft, of having profaned holy Things, and of several other Crimes; as likewise against the penitent *Jews*: All which lasted till nine at Night.

AFTER this they finished the Celebration of the Mass, and the Grand Inquisitor, clothed in his pontifical Vestments, pronounced a solemn Absolution to all who should repent. Then the King being withdrawn, the Criminals who had been condemned to be burnt, were delivered over to the secular Arm, and being mounted upon Asses were carried in this Manner thro' the Gate called *Foncaral*. At three hundred Paces distance from it, they were executed after Midnight: Those who persisted obstinately in their Errors were burnt alive; but such as repented were strangled before they were thrown into the Fire. Those who had been sentenced to be whipt, being also mounted on Asses, were the next Day carried up and down the Streets, and were whipt thro' all the chief Streets and Places of public Resort.

BESIDES these general Executions of the Inquisition, there are several other private ones yearly about the End of Lent. The Inquisition on these Occasions are accompanied by the Magistrates, the Officers of Justice, and those of the King, by the Governor, the Nobility, the Bishop, and the whole Body of the Clergy both secular and regular; and the whole is performed almost with the same Ceremonies.

THERE

THERE is likewise performed about this Time every Year, *i. e.* every *Good-Friday*, in *Spain* and *Portugal*, a Ceremony, which, for its Singularity, the Reader will permit me to mention in this Place. This is a Procession of Penitents, composed of all the religious Orders, both regular and secular, and the several Parishes of the City, and their Fraternities; of all the Tribunals and Corporations; of the several Bodies and Companies of Tradesmen in the City. The Players are also obliged to assist at it, and to bear a Part with the rest.

THE King is also often present at it, attended with his whole Court, which is very numerous. The Penitents walk each with a Sword by his Side, and a Wax Taper in his Hand. Every Nobleman is followed by a great many Footmen with Torches in their Hands. An Air of Gloom appears in every Part of this Ceremony; the several Companies of the King's Guards have their Arms in Mourning; and the Horses are led by the Grooms of his Stable. There are so Men clothed in Black, and masked, holding various musical Instruments in their Hands, such as Trumpets, Drums, Flutes, &c. The Drums are covered with Black, and beat the dead March, as at the Death of a General, and the Trumpets sound in mournful Notes. The Crosses and Banners of the several Parishes are also covered with black Crape. Heavy and cumbersome Machines raised on Scaffolds, are drawn along, being painted with Figures representing the Mysteries of our Saviour's Passion. At this Solemnity all the Ladies appear at their Windows and Balconies, dressed as on their Wedding-Day, and leaning on rich and sumptuous Carpets. All the Penitents or Self-Scourgers of the City, never fail of making a Part in this Procession. They wear on their Heads a long lawn Cap, three Foot long and stop'd like a Cone, on which a Piece of Linen Cloth is fix'd that falls down before and covers their Faces.

IT may indeed be said, that some of these assist at this devout Exercise from a true Spirit of Piety; but then great Numbers of them do it only to please their Mistresses, which is a new Species of Gallantry unknown to other Nations. These Penitents or Self-Scourgers have white Gloves and Shoes, and wear a Waistcoat, the Sleeves of which are fastened on with Ribbons. One of these Ribbons is fixed in their Caps, and tied to their Scourges, and of the Colour which is most pleasing to their Mistresses. They whip themselves in Cadence, with a Scourge made of Whip-Cord, at the End of which are small round Pieces of Wax, stuck full of pointed Bits of Glass. He who scourges himself with the greatest Courage and Dexterity, is look'd upon as the bravest Man; and such as do otherwise are hooted by the Women, who are so used to this cruel and bloody Spectacle, that they cannot forbear breaking out into injurious Expressions against those who do not whip themselves as severely as they would have them; and these Penitents have so little Devotion in them that they generally return the Reproaches that are cast upon them, and even insult the Spectators as they pass along. Whenever they observe a fine Woman, they are so dexterous at Scourging, that they shall make the Blood spirt just upon them; and the Ladies who are thus distinguished, never fail to thank their Gallants for the Honour. But they carry the Joke much farther when they are got before their Mistresses Houses, for then they lay on with so much Violence and Fury, that they almost tear the Flesh from their Backs and Shoulders; and the Lady who sees this from her Balcony, and knows that it is all done for her Sake, is highly pleased with it, and is sure never to forget the Favour. These Penitents are Persons of all Degrees and Conditions, from those of the highest Quality to the meanest Plebeian; and it is observed, that whenever such of them as have annually used these Exercises, lay them aside, they seldom fail of falling sick. Some of these Penitents practise Austerities of a much more severe Nature than those above-mentioned. These go barefooted, and have a Mat tied on tight about them, which covers their Arms, and part of their Body to the Waist. Some of these draw after them a Cross of prodigious Weight; others carry drawn Swords fixed in the Back and Arms, which make very deep Wounds



every Time they happen to stumble. Others being stript to their Shirts, have themselves tied to a Cross, at the Church-Doors, where they break out into long and doleful Lamentations. The Persons who practise these Austerities are always masked, as are the Servants who attend upon them, and who support them in the Procession, during which they often meet with Sweetmeats and other Refreshments. However, whether these Penitents or Self-Scourgers whip themselves from a Spirit of Penance or mere Gallantry, 'tis certain that these Mortifications are the Death of a great many of them every Year <sup>a</sup>.

BUT to return to the Inquisition: Notwithstanding these Processions and dreadful Executions, the Prisons are but very little thinn'd of its Tenants, but are ever stock'd with Persons of both Sexes, and of all Conditions. These are either such whose Crimes could not be proved against them, or others who do not deserve corporal or public Chastisements. These, before they are suffered to go out from their Prisons of the Inquisition, are all obliged to abjure *De Levi* or *De Vehementi*, i. e. of a slight or strong Suspicion of Heresy. Those who after having abjured *De Vehementi*, happen to fall again under the same Suspicion, are considered as Persons relapsed, and are sure to be put to Death. But such as relapse *De Levi* only, are not liable to be punished capitally, tho' they should again relapse.

IN fine, all who abjure, particularly *De Vehementi*, are condemned either to wear the *San-benito*, as long as they live, or only for a certain limited Time. This is the blackest Mark of Infamy that Persons, or even Families, can possibly be exposed to.

THOSE who have not been quite plunder'd of their Estates by the Inquisition, employ it, whenever they meet an Opportunity, to redeem themselves from the Necessity of wearing so shameful a Habit.

BUT these kind of Dispensations are seldom granted; for, not to mention the great Difficulty there is to obtain them, they are purchased at an excessive Rate; and the least Misfortune that can befall a Man who falls into the Hands of the Inquisition, is the Confiscation of all his Goods and Chattels; for in the first Place, they confiscate all the Goods, &c. of those who are condemned to die; and as for the rest, as their Estates are seized the Moment they are imprisoned, the greatest Part of them is consumed, either by the Roguery of the Sequestrators, or by Fines and Confiscations.

## C H A P. VI.

### *Maxims of the INQUISITION and of the Inquisitors.*

SUCH are the Methods of Proceeding in the Inquisition. But before we conclude, it may not be improper to take notice of some of its principal Maxims, by which we shall be as well enabled to judge of its Spirit and Conduct, as by any Thing we have before related on that Head.

<sup>a</sup> Extracted from the Fifth Volume of the *Delights and Curiosities of Spain and Portugal*, written by Don John Alvarez de Colmenar.

It is an inviolable Maxim with the Inquisitors, That a Heretic must never be disputed with upon religious Matters, especially in public; so that they are to be instructed by Compulsion, and not by Arguments. That all who either conceal, or favour, a Heretic, in what Manner, or in what Method soever, ought to be excommunicated, and cannot be received into the Number of Penitents, without first passing thro' the Hands of the Inquisition. This Tribunal always considers such Persons as those who may justly be suspected of Heresy, and that too in the strongest Manner, as tho' it were impossible to assist a Person, and at the same Time preserve one's self from their Errors. A Heretic, though absolved by the Pope himself, is nevertheless still subject to the Inquisition, and may be condemned to die. When a Heretic has been once condemned, he must never be suffered to speak before the People. A Heretic, notwithstanding he retracts his former Errors, must yet not be pardoned, because otherwise there is no Heretic but would save himself by a pretended Recantation. The Inquisitors in the Examination of a Prisoner who is impeached, must never interrogate him as tho' they were doubtful of his Crime, but must always suppose his Crime to be Matter of Fact, and examine him only with respect to the Circumstances. In the Examination of a Heretic, Death must always be set before his Eyes; nor must they hope, nor ever attempt, to convert him, either by Scripture, or by Argument. A Promise must be made him in ambiguous Terms, that in case he confesses his Crime, he shall be pardoned; but they must not keep it after he has made his Confession.

To these Maxims we may add the following: That the Possessions of a Heretic devolve by Right on the Inquisition, in prejudice even of his Children, and the rest of his Catholic Heirs.

THAT Death does not prevent a Criminal from being subject to the Inquisition: That he must be prosecuted after his Death, and be executed in Effigie. That a Person becomes suspected of Heresy, and thereby subject to the Inquisition, tho' he only happens to advance some heretical Tenets in a jocular way, or may have mimicked a Heretic merely for Jest Sake. That in Matters of Heresy and Apostasy, there is no pleading Prescription. That no Person ought to employ friendly Advice before he impeaches another to the Inquisition. That no Consideration, either of Kindred, Alliance, Gratitude, tho' even for having saved a Person's Life, ought to prevent a Man from impeaching a Criminal who is become subject to the Inquisition. That a Person who is known to have favoured Heretics, ought after his Death to be denied Church-Burial.

THAT whoever has advanced any heretical Tenets, tho' it were thro' Ignorance, and without knowing them to be so, does nevertheless by that means become subject to the Inquisition; and that, because it is the Duty of every good Christian to know whatever has been condemned by the Church. That the civil Magistrate is bound to assist the Inquisition upon Pain of Excommunication. That in case a Magistrate, after having been excommunicated for refusing to assist the Inquisition, delays to get himself absolved, he shall be condemned as a Heretic.

IN a word, the Inquisition are persuaded, that a mental Heretic, who does not reveal his Errors, and consequently hurts no one but himself, ought to be impeached to the Inquisition, and be condemned. That one who has relapsed, tho' he repents afterwards, ought nevertheless to be condemned to die. That a Heretic, who after having abjured his Errors, falls afterwards into another Heresy, ought to be considered as one relapsed. That a mental Heretic, who was not looked upon as such during his Life-Time, and is not discovered to be one till after his Death, ought to be condemned

and



and executed in Effigie. And that a Person impeached, who owns that he formerly embraced some heretical Principle, imagining it to be orthodox, ought nevertheless to be put to the Torture, in order to squeeze out of him, whether his Assertion be true.

If to this we add, That the Prosecutors and Informers are allowed as Witnesses; that they are never named, or discovered to the Prisoner, in order to incapacitate him from excepting against them; that Persons are scarce ever confronted; that perjured Persons and Miscreants of the blackest Character are received as Witnesses; that Wards and Minors, at the Age of fourteen Years, may, without the Consent of their Guardians, or Trustees, depose as Witnesses: If these Things, I say, are consider'd, we shall be forced to own, that the Inquisition is the most severe, the most barbarous, and most formidable Tribunal upon Earth.

THE Inquisitors themselves own, that the Procedure of the Inquisition is such, that it is scarce possible but a great Number of innocent Persons must suffer along with the Guilty; but this does not once give them the least Uneasiness; for 'tis also one of their chief Maxims, that it were better to put to Death an hundred Catholics of unblemished Reputation, than to let one Heretic escape. The following Reason which they give for it is neither valid nor convincing, *viz.* that by putting an innocent Catholic to Death, they only ascertain him the Joys of Paradise, whereas was an Heretic suffered to escape, he might infect and destroy a great Number of Souls.

NOR are such innocent Persons as are unjustly oppressed, allowed to complain of the Injustice that may have been done to them: To do this, would be a fresh Crime, which the Inquisition would punish with so much the greater Severity, as it would be a Means of casting a Stain upon its Reputation; not to mention that the Inquisitors never allow themselves to have been mistaken in their Verdict.

THEY must therefore content themselves with the Consolation which the Directory of the Inquisition gives them in the following Words: *Let no one say he has been unjustly condemned, or complain of the ecclesiastical Judges, or of the Judgment of the Church; but in case he be unjustly condemned, let him rejoice that he suffers for the Sake of Justice.*

THEY pretend that this said Consolation ought to satisfy a Man, though he may have been divested of all his Possessions, or condemned to the Gallies, to Banishment, to perpetual Imprisonment, or even to the most cruel and infamous Death. It must indeed be owned, that what renders it something the more tolerable, is, that the wretched Condition to which these unhappy Persons are reduced, does not allow them to entertain any other. However, we may justly suppose, that the Inquisitors themselves would not be satisfied with it, though in Occasions of a less cruel Nature.

## C H A P. VII.

*The Troubles and Difficulties that are met with in the INQUISITION. The Inhumanity, Injustice, and Cruelty, which this Tribunal exercises against all who are subject to it, not excepting their Kings.*

WE may justly suppose that so severe a Tribunal as that of the Inquisition, forces the People among whom it is established to live in the utmost Constraint. Mariana, the most celebrated *Spanish* Historian, relates, That when it was first set up in *Spain*, the Inhabitants considered the Freedom they were deprived of, either of Speaking or Hearing, (because of the Spies called *Familiars* of the Inquisition, who are dispersed up and down the Cities, the Towns, and the Countries) as the greatest Slavery.

TIME; which makes the greatest Evils supportable, has not yet been able to make the People sit easy under this dreadful Tribunal. They look upon those Nations with Envy who are not subject to it; and though Religion is apt to make the strongest Impression on the Mind, 'tis nevertheless certain they would give all they were worth in the World to rid themselves of it:

IT must be owned, that the preserving Religion pure and unfulled is a great Happiness, and that it is as much the Concern of Politics as Piety, to prevent the Growth of all erroneous Doctrines from spreading. And further, it cannot be denied but that Jealousies, Distrusts, treacherous Actions, and the most cruel Revenge which is exercised under a pretended View of Zeal and Religion, and the Ruin and Desperation of a numberless Multitude of Innocents, are all of them Evils which cannot be too much guarded against.

IT might, however, be said, that these would be in some measure supportable (for the most holy and most useful Institutions have been subject to some Inconveniencies) if at the same Time that Religion is preserved from that Impurity it might otherwise contract, by being incorporated with pernicious Opinions, were People but better instructed in the Faith, and the Maxims exhibited in the Morality of the Gospel. But Experience plainly shews, that there are no Country in the World where the Inhabitants live more dissolutely, than those in which the Inquisition is established, where the People are less instructed in Matters relating to Faith, where more Hypocrites are to be found, or where less sincere and solid Piety, which is the true Characteristic of a Christian, is met with.

IT cannot be denied, but that the Inquisition is the Occasion of all these Evils; since it is certain, that the Dread People are under, lest some Word should escape them that might be construed in a wrong Sense, and which would thereby give an Opportunity of impeaching them to the Inquisition, is the Reason why they never discourse upon any religious Topic, nor ever employ their Thoughts upon it: And the Reason of this is, because the Connexion between the Thoughts and Expressions is so great, that it would insensibly engage them to discourse upon it, in case they were to bestow any serious Reflections on that Subject.



ANOTHER Circumstance that renders the Inquisition still more formidable, is, that whereas in all other Countries, Princes, and those who by their Birth, their Character, and the Enjoyment of the principal Dignities, either in Church or State, are raised above the common Level, and therefore exempt from all public Prosecutions; or in case they ever are prosecuted, 'tis always done with the utmost Tenderness and Circumspection; this Tribunal, on the contrary, in order to render itself more formidable, affects to spare no Body, and to strike at Persons of the most exalted Rank, not excepting crown'd Heads.

'Tis well known that the Inquisition of *Rome* has often condemned Cardinals, although their Character is there looked upon to be of so sacred a Nature, that 'tis pretended Kings themselves cannot condemn such of their Subjects to die, as are invested with that Dignity. But *Henry III.* having acted otherwise with relation to the Cardinal *de Guise*, though he had the most cogent, as well as most indispensable Reasons for so doing, since he might easily have convicted him of High-Treason; nevertheless, *Sixtus V.* took an occasion from hence to excommunicate and depose him. We before related how he treated *Mark-Antony de Dominis*, though an Archbishop and a Primate, and the most learned Man of his Age.

THE Inquisition of *Arragon* went much farther; for it had the Impudence to arraign *Don Carlos* Prince of *Vienna*, eldest Son of *John II.* King of *Arragon*.

BUT that of *Castile* went still farther; for it attempted to arraign the Memory of *Charles V.* and to condemn his last Will and Testament to the Flames as heretical, together with all those who had had the greatest Share in his Confidence and Friendship.

As this is an astonishing Incident, the Reader will undoubtedly be very well pleased to have it at full Length; I shall therefore give it him on the Authority of three Writers of great Credit, *viz.* *Messieurs de Thou*, *Aubigné*, and *le Laboureur*.

AMONG the several Reports which had been spread concerning the Abdication of the Emperor *Charles V.* the most surprizing was, that the continual Correspondence he had held with the Protestants of *Germany*, had inclined him in some measure to their Tenets; and that the Motive of his concealing himself in that Solitude, was, in order to enjoy the Liberty of ending his Days in such Exercises of Piety as agreed with the secret Disposition of his Mind.

IT was said, that he could not forgive himself for the ill Treatment of those brave Princes whom he had conquered. Their Virtue, which in their Distress tarnish'd all his Laurels, had insensibly engaged him to have some Esteem for their Tenets.

THIS Esteem manifested itself by the Choice he made of Persons suspected of Heresy for his spiritual Guides; such as Doctor *Caculla*, his Preacher; of the Archbishop of *Toledo*; and, above all, of *Constantius Pontius* Bishop of *Dressé*, and his ghostly Father.

AFTER his Death, the Cell in which he died at *St. Justus*, was found hung round with Papers written with his own Hand, upon the Topics of Justification and Grace, and in Terms that differed very little from the Notions of the Protestants.

BUT

BUT nothing corroborated this Opinion so much as his last Will. He left but very few pious Legacies, or Foundations for Masses; and the Puport of it differed so widely from those made by zealous Catholics, that the Inquisition thought they might justly take offence at it.

HOWEVER they did not dare to discover their Resentments till the Arrival of *Philip II.* his Son, because they were not yet sufficiently acquainted with his Temper, and the Spirit with which he might be actuated. But this Prince having signalized his Arrival in *Spain*, by putting all those to Death who favour'd the new Opinions; thus embolden'd, the Inquisitors, by the Example he set them, first fell upon the Archbishop of *Toledo*, Primate of *Spain*, *Caculla*, the Emperor's Chaplain, and, at last, on *Constantius Pontius*, his ghostly Father.

THE King having suffer'd all these three to be cast into Prison, the *Spaniards* look'd upon this Instance of his Patience as the highest Testimony of his Zeal for Religion; but 'twas with Horror the rest of the World saw the Emperor's Confessor, in whose Arms he had resigned his Breath, and who, as it were, had received that great Soul into his own Bosom, delivered up to the most cruel and most shameful of all Punishments, and that too by the Hands of the King his Son.

AND indeed the Inquisitors indicting these three great Personages for having had a Hand in the Emperor's Will, had afterwards the unparallel'd Arrogance to condemn both them and the last Will to the Flames.

THIS Sentence made so much Noise in the World, that the King began to make some serious Reflection on it. At first indeed the Jealousy he had of his Father's Glory, made him take some Pleasure in seeing his Memory thus injured; but afterwards considering the Consequences of this Insult, he prevented the Execution thereof, by the most gentle as well as most secret Methods; in order not to anger the Inquisitors, or any way wound the Authority of their Tribunal.

DON CARLOS, the King's only Son, did not act with so much Temper; his Resentment upon that Account rose proportionably to the Love he bore to the Emperor his Grandfather, and the extreme Veneration he had for his Memory.

As he was too young to know, that the most absolute Monarchs have no Rights so sacred in the Minds of the People as those of Religion, he openly blamed the King's Weakness, and afterwards spoke publicly of the Arrogance of the Inquisition, with a Warmth natural to his Youth and intrepid Bravery, and to an Insult which was not to be parallel'd in History. He even threaten'd to extirpate the Inquisition one Day or other, and the Agents of so cruel a Tribunal, that arrogated to itself the highest Titles. This Heat, as we shall afterwards see, proved fatal to him; and the Inquisitors were so highly offended at it, that nothing would satiate their Revenge but the Death of that generous Prince.

HOWEVER, this mighty Quarrel was made up; *Caculla* was burnt alive, with the Pasteboard Image of *Constantius Pontius*, who had died some Days before in Prison. The Archbishop of *Toledo* appealed to *Rome*, and got clear of the Inquisition by large Sums of Money and great Friends; and this being done, there was no further Talk of the Emperor's Will.

BUT notwithstanding that the Resentments of the Prince were mitigated by this Reconciliation, the Inquisitors were far from being appeased. As it is one of their Maxims  
never



never to forgive, they raised so much Uneasiness in the Minds of the People, that the King was obliged to send him from Court, as also Prince *John* his Brother, and the Prince of *Parma* his Nephew, who had joined with Prince *Carlos* in the just Indignation he had shewn against the Inquisition.

BUT the cruel Revenge of this Tribunal did not stop here; for some Years after, making a Handle of the Troubles which had happened in the *Low-Countries*, they imputed the Compassion this Prince had shewn to these unhappy Wretches as a Crime. Religion, according to their usual Custom, was here brought in by Head and Shoulders, and made a Part in their Resentments: They supposed, that as those People were Heretics, 'twas impossible Prince *Carlos* should have formed a Design of protecting them, without becoming an Accomplice in their Guilt. In short, they had so great an Ascendant over King *Philip's* Mind, as to prevail with this unnatural Father to condemn his Son to die. The only Favour they granted him, was the Choice of what Death he would die. He chose the hot Bath, where the Veins of his Legs and Arms being opened, Life went from him by insensible Degrees.

MICHAEL DE MONTSERRAT, in his Treatise *de<sup>a</sup> Cæna Domini*, reproaching the *Spanish* Inquisitors, among other Crimes, with abusing the Privilege of the holy Office to that Degree, as to cast into its Prisons all such Wives and Maidens as refused to indulge them in their criminal Passions, and to have the Cruelty (after having carnally abused those innocent Victims, under a Pretence of saving them) to condemn them to Death, addresses himself to them as follows: *Amas esso mal bechores, come ne teneys verguenca ni honra, que despues de aver gozado las mugeres y donzellas que entran en vuestro poder, despues de averlas gozado las entregays al fuego: O impios peores que los viejos de Susanna!* "You are worse than the most wicked Criminals; are you not ashamed to  
" abuse and seduce all such Wives and Maidens as come into your Clutches; and not  
" contented with this, to condemn them afterwards to the Flames! O abominable!  
" O impious Wretches! more wicked than the old Lechers who accused the chaste *Susanna!*" We meet with Words to the same Effect in the Works of *Cyprian de Valera*.

THESE Instances have sufficiently manifested, that the unjust and arbitrary Power of the Inquisition is almost unlimited: It extends not only over all the Subjects, not excepting those of the most exalted Rank, of those Princes in whose Dominions it is established, but even over the Kings themselves; and the following Example will suffice to shew, to how great a Pitch of Insolence this Tribunal dared to carry its Authority. Under the Reign of *Philip III.* King of *Spain*, two *Cordeliers*, or *Franciscan* Friars, either from a Design of opposing the new Doctrines, which then were diffused in several Parts of Christendom, or from other Motives, having perhaps proceeded too far in the Points controverted between the Protestants and *Roman* Catholics, were accused by the Inquisitors, with having a Design to leave their Order and Habit, and to turn Protestants, and as such were seized and carried to the Prisons of the Inquisition; where, after having been tried according to the usual Custom, that is, without being heard in their own Defence, they were condemned to be burnt, as being guilty of holding heretical Opinions. This Affair made a great Noise in the World, and the People did not think them so guilty as the Officers of the Inquisition pretended them to be. The Day of *Auto da Fe*, or *Act of Faith*, being come, the Procession passed along before the King's Palace at *Madrid*, as was the usual Custom. The two *Cordeliers*, as they were going to Execution, gave Glory to God for enabling them to suffer Martyrdom for the Confession of his Gospel, and sung Psalms and Prayers with so loud a Voice as reached the King's Ears. He was in his Balcony, and being melted to Compassion at

<sup>a</sup> Tableaux des Papes.

the Sight of them, he cried out, *Surely those two Men are very unhappy, to die for a Thing of the Truth whereof they are persuaded.* He had no sooner uttered these Words, than a *Familiar* hastened and acquainted the Inquisitors with them, who immediately sent a Messenger to the King, and declared, that the Words he had repeated having given offence to several Persons, and to the holy Office in particular, it was necessary he should expiate this Crime by some exemplary Punishment. The King did not at first take much notice of it; but the Inquisitor going up to him, told him, in a very serious Tone, that he must absolutely submit himself to some Punishment. They were a long Time considering what kind of Penance to enjoin the King, when at last it was agreed he should suffer a Porringer of Blood to be taken from him, which should be burnt by the Hands of the common Hangman; and accordingly it was executed in Presence of the great Inquisitor and his Officers. This Story is related in the *Memoirs of the Count de Rouffy*, quoted in the *Picture or History of the Popes*, printed at Collen in 1714. p. 335.

'Tis plain from these dreadful Examples, that the Inquisition is a horrid Tribunal, and that Persons of the greatest Credit and Rank dread its Power as much as the meanest of the People. And indeed, when the Enemies of Duke *Olivarez* (who had as much Power and Authority in *Spain* as Cardinal *Richelieu* in *France*) had conspired to destroy him, they thought the best Expedient would be to impeach him to the Inquisition. Notwithstanding the Favour and prodigious Credit of the first Minister of so formidable a Monarchy, they had the Impudence to seize upon his Person. Among the great Numbers whom he had loaded with Riches, and whose Interest was inseparable from his, not one of them dared to make the least Declaration in his Favour; insomuch that this great Man died, after having been universally abandoned.

## C H A P. VIII.

### *Conduct of the INQUISITION with regard to Books.*

**B**UT as the Inquisition is so rigorous against Persons, 'tis no less severe with respect to Books this being one of the principal Branches of its Authority.

As there are always, among the Agents and Familiars of this Tribunal, a great Number of indolent lazy Fellows, the same as in Monasteries, whose Monks are as much devoted to the Inquisition as their own Agents, the Moment a Book is published, 'tis read and examined, but ever with the Prejudices which prevail in those Places, and which frequently are received as sound Maxims by all the World besides. If they dislike but the most trifling Circumstance in a Book, the Inquisition has immediate Notice of it, where 'tis examined a second Time, but seldom without being censured. They are excessively rigorous in this Country on the Article of Books, and they often censure them for the most trifling Circumstance.

THIS Censure may be considered under three Heads: Sometimes a Book is absolutely condemned to all Intents and Purposes. At other Times it is condemned only till such Time as it shall be corrected. Lastly, an Extract is sometimes made of the several Propositions condemned, all which are expressly stigmatized.



AN Index or Table is published annually, containing a Catalogue of all the Book which have been condemned that Year. Here all the Books are met with which have been censured in any of the three Manners above mentioned. This Index is afterwards pasted or hung up in the most public Places of Resort; after which no Person is allowed to keep them by him. One of the Cases which subjects a Person to the Inquisition, is either the reading or keeping such Pieces by him; and if any Man should be found to have one of these stigmatized Books, that alone would bring him into great Trouble.

HENCE we may judge what Treatment the Authors of them would meet with, were they to be discovered. For this Reason those People take the utmost Care not to write any Thing that may be obnoxious; or in case a Man is over-run with the Itch of Scribbling, he never suffers any Person to be privy to it; and a Writer who cannot resist the Impulse of his Genius, is often obliged, for his own Security, to banish himself for ever from his own Country.

As to the Printer or Publisher of suspected Books, such an one would think himself very happy, could he clear himself by a large Fine, or the Confiscation of all the Copies. But he does not meet with the least Favour on these Occasions; no Composition is allowed, and they never leave him till they have completed his Ruin. It even often costs him his Liberty, and he sees himself reduced to spend a great many Years, and sometimes his whole Life, in the Prisons of the Inquisition.

NAY, they are so rigorous in the Inquisition upon the Article of Books, that they have not even spared the Fathers of the Church. There are several of these extant, printed by the Inquisition, wherein we find whole Pages castrated, because they contained Sentiments or Passages different from those which are received in the Countries where the Inquisition is established.

WE cannot comprehend what Excuse can be brought for so extraordinary a Liberty, to give it the softest Name. However, we may affirm, that were it to be practised in those Countries which are not subject to the Inquisition, we should thereby soon lose all those Proofs of Antiquity and Tradition so useful to prove Heretics guilty of Innovations in Matters of Religion; at least we should have none left but such as might be justly suspected. Could it be possible for the greatest Enemies of the Church to give her a more dangerous Wound? Thus Zeal when unassisted by Knowledge, has frequently an Effect quite different from what it proposed to itself.

WE must own, that as nothing can be of worse Consequence than the Perusal of ill Books, so, on the other Side, to prevent the Sale of such as may corrupt either the Faith or Morals of People, cannot but be of the utmost Service.

ONE of the most essential Duties of all Christian Princes and Magistrates, is, to have a watchful Eye on these Things; and such Governments as have suffered themselves to be deprived of this Branch of their Authority, have never perceived the Loss it was to them till it was too late to remedy it.

THE Commonwealth of *Venice* is the only Republic that has ever had a just Notion of the Importance of this Maxim, and has not suffered the least Diminution of its antient Rights. She still asserts them with her usual Spirit and Resolution; and here Ministers, to this Day, enjoy the Right of examining whatever Books are printed, to prevent their instilling any pernicious Doctrines. And as for those which were formerly printed,

printed, occasioned by the too great Remissness of the Censors, she prevents their being reprinted, in order to put a Stop to the Evil.

SPAIN, for many Years, follow'd what is still practis'd at *Venice*. The Right of examining all Books written in opposition to Religion and the State, was lodged in the Prince's Ministers, who also used to censure them; but the Court of *Rome*, ever upon the Watch to extend the Limits of their Power, got Possession of this Right in a very artful Manner, upon the following Occasion. In the Beginning of the last Century, Cardinal *Baronius*, in order to improve upon all the Attempts which had hitherto been made to enlarge the Jurisdiction of the Court of *Rome*, writ a Letter dated the 13th of *June*, 1605. to *Philip III.* King of *Spain*, in which he complained that his Ministers hindred the Sale of the eleventh Volume of his Annals, in his Dominions of *Naples* and *Milan*. He advances boldly in his Letter, that the Pope is the sole lawful Judge of Books; and that Princes, and their Ministers, have no Power to condemn any Book that has once had his Holiness's Sanction.

THE King of *Spain* immediately perceived what would be the Consequence of these Maxims; but as he was unwilling to condemn what his Officers had done, who had acted by his Orders, or at least agreeable to his Intentions, and did not care to fall out with a Cardinal of *Baronius's* Character, (which would inevitably have happened, had he answered *Baronius's* Letter) he took a Resolution to take no notice of it; but as his Silence in so important a Juncture was not sufficient, he suffered the Prohibitions which his Ministers had issued out to continue, and be obeyed.

THE Cardinal, vexed at the ill Success his Letter had met with, and joining his particular Resentments to the Pretensions of the Court of *Rome*, which he had engaged himself to maintain, though he thereby endangered the Character he had in the World of being an able Man (a Circumstance that affected him very much) he yet improved upon the first Maxims he had published in the twelve Volumes of his Annals, printed in the Year 1607. He there says in express Terms, in a Discourse written purposely on that Subject, that it was scandalous and impious, for the royal Judges (Princes) to presume to censure such Books as had been approved by the Pope, and to prohibit all Bookfellers in their Dominions, to vend them; that this was robbing *Peter* of those Keys which Jesus Christ had given him, viz. that of discerning between Good and Evil; and, lastly, that the only Reason why the Ministers of *Spain* had prohibited his Book, was, because he therein reproved the unjust Actions and Usurpations of their Sovereigns.

BUT if the Cardinal got no Advantage by this Discourse, so injurious to the Dignity of all *Roman* Catholic Kings, Princes, and Christian Magistrates, it plainly discovered the fiery and passionate Temper of the Court of *Rome*, who think they may lawfully offend crowned Heads, and, under a religious Pretext, exclaim against their Government in the sharpest Invectives, while at the same Time, they will not allow those Princes to prevent the Sale of such Writings in their own Dominions.

BUT there is no one but sees the Mischiefs that would ensue, in case the Approbation which the Popes, for their own Advantage, indulge to Books written purposely to invalidate the most lawful Authority of Kings, should oblige Sovereigns to permit the disposing of them in their several Dominions.

CAN any Thing be possibly more unjust, than to pretend that a Book, in which a King is insulted with the opprobrious Names of Usurper and Tyrant, or the Memory  
of



of his Ancestors defamed, and wherein his Subjects meet with nothing but Arguments in Favour of Disobedience and Rebellion, should be publicly read and sold in the Territories of such a Prince?

HOWEVER *Baronius* pretended to all this; who, after having written in very harsh Terms against several Kings of *Arragon*, and *Ferdinand* the Catholic in particular, in his Discourse of the Monarchy of *Sicily*, Volume the eleventh of his ecclesiastical Annals, thought that *Philip III.* did him a high Injury, in prohibiting the Sale of a Work which abounded with Calumny and Reproaches against his Predecessors and Ancestors; and who, as if all his Assertions had been just, applied to himself these Words of the Gospel, *Blessed are those that suffer for Righteousness Sake.* This Consolation, which was only in his Imagination, came very seasonably; for the Kings of *Spain* have always been of Opinion, that he merited no other Consolation.

HOWEVER, as 'tis certain that any Work relating to the Catholic Faith, which has been approved by the Pope, cannot be condemned by the Laity; so, on the other Side, 'tis equally certain that all secular Princes and Magistrates may prohibit any historical or political Piece, though all the Prelates in the World had approved it.

As for the Expedient proposed by *Baronius*, viz. that Recourse should be had to the Bishops, for the suppressing any Work which the Ministers of the Prince were apprehensive would occasion either Disorder or Scandal, we have already shewn that such a Remedy would be worse than the Disease, since it would hereby give the Clergy an Opportunity of setting up for Judges in a thousand Things, the Cognizance whereof does not any Way belong to them.

To this we might add, that a Government that had not Authority sufficient in itself, to provide for whatsoever might be necessary for its well-being, would scarce merit the Name of a Government; or such an one as should be obliged to wait till such Time as a Remedy should be administered by those, whose Interest it was to protract the Evil; or who even would never provide against it, but in such a Manner as might best advance their own private Views, abstracted from the Exigencies of the State, and the particular Advantage of the Monarch.

FOR this Reason a Sovereign ought never to depend upon the Diligence and Care of others, in Affairs wherein the Happiness of his Subjects is concerned, since God has given him the Authority, and put such Methods into his Hands as are effectual for performing the same. And in fact, he only has a just Idea of what may be fitting and advantageous to his People, and therefore has no Business to borrow those Things from *Rome* which he has in his own Dominions.

THIS made *John de Monluc* Bishop of *Valentia* to say, speaking of the Wars that had been carried on in *France* upon a religious Account, "That it was very ridiculous  
" when the City of *Paris* was on Fire, to wait for the Waters of *Tyber* to extinguish it,  
" when those of the *Seine* were ready for that Purpose."

THE Policy of Kings in particular, is directly opposite to that of Popes: Things that are advantageous to the Territories of the Church, are not so for the Dominions of another Prince; and supposing they were, no one could justly maintain, that such a Government would be obliged to conform to them: Thus a Set of Tenets might be useful at *Rome*, which at *Paris*, *Vienna*, *Madrid*, *Venice*, and in all other Parts of the World, would be of pernicious Consequence. The Reason of this is, because the Views and Interests of Princes are different, consequently the Pope's Approbation could  
not

not deprive Princes of the Power of condemning such Books as might occasion any Troubles in their respective Dominions.

LET us now take notice of good Books. As the studying of such must necessarily be extremely useful, one cannot be too careful in distinguishing them from those of a pernicious Tendency, nor be too cautious how we condemn them in common with bad ones.

'Tis indeed true, that to be able to pronounce justly on their several Merits, a Man must be endued with Learning, Penetration, a good Taste, and above all, a certain Extent of Understanding, a Circumstance seldom met with, and particularly in those who are any way related to the Inquisition. The several Members of this Tribunal have very little Notion of Learning, and are vastly confined in their Ideas; a good Taste is quite out of the Question; they are wholly ignorant of Antiquity; in a Word, they judge intirely from the Prejudices they have received, whether good or bad; and they boast of no other Learning than that of *School-Divinity*, or the new *Canon-Law*. Whatever does not agree with the Lights which these two last mention'd Branches of Knowledge are able to give, which are both confined within pretty narrow Bounds, is sure of being disapproved. What must be the Fate of a valuable Book, when such Persons as these are the Censors of it? Notwithstanding this, the Inquisitors pretend to be Judges in every Part of Literature; but then their Censure is generally advantageous to the Sale of a Book, and if it thereby becomes more scarce, 'tis the more valued upon that Account.

BUT of all the Countries where the *Roman Catholic* Religion is established, there is none where the Censure of the Inquisition against a Book, is less regarded than in *France*; nay, the *French* profess openly, that they will never submit to it. A Book does not sell the worse for having been prohibited by those Tyrants, nor do the Writers suffer in their Reputation upon that Account.

FOUR Circumstances contribute to the little Regard that is paid to these kinds of Censures. 1. 'Tis said that the Inquisition, not excepting that of *Rome*, notwithstanding the empty Title it assumes of *Universal*, has no manner of Authority in that Kingdom. 2. There are a great Number of Maxims in *France*, directly clashing with those of the Inquisition; and as the *French* Maxims have been often condemned by the Inquisitors, they have accustomed themselves to despise whatever Sentences they pronounce. 3. The *French* are certain, that Policy, Intrigue, and Interest, are very often the chief Motives that occasion Censure. And as the Politics of *France* do not always agree with those of *Rome*, this is another Motive not to submit to its Censures. 4. They are persuaded of the bad Taste that prevails in the Inquisition; and the Genius and Qualities of the Members of it, are not unknown in that Kingdom. *France*, on the contrary, abounds with learned Men; the handsome Reception they there meet with; and the generous Reward that is commonly bestowed on them, engages Persons of all Nations to go thither. A great Penetration and a good Taste seem to be spread universally in *France*. The *French* have a Value for Antiquity, they apply themselves continually to the Search of it; and so far are they from castrating the Fathers in the above-mentioned Manner, (an Article of the most dangerous Consequence,) that they enlarge them daily by new Discoveries, all which they communicate to the Public, and with so much Fidelity, that the most severe and eagle-eyed Critics have not yet been able to contradict them.

THE Liberty the *French* enjoy of speaking or publishing their Thoughts, is as far different from the unbounded License that prevails in some neighbouring Countries, as



from the tyrannical Constraint to which Persons subordinate to the Inquisition are subject. It is a well regulated Liberty, which, by the Wisdom and Vigilance of the Monarch, is kept within such Bounds as prevent its being any way prejudicial to the Public. As it is a difficult Matter to form the same Judgment, with Qualities of so opposite a Nature, we need not wonder that what is condemned by the Inquisition, is often approved in *France*; and on the other Side, that the *French* pay so little regard to its Censures.

## C O N C L U S I O N.

**S**UCH was the Rise and Progress of the Inquisition. Policy had at first as great a Share in its Establishment, as a Zeal for the Preservation of Religion in its Purity. As it owes its Original to Policy, this has always been its Support since that Time, and raised it to that Height of Power and Authority, which make it so formidable at this Day. The Court of *Rome* considers the Inquisition as the Master-Piece of its Invention, and the most substantial Support of its Power both Spiritual and Temporal.

THERE is nothing it attends to more, than the Preservation of its Authority in both; and indeed the Inquisitors have brought Matters to that pass in those Countries that submit to their Authority, that tho' they offer to stretch their Prerogative never so far, every one favours their Pretensions, or at least no Man dares to contradict them. And indeed on these Occasions they go what Lengths they please; nothing is able to stop them, but all must submit; the most extravagant Maxims are looked upon as indisputable, and the most ill-grounded Claims, as just ones: Hence Infallibility with respect to Actions, the Superiority of Popes over General Councils, his Right to all the Possessions of the several Churches in the World, a Power of disposing of them at Pleasure, his pretended Power over the Temporality of Sovereigns, the unwarrantable Right which he assumes in deposing them, of absolving their Subjects from their Oaths of Allegiance, and disposing of their Dominions to whomsoever he thinks proper, are all Maxims, which, if any Person presumes to doubt of their Validity, in those Countries where the Inquisition prevails, they yet dare not oppose them, since they would thereby expose themselves to the severest Rigours of this dreadful Tribunal.

THE blind and passionate Attachment of the Inquisition, for all that concerns the Interest of the Court of *Rome*, the Warmth and Eagerness with which it supports all their Pretensions, and its uninterrupted Endeavours to enforce the unlimited Authority which the Popes arrogate to themselves; to these it owes its prodigious Authority and Privileges; it is this has rendered it so formidable, as to be even dreaded by those very Princes that have received it into their Dominions.

THE Court of *Rome* are passionately desirous of having it received in all Places that are yet free from it, and would spare no Pains, had they the least Hopes of succeeding in such Attempts; and indeed, could they once bring this to bear, we might justly affirm their Business should be done.

BUT as the World is persuaded, that Religion is able to support itself, as it has hitherto done, and still continues to do in many Countries, without employing such violent Expedients; and that so powerful a Body as the Inquisition, that has so great a Number of Agents and Persons in its Dependence, so many Maxims which may interfere with the Rights, and so many Engagements directly opposite to the Interests of Sovereigns,  
and

and which moreover binds the People with the strongest and most indissoluble Ties, viz. those of Religion and Conscience, would not fail whenever Opportunity offered, to interrupt the Tranquillity of a Government; all these Things considered, it is highly probable it will not make a further Progress.

To this it may be answered, that it were an easy Matter to prescribe Laws to it, to limit its Authority in such a Manner, and to take such just Measures as to render it serviceable to Religion, and at the same Time incapable of prejudicing the State.

BUT Experience shews, that on what Condition soever it may be received, and whatsoever Laws may be prescribed to it, it at last obtains an unlimited Power. The Court of *Rome*, whose Interest it is to have it flourish, never fails to side with it, and are ever sure to favour the Inquisition, in opposition to sovereign Princes: The most wisely established Laws, the due Execution whereof is of such mighty Consequence to the Peace of Kingdoms, are, in the Hands of the Inquisition, so many inexhaustible Sources for Quarrels and Divisions; and these they never fail to make use of to curb the Authority of Sovereigns.

EXTRACT of a *Voyage to SPAIN*, printed at PARIS in 1669, relating to the Tribunal of the INQUISITION, and the Prerogatives of the Familiars of the Holy Office.

THERE are ten Tribunals of the Inquisition in *Spain*, viz. those of *Toledo*, *Granada*, *Sevil*, *Corduba*, *Murcia*, *Cuenca*, *Le Gronno*, *Lerena*, *Valladolid*, and the Principal, which is at *Madrid*. *Mariana* in his 24th Book, Chap. 17. says, That when these Inquisitions were first established, they were looked upon by Multitudes as very cruel and unjust; and *D. Fernand del Pulgar*, a Writer of that Age, proves in his *Illustrious Men*, that those Crimes whereof the Inquisitors have arrogated to themselves the Cognizance, ought not to be punished with Death; but as the greatest Part of the *Spaniards* are very illiterate, and never read either the Scriptures or the Fathers, and consequently are uninformed with the true Faith, or a solid Piety, and have only a languid and hypocritical Faith, which, according to them, consists wholly in the Ceremonies of the Church, and in outward Worship, they give the utmost Scope to their Imaginations and irregular Passions. As the Dread of the Inquisition deprives them of all Opportunities of instructing themselves fully in their Religion, it thereby becomes a very necessary Curb to their Passions; and was the Liberty now indulged them, of examining into Things, they would imitate the *Moors*, who turn Christians as often as they are seiz'd, and return to *Mahometanism* the Moment they recover their Liberty; or in other Words, they are no more able to give a Reason why they profess Christianity, than the *Moors* why they are *Mahometans*: And it may be justly said of these People, that the only Reason of their being Roman Catholics is, because their Mothers and Nurses are so.

THE President of the Inquisition is called *Inquisitor General*, and the Counsellors *Inquisidores*. And as they have nothing else to do but to get Information of the wicked Lives and Principles of Persons, and that every one of these inhuman Wretches endeavours to make the most of his Place, they have their Spies in all Places. If they spare Foreigners, it is certain they more than make amends for it by the cruel Usage of the Natives. The Methods they employ, and their Manner of preparing Trials, are directly contrary both to the Formalities usually observed in all well-regulated



Governments, and to natural Equity, as well as Laws both divine and humane. When Informations have been made against any Man or Woman, (which I will suppose have not been given Credit to, till after they have been confirmed in the most authentic Manner) they are immediately seized; and whereas in all Crimes, of what Nature soever, a Prisoner is told what his Judges have to lay to his Charge, and that a Criminal who accuses himself is never believed; here, on the contrary, it is expected a Prisoner should declare his Guilt. And tho' he does not accuse himself of any Crime, they yet keep him in Prison, nay sometimes torture him, and put him to Death.

As it frequently happens that the Witnesses, who give in their Evidence, are prompted to it from a Spirit of Hatred, or some private Grudge, and that the Prisoners might challenge them provided they knew their Names, the utmost Care is taken never to mention them to him, or to have the Witnesses confronted. By this Means a Man finds himself arrested, accused, tortured, condemned, and burnt, without being allowed to make his Defence.

THIS cruel Treatment extends itself even to Children, who are punished for the Dissoluteness, or other pretended Crimes committed by their Parents; for all their Goods and Chattels are confiscated, and afterwards sold for the Profit of the Inquisition. Thus by depriving Children or others of their lawful Inheritances, the Inquisition seizes the Goods and Chattels of whomsoever it pleases.

IN order to induce the Nobility to support these horrid Proceedings, great Privileges have been bestowed on such of them, as would so far degrade themselves as to become Familiars of the Inquisition. The King himself is the Protector thereof, and assumes that Title. The Business of the Familiars is, to aid and assist in the seizing all such Persons as are impeached, and to carry them to Prison; and one remarkable Circumstance in these Cases is, that a Person is neither fetter'd, or any way bound, when he is carried either to Prison or Execution; but then he is surrounded with such a Multitude of these officious Gentlemen, that there is no Possibility of his escaping out of their Hands.

AND indeed these Gentlemen who condescend to be Familiars of the Inquisition, find their Account in their cruel Employments; for they are allowed to commit the most enormous Actions: they may kill, assassinate, debauch, &c. without being once reprimanded for it. In case they happen to be prosecuted for any such Crime, they either call upon the Inquisition to assist them, or their Cause is compromised, and immediately the other Courts stop their Proceedings, for fear of offending the Holy Office.

IN this Case the Inquisitors undertake the Prosecution, and immediately the Familiar enters himself as their Prisoner; after which he has the Liberty to go wherever he pleases, and to act in all Things as though he was free.

IN the mean Time the Prosecution is spun out to a great Length, purposely that it may be made up. Such as have Money, and have got into an ugly Scrape, think themselves happy to continue ten Years, and sometimes all their Lives, Prisoners of the Inquisition, when they meet with better Treatment than the rest, and enjoy more Liberty. This was the Case of a Gentleman of Corduba, named *Don Diego de Cabrera yoto Mayor*, Chevalier *del habito de Calatrava* or *de Santiago*, who tho' a Prisoner of the Holy Office, was nevertheless at the Expedition of *Elvas* under *D. Lewis*.

ANOTHER Gentleman, a Familiar of the Holy Office of the above-mentioned City of *Corduba*, happened to kill a Man who had great Credit at Court, and was related to Persons of the first Quality: Upon which he withdrew to the Prisons of the Inquisition. The Inquisitors were solicited so strongly against him, that they could not help condemning him pursuant to the Laws; but the rest of the Gentlemen Familiars, getting a Horse ready for him, and a Sum of Money, let him privately out of Prison. After this he kept himself concealed a long Time; the Relations of the Deceased were addressed to in his Favour; and the Affair having been spun out for a great many Years, was at last made up.

ANOTHER Gentleman of a very good Family, was seized and imprisoned in the Inquisition *De lo Grano*, for having disputed on Free-Will and Grace. He had studied those Subjects so much, that he understood them much better than the Inquisitors, who at last set him at Liberty, after having admonished him never to argue any more upon Religion, for that otherwise he would certainly be reprimanded and punished by the Inquisition. It is certain, that the Study of Religion is very much neglected in those Countries where the Inquisition prevails, and all their boasted Virtue and Goodness is but mere Hypocrisy; and indeed most of those who are imprisoned in the Inquisition are accused of being either *Moors* or *Jews*; and such as have been convicted, are carried, after Sentence has passed upon them, thro' the Streets with a *Carocha* upon their Heads, which is a kind of Cap of a great Length, pointed at the Top, and made of a red and yellow Paper, whence they are called *Encarocados*. The Council and the Officers of the Inquisition walk first with Slippers on their Feet, and are followed by the Familiars, having the Criminals in midst of them. They are carried in this Manner to the Church of the *Dominican* Friars, where a long Sermon is preached to them. Some of these are whipt thro' the Streets as Heretics relapsed; others clothed in a *San-benito*, a kind of a Stole, which they wear about their Necks, whence they are called *San-benitos*. The Names of all those Persons who have been taken and published throughout the Year, are written on the Walls of the Church, and marked with a St. *Andrew's* Cross; and indeed most of the Churches are covered with them.

THERE is likewise another Tribunal called *Santa Cruzada*, i. e. *Of the holy Crusade*, which is composed of a Commissioner-General, who is President thereof, and of six Counsellors. It was first created in 1509, under the Pontificate of *Julius II.* The *Crusade*, or the War which the King of *Spain* waged against the Infidels, was made use of as a Pretence for its Establishment; and tho' the King of *Spain* is not at War with the *Turks* or the *African* Powers, he nevertheless takes from the Revenue of the Archbishopric of *Toledo*, which is very considerable, the Sum of fifty thousand Ducats annually, to defray the Expences of the Gallies which are to be employed against the Infidels, and proportionably from all the other Benefices of his Kingdom. This Council takes an Account of all Subsidies which the Pope allows the King to levy on the Clergy and Laity, and in Consequence thereof, allows them to eat during the whole Season of *Lent*, *De la grossiura*, i. e. the Pluck, the Entrails, the Feet, Wings, and that which in *French* is called *Abatis*, of all those Animals whose Flesh is generally eaten.

THIS Custom is authorized by a Bull of Pope *Julius*, and published in order to animate the *Spaniards* against the Infidels. It is fill'd with Indulgences, and is printed annually. It sells prodigiously, every Person being obliged to buy it for fear of being look'd upon as a *Jew* or a Heretic, which would render him obnoxious to the Inquisition. It is of no Value after the Year is expired, for which Reason an incredible Number are sold off, all which goes to the Profit of the King, and brings in a very considerable Revenue. The lowest Price it goes at, is three *Rials de Vellon*, and so in Proportion to the Rank or Dignity of the Purchaser.



A BULL of the *Cruzada* granted by Pope *Calixtus*, is also fold in *Spain*; and *Mariana* in the 18th Chapter of his 22d Book, relates after *Alonzo de Palencia*, that the Pope sent this Bull at the Time that the *Spaniards* were engaged in War with the *Moors*; it was said to be of prodigious Service both to the Living and the Dead. Its Virtue consisted in this, that whoever gave two hundred Marevedis towards carrying on the War in which the *Spaniards* were then engaged with the *Moors*, and carried that Bull about them, although they should be seized with even a mortal Distemper, or that their Speech should be taken from them, so that they could not confess their Sins, or, lastly, though they were just expiring, they yet might be absolved by the first Priest that should come in their Way, and depend upon escaping the Torments of Purgatory.

## HISTORICAL MEMOIRS

Relating to the

# I N Q U I S I T I O N .

## BOOK IV.

Containing the Establishment of the INQUISITION in the Kingdom of PORTUGAL; extracted from *Delon's Voyages*.

## CHAP. I.

*The INQUISITION is introduced into Lisbon, but is opposed by Don John. Its Re-establishment after his Death, and his Excommunication pronounced by the Holy Office. His Corpse is absolved. Dispute between the Parliament of Lisbon and the Officers of the INQUISITION; with the Rigours and Cruelties of that Tribunal.*

THE Inquisition was introduced in *Portugal* under the Reign of *John III.* before 1557, by a certain Monk, who, as 'tis pretended, having procured a Bull or fictitious Brief, managed Matters so well, that he succeeded in the Design he had formed of establishing the formidable Tribunal of the Holy Office in that Kingdom. However, his Fraud was at last detected; and it is universally agreed that he was condemned to the Gallies for Life upon that Account; which was accordingly executed.

BUT this did not hinder the Inquisitors from carrying on their Proceedings: However, as their Maxims and their inflexible Severity towards those unhappy People called

led *Christianos Novos*, or *New Christians*, struck the candid Part of Mankind with Horror, there were found some Ministers at Court, who had so much Probity and Humanity, as to represent to their Sovereign the great Prejudice which accrued to his Subjects from this unprecedented Tribunal, and its frequent and bloody Executions.

THE King after having justly reflected on these Remonstrances, procured privately a Brief from *Rome*, by which his Holiness granted a general Pardon to all the Persons accused of Judaism, with Orders to the Inquisitors to set open their Prisons, and to dismiss all such as should be confined in them, without the least Exception.

THE Officers of the Inquisition were obliged to submit to this Command; however they soon found a Pretext to set their Engines at work again, by which Means the Prisons of the Inquisition were as much crowded as they had been before the Injunction.

THE Duke of *Braganza* being raised to the Throne of *Portugal* by the Name of *John IV.* would undoubtedly have abolished the Inquisition in his Dominions, had he either enjoyed a longer or more peaceable Reign. This judicious Prince was thoroughly sensible of the Abuses which were committed under the Shadow of the inviolable Secrecy that is observed in the Holy Office: Besides, he knew that the Inquisitors were biassed by Pride and Avarice, instead of following the Dictates of Piety and Justice; and knowing that of the numberless Confiscations which were made by the Inquisition, but a very trifling Share came into his Treasure, the Overplus being distributed among the Officers of the Inquisition, he ordered that the Goods and Chattels of those who should be taken up, should not be confiscated for the future.

THIS Declaration astonished and alarmed the Inquisitors, as it took from them the most considerable Advantages of their Employments. This made them have Recourse to every Expedient, in order to set Things upon their former Footing; and they play'd their Cards so well, that they at last obtained a Brief from the Pope unknown to the King, by which his Holiness ordained, that all Confiscations should be made to the Benefit of the Inquisition, in the same Manner as before the King's Declaration was published, upon Pain of Excommunication to be incurred by all such as should oppose the Execution of this Brief.

THE Inquisitors having prevailed thus far, waited in a Body upon the King, as he was just returning from receiving the Paschal Communion; when one of them in the Name of the rest, besought him to give them Leave to read his Holiness's Brief before his Majesty, and in the Presence of his whole Court.

DON JOHN having listened to them with great Attention, immediately enquired, Who was to have the Benefit that would arise from the several Confiscations? The Answer was, Himself. Since 'tis so, replied the King, and that there is no room to doubt but I may dispose of my own in what Manner I shall judge proper, as a Testimony of my Obedience to the Pope's Orders, and the great Respect I have for his Commands, I consent that you confiscate the Goods and Chattels of those who shall be seized by Order of your Tribunal; provided, however, that an exact Inventory be taken of such Seizures: But I declare from this Instant, that I freely bestow all such confiscated Effects on the Persons so seized, and their Families; and my Will and Pleasure is, that they shall be restored to them with the utmost Fidelity and Care, to what Punishment soever you may condemn them.



THO' the Inquisitors were enraged at this Order, they nevertheless were obliged to submit to it; and so long as *Don John* reigned, all Goods and Chattels confiscated, were either restored to the Persons to whom they belonged, or their lawful Heirs.

BUT no sooner was the King dead, than the Heads of the Inquisition represented to the Queen his Widow, that as the late King her Consort had acted in direct Opposition to the Pope's Orders, he had thereby incurred the Sentence of Excommunication, with which all such were threatened in the Pope's Brief, who should oppose the Execution of it. This Princess, who was not informed with so much Resolution as the King her Consort, was so weak as to consent that the Inquisitors, clothed in their sacerdotal Vestments, should perform the Ceremony of absolving the dead Body of *Don John* from the pretended Excommunication, and that too in Presence of *Don Alphonso* and *Don Pedro*, her Sons.

THE Reader will easily suppose, that whatever was done by the Inquisitors with regard to the Absolution of the King's Body, was but a mere Trick, to frighten the Grantees of the Kingdom and the common People, and to support the Authority of the Holy Office with all its Train of Terrors: For *Don John* had paid the utmost Submission to the Pope's Briefs; and the generous Resolution he had taken while it was read, to remit to his Subjects all such of their Goods and Chattels as should be confiscated to his Use, as he had really given Orders, so far from deserving so ignominious a Punishment as was inflicted on him after his Death, ought rather to have procured him the everlasting Thanks of all his Subjects, and have made the Cruelty of the Inquisition odious to the whole World.

BUT the Inquisitors, encouraged by the Impunity they met with upon this Occasion, continued to exercise their Rigours, or rather Cruelties, under the Reign of *Don Alphonso*, and part of that of *Don Pedro*; in whose Regency, about *Anno* 1672, one of the Churches in *Lisbon* was robbed. The Thieves stole away the Pyx, and the rest of the sacred Vessels, and scattered the consecrated Wafers up and down.

THIS horrid Sacrilege was scarce known in the Morning, but the People flock'd in Crouds to the Church, and there was scarce one of the old Christians but was firmly persuaded that the new Christians had committed this execrable Action.

THE Lords of the *Relacam*, or Parliament of *Lisbon*, immediately issued out an Order for searching the Houses of all such as could be suspected of Guilt on this Occasion; and this Order was executed with so much Severity, that they would know where all Persons had been who had lain out of their Houses that Night, the Reasons they had to absent themselves, and the Company they had been in. A numberless Multitude of People of both Sexes, and of all Ages, were seized upon the most trifling Suspicion, insomuch that the Prisons of the Parliament were crouded. These Persons were examined with the utmost Strictness. However all their Care was ineffectual, and they found it impossible to discover who had perpetrated this horrid Action.

BUT the Inquisitors were very much exasperated against the secular Judges for taking Cognizance of this Affair; very lucky for the new Christians, who would undoubtedly have suffered infinitely more, had the Inquisitors carried on the Prosecution.

SUCH as hated the new Christians, made this a fresh Handle to raise the Aversion of the People against them, who were before but too much prompted to hate and persecute

cute them. This Disorder was carried to that Height, that scarce one of those unhappy Persons dared to appear in Public; nay, it was debated in Council before the King, whether it would not be proper to banish at once all the new Christians out of the Kingdom.

IN this Juncture, the Inquisitors, who are the professed Persecutors of all those who are called new Christians, seemed to have suddenly suppressed their hatred and mock Zeal; insomuch that they, so far from voting for their Banishment, opposed it as much as possible.

THE Reason they gave for this extraordinary Behaviour, which surprized every one, was, that they could not in Conscience send into foreign Countries, where every Man lives as he thinks proper, Persons who are weak and unstable in their Faith; who, as they would have no farther Curb to keep them in their Duty, would soon quit the Christian Profession.

HOWEVER, all Men of Sense plainly perceived that the Heads of the Inquisition would not have acted in this Manner, had they not apprehended their Power would have sunk, in case the new Christians were drove out of the Kingdom; and that they would thereby have lost the Opportunity of satiating their abominable Avarice; these unhappy Wretches being their most usual Prey, and almost the sole Object of their Persecutions.

BE this as it will, the Inquisitors gained their Ends, so that there was no farther mention made of the Expulsion of the pretended *Jews*. They satisfied themselves with imprisoning a great Number of them daily, and examining them with the utmost Rigour.

WHILST the Parliament was thus employ'd in searching out the Wretch who had perpetrated the Crime above-mentioned, a Thief, one of the old Christians, was surprized as he was robbing in a Village near *Lisbon*. He was immediately imprisoned in the City, and searching him, they found upon him the Crucifix of the Pyx which had been stolen some Months before. He was examined about the Theft, when the miserable Wretch confessed that he only was guilty of it; that he had broke open the Pyx, of which he had only kept the Crucifix, and that as he had always carried it about him, it had by that means discovered him.

THIS sacrilegious Wretch being thus discovered, at a Time when it was least expected, he was tried, and punished in a Manner suitable to his Guilt. Immediately all the new Christians, who had been imprisoned by the Parliament upon that Account, were released; whereby one would have concluded, that this Accident would have suspended for some Time the Persecution which had been carried on against them. But as this Incident had almost cured the People of the Prejudice which they entertained against the new Christians, and that the Aversion they had hitherto bore to them now diminished, the Inquisitors, who had pretended to act in their Favour, when it was debated in Council whether they should be banished the Kingdom, now finding they had no Reason to apprehend any Thing of that Nature, they therefore began to persecute them more than ever.

THOSE whom the Parliament had set at Liberty, and declared innocent, were first exposed to the Fury of the Inquisitors, insomuch that these unhappy Wretches seemed to have got out of *Scylla* into *Charybdis*.



THE Cruelty and Rigour of the Inquisitors, prompted several of the prime Nobility, as well as many Persons of the greatest Virtue about the Court, who were greatly concerned to see the new Christians persecuted with so high a Hand, to make their most humble Remonstrances to Don *Pedro* upon that Account.

THESE were chiefly the Marquisses *de Gonca*, and *de Marialva*, Don *Antonio de Mendoca*, then Archbishop of *Lisbon*, Don *Christopher d'Almeida*, Bishop of the *Martys*, the Lord *Ruffel*, Bishop of *Portalegre*, the Marquisses of *Tavora* and *de Fontes*, Count *de Villafior*, Don *Sanchez Manoel*, and several other eminent Divines and Religious of different Orders. All these represented to the King, the irreparable Injury which the Inquisitors did to his Subjects; and told him, that it would inevitably be followed with the utter Ruin of the Kingdom. The King was so struck with the Reasons they gave, that he commanded his Ambassador at *Rome* to solicit a Brief at that Court, by which the new Christians should have Leave granted them, to lay before his Holiness the Reasons they had to complain of the Proceedings of the Inquisition. This Brief being granted, and Notice thereof given to the several Inquisitions in *Portugal*, the Executions of that Tribunal were suspended, and the new Christians had leave to appoint Council to plead in their Name, both in *Rome* and in *Portugal*, and to pray his Holiness to reduce the Formalities of the Inquisition, to the Regulations prescribed by the Canon and Civil Law.

ACCORDINGLY, their Council drew up several Petitions and Memorials, which they presented to his Holiness, praying them to order that the Originals of some antient Prosecutions of Persons who had been condemned to the Flames by the Inquisition, should be sent to *Rome*, particularly of such as were put to Death by the Name of *negative Convicts*; in order that as his Holiness would, by the Perusal of these Instruments, be fully convinced of the Justice of their Complaints, he might therefore apply suitable Remedies.

HIS Holiness listened attentively to their Grievances, and was greatly afflicted upon that Account: Whereupon he immediately gave Orders for dispatching a Brief, by which he commanded the Inquisitors, to send to him immediately the Originals of four antient Prosecutions.

THE Chief Inquisitors plainly saw, that in case they should be forced to send this Brief, they would inevitably be exposed to the greatest Danger; since in case it should work its Effect, their Authority would either be lost, or at least considerably impaired.

IN this Dilemma, they at last took the Resolution to obey the Pope's Orders: Upon which his Holiness, by a new Brief, suspended the Inquisitor-General from his Employment, and excommunicated the rest. He likewise commanded them to give up the Keys of the several Prisons of the Inquisition into the Hands of the Ordinaries; but this they refused: And how urgent soever the Pope might be in his Demands, he was obliged, instead of the four Copies of Prosecutions, to be contented with those which the Inquisitors sent him; and those were such as they were pleased to chuse out, and as best suited their Purpose. However, his Holiness absolved them, upon their making him this slight Satisfaction; and tho' some Regulations were made, in order to soften the Rigours of this Tribunal, Matters have nevertheless always continued on the same Foot. Whatever is here advanced, is more than justified by a Brief of Pope *Innocent XI.* dated *August 22, 1682.*

THE Methods the Inquisitors made use of to divert the Storm which threaten'd them, were first to represent to his Majesty, that the only Motive of the Court of *Rome's* demanding the above-mentioned Copies, was to get an Opportunity thereby of ascribing to themselves the Cognizance of Matters relating to *Portugal*; that after the Pope had obtained so far, as that Appeals might be made to him from all Affairs relating to the Inquisition, the Consequence would be, that he thenceforwards would also take cognizance of all Causes ecclesiastical, and even civil; that this Procedure of the Court of *Rome* struck visibly at the Rights and Privileges of the Crown, and that it was of the utmost Consequence, as well as incumbent upon him, if he had any Regard to his political Character, not to give the Pope a Handle on this Occasion to infringe in Time to come the Rights of the Sovereign, who ought to acknowledge no other Superior but God himself.

DON PEDRO, who in the Beginning of his Reign had been very favourable to the new Christians, but was now no longer prompted and supported by the Advice of those faithful Ministers who had inspired him with Compassion and Tendernefs with regard to those who were oppressed by the Inquisition, was now imposed upon by these specious Reasons which the Inquisitors had laid before him; and therefore, so far from continuing his Indulgence for that Party which he had before protected, he sent fresh Injunctions to his Ambassador at *Rome*, with Orders to set every Engine at work, in order to hinder the Court from proceeding on the Design it had formed, to procure the Original of certain Prosecutions.

THE Inquisitors, having observed from the very Beginning of that Affair, that the first Ambassador whom the King had nominated to sue for Satisfaction at the Pope's Hands, with regard to the Grievances whereof his Subjects complained, acquitted himself very exactly of the Commission with which he had been entrusted, were of Opinion, that it was absolutely necessary they should either bribe him to their Interests, or in case that fail'd, to get him remov'd.

IMMEDIATELY they tried to corrupt that Minister; but finding their Endeavours fruitless, they insinuated to the King that it would be proper to recal him; which having obtained, they procured in his Room Don *Lewis de Sousa*, then Bishop of —, afterwards Archbishop of *Braga*, immediately after Don *Verissimo d'Alencastro* had resigned that eminent Dignity for that of Inquisitor-General.

THIS new Ambassador, who was a Creature of the Inquisition, pretended to serve his King and his Country, but in reality betrayed both; for he secretly opposed the good Resolution the holy Father had taken, of putting a Stop to the horrid Injustice of the Inquisition. He either concealed or weakened the Reasons which the new Christians alledged, gave notice to the Inquisitors of all that was doing at *Rome*, and invented Artifices, by which they might elude whatever the Pope enjoined. In fine, they gave his Holiness to understand, that such of the *Portuguese* who were Men of Honour and Honesty, were highly offended to find that the Sanctity and Integrity of the Inquisition in their Prosecutions, should be so much as suspected; and that in case the Court of *Rome* should insist upon seeing the Originals of the Prosecutions, 'twould tacitly introduce Judaism in the Kingdom of *Portugal*.

THAT in case the People should mutiny, as there was but too just Reason to believe they would, the King would perhaps be forced to seek for such a Remedy as might not be agreeable to the Court of *Rome*, since Matters might be brought to that Pass, that they should be obliged to create a Patriarch in *Portugal*; especially since the Difficulty which the Pope had so long made, of granting his Bulls to such Bishops as were  
named



named by his Majesty, had already but too much prompted the People to a Change in that Particular.

THE Ambassador, by these and such like Artifices, quite traversed the Pope's good Intentions, who therefore was obliged to remain satisfied with two Prosecutions, and those such as the Inquisitors themselves had made choice of, instead of four, which his Holiness had desired; insomuch that Matters, notwithstanding all the Pope's Endeavours, have continued upon near the same Foot they were before.

## C H A P. II.

### *The Treatment those Persons meet with who are imprisoned in the Portuguese Inquisitions.*

**T**IS no easy Matter to discover the Proceedings of the Inquisitions in *Portugal*, or the Cruelties which are inflicted on those who are imprisoned in them; in a Word, 'tis vastly difficult to exhibit the several Circumstances of it. The inviolable Secrecy that is observed in the holy Office, and which indeed is the only Support of it, prevents those who are the Victims of it, from knowing exactly the several Particulars thereof. However, we shall sincerely inform the Reader whatever our own unhappy Experience may have taught us in this Matter, as well as what may be reasonably conjectured concerning that Tribunal.

WE must first observe, that such as have undergone these sad Trials, are undoubtedly best able to give Light into this Affair. One may naturally suppose, that whatever is so zealously concealed, must certainly be of a horrid Nature, and that this dreadful Secrecy which is observed, is the greatest Obstacle to those Remedies which might otherwise be applied to so many Evils with which the unhappy Wretches are oppressed; who being by that means almost absolutely deprived of knowing those Methods by which they might procure their Release, are so dreadfully confused, that they are obliged to proceed incessantly blindfold, as it were, without being scarce ever able to guess the real Cause of their Misfortune. We are to observe, that Persons are imprisoned on the Oaths of one, two, or three Witnesses, who disagree intirely in their Evidence; and who, at the same Time, blush with Indignation to think that any Credit should be given to their Affidavits, since they themselves are Prisoners, who have no other Method to extricate themselves, but by accusing their pretended Accomplices; and indeed their Depositions are seldom found to agree.

WHEN a Person is impeached, and the Indictment drawn up against him is approved by the Inquisitors, Orders are issued out for seizing him; which being done, he is immediately treated as though he were found guilty of the Crimes which are laid to his Charge; so that his Wife and Children, in case he has any, are immediately thrust out of Doors; his House is shut up, and an Inventory is taken of all his Effects, by which means his Family is in an Instant reduced to Beggary.

THOUGH a Person happens to be released from the Prisons of the Inquisition, he seldom recovers any of his Effects, or but a trifling Part of them. His Creditors lose all their Debts; and the royal Treasury has but a very small Portion of these Confiscations,

cations, the Inquisitors having usurped the Right of disposing them as they shall think proper, which indeed they generally do to their own Profit.

WHEN a Man and his Wife are seized, their Children, in case they have any, are reduced to such a deplorable Condition, that those of not above three or four Years of Age, are sometimes obliged to beg from Door to Door, and to shelter themselves in a Church-Porch, &c. but the most melancholy Circumstance is, that 'tis but too common for virtuous young Women, of a liberal Education, to prostitute themselves; forced to it either by Necessity, or the injurious Treatment they meet with upon these Occasions. A numberless Multitude of married Women, of the strictest Virtue, have fallen into the same Guilt, after the Imprisonment of their Husbands. There are but too many Instances to confirm the Truth of what is here advanced, in all the Towns and Cities of the Kingdom, which it would be an easy Matter to name; but Humanity obliges us to conceal the Names of those afflicted Persons, that we may not be thought to insult their Misery, nor fill a great Number of Fathers, Mothers, and Husbands, with Confusion.

WHEN a Familiar, who has been appointed by the Inquisitors to seize a Criminal, has found him, he bids him follow him. All the Way they go, the Officer does whatever lies in his Power to persuade the Prisoner to make an immediate Confession of his Guilt, in order that he may return to his Family, and experience the Mercy which the Inquisitors extend (as he says) to those who discover the Sincerity of their Repentance by a speedy and voluntary Confession; but that if, on the contrary, he does not accuse himself, he must not expect to be released out of Prison till after a very long Confinement, and then only to be burnt alive.

THE Delinquent being come to the Inquisition, he is accosted by the Secretary, who delivers him up to the Goaler, called in *Portuguese Alcaide*; who, with two Followers, carries the Prisoner into the most retired Part of the Inquisition, when they all exhort him a-new to make a speedy Confession, in case he expects Mercy, is desirous of preserving his Life, and of obtaining his Liberty.

THIS Artifice of the Officers of the Inquisition prompts a numberless Multitude of innocent Persons to accuse themselves of Crimes which they never committed.

THE Prisoner being come in, he is searched, and all the Gold and Silver he has about him is taken away, not excepting a Medal, or Image of our Saviour, or of any Saint. His Books, in case he has any about him, are also taken away; nor will they so much as allow a Layman to have his Prayer-Book, or a Clergyman his Breviary, purely to deprive them of every temporal and spiritual Consolation. Though any of these unhappy Wretches, which is very often the Case, beg even with Tears, to get their Prayer and other holy Books restored to them, in order to sooth their Affliction by the Perusal of these spiritual Exercises, (it not being reasonable, that as they are deprived of the Sacraments of Penance and the Lord's-Supper, and the Consolation of hearing Mass, they should be denied the innocent Satisfaction of saying their usual Prayers, or that they should be treated like *Turks* and Infidels, when they are Christians,) the only Answer they obtain, is, that in these Prisons no one has Occasion for Books; and that such as are confined in them, ought to employ their whole Time in examining their Consciences, and revealing their Errors. That in case a Delinquent answers, that he acknowledges himself to be a grievous Sinner, and desires a Confessor<sup>a</sup> may be sent for,

<sup>a</sup> 'Tis almost incredible, that a Sinner shall be refused a Confessor when he desires one, especially before he is convicted, or pronounced an Heretic; nay, though he were so, such Treatment as this is very extraordinary.



in order that he may cleanse his Conscience by the Sacrament of Penance; in this case no Answer is made him, and no manner of regard is had to his Intreaties: He is never allowed to confess himself, or to receive the least Instruction; he is deprived of every Consolation, and is not suffer'd to hear Mass, or receive the Sacrament, for six, eight, or ten Years; in a word, he is treated like an Infidel, and not like one who was redeemed by the precious Blood of Christ. 'Tis true, indeed, that when a Prisoner is dangerously ill, he is allowed a Confessor, after the Physician has given him over; but then the ghostly Father stays but a short Time in the Cell, because of its Filth and horrid Stench; besides as the *Alcaide*, the Turnkeys, and the Prisoners, who accompany the sick Person, wait at the Door, the Confessor cannot allow half the Time that is necessary for making a Confession suitable to the Exigencies of the sick Person, who frequently has spent many Years without once approaching the holy Table. It sometimes happens on these Occasions, that weak and ignorant Persons confess themselves guilty of sacrilegious Crimes; fearing, that in case they accuse themselves of having confessed Crimes they never committed, purely to save their Lives, that the Confessor should divulge it to the Inquisitors, and that this should be a Prejudice to them in case they should recover.

I KNOW the Reader will naturally suppose, that 'tis scarce possible for a Prisoner to make a proper Confession, since he is visited by the Priest but once, and that for a very short Time; besides, the ghostly Father has not the Power to absolve him from those Censures which 'tis pretended he has incurred, unless he be dying; that the sick Prisoner is not allowed a Priest to assist him in his dying Moments, nor is the Crucifix presented to him to comfort him, and excite him to Contrition in his dying Moments.

NOTWITHSTANDING that these unhappy Wretches suffer such dreadful Hardships, yet most of them discover so lively a Faith, that they daily draw Crosses with a Coal on the Walls of the Dungeons in which they are confined, and when they are at their last Gasps, their Companions, as they are not allowed a Priest, assist them as well as they can; pray fervently, and shed Floods of Tears, and are continually exhorting them to Contrition, and to repeat the holy Names of *Jesus* and *Mary* till they expire. But why are not the antient Christians, and all the Faithful in general, allowed Admittance into these dreadful Prisons upon these mournful Occasions? These undoubtedly would edify very much, by the Virtue and Piety of these unfortunate Victims of the Inquisitors, and be fully convinced, that the greatest Part of those Persons in *Portugal*, who are reputed *Jews*, are, in reality, zealous Christians; who, after having led a sober and religious Life, and adhered strictly to the Principles of the Catholic Church, end their Days in such a Manner, suitable to those who call themselves her dutiful Sons, and have no other Motive or Reason to accuse themselves falsely, but merely in order to free themselves from their miserable Captivity, and escape the cruel and infamous Death with which they are continually threatened.

IT may be proper to observe here, that these poor sick Creatures who are treated with so much Inhumanity, are looked upon by the Inquisitors either as *Jews* or Christians. But if they look upon them as *Jews*, should not Christianity prompt them to convince them, if possible, of their Crimes? But on the other Side, if they suppose them Christians, does not our Saviour forbid their being abandoned in their last Moments; or what is worse than all, to be left to the Mercy of three or four *Jewish* Fellow-Sufferers, who in all Probability will endeavour to corrupt their Principles?

How laudable, how great would it be for an Inquisitor, prompted with a truly apostolical Zeal, to perform the Office of a Pastor, by visiting those gloomy Habitations, purely to exhort the Prisoners to finish their Course piously! Did those Officers con-

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duct themselves in this manner, Numbers of those unfortunate Creatures would then go to Death with the utmost Resignation; and in their last Moments, give the most unfuspicious Tokens of a pure and lively Faith, and possibly by that means lay aside the Prejudice they might have imbibed, since Death generally shews truly what a Man is, and is a very unfit Season for Hypocrisy. Possibly the Inquisitors may object, that as they judge these unhappy Wretches, it would derogate from their Dignity to condescend so far; but to this it may be answer'd, that the Quality of Judge does not exclude that of Father in an Ecclesiastic, whose sole Aim ought to be the Conversion of Souls, and not the Destruction of the Body; and though it were to be allowed, that it would not be proper for them to visit the Prisons, yet surely they ought to let their Prisons be visited by pious and charitable Persons, and such as are capable of instructing, comforting, and strengthening their Souls in Virtue.

### C H A P. III.

#### *Description of the DUNGEONS. Punishments inflicted on the Prisoners.*

THE Secretary of the Inquisition having received the Prisoner from the Familiars at the Gate, he delivers him into the Custody of the Alcaide and two Turnkeys, who carry him into the Dungeon. Here two strong Doors are shut upon him, when he is confined in a Room about twelve Foot long, and ten wide. This Cell is generally very dark, the Light coming in only through a very small Window at the Top of the Room. This glimmering Light is so uncheering to the Prisoner, that he spends the whole Day in wishing for Night, purely to enjoy the dim Light of a small Lamp which the Inquisitors allow him. However, the Expence of the Lamps, and the washing of their Linen, are both deducted from the five Pence *per* Day, which is allowed them for their Subsistence.

THE Reader will excuse our not giving a particular Description of the Nastiness and Stench of these Prisons; however, as it may be proper to give a just Idea of whatever is done in this Place, we shall be obliged to enter into a more exact Detail. The whole Furniture of these miserable Dungeons is four earthen Pots to make Water in, and one larger than the rest, to ease the other Necessities of Nature, all which are emptied but once a Week.

FROM this Circumstance it may be judg'd how great the Stench and how unwholesome these Places must be, as the Prisoners are obliged to spend Week after Week in the Midst of so much Nastiness. And indeed the Stink is so horrid, that frequently, especially in Summer, Worms are seen crawling up and down the Dungeon; and the Stench is so nauseous, that 'tis next to a Miracle how these poor Wretches can live so long in the Midst of it. Hence it is that those Prisoners, who go in Procession in the Acts of Faith, are generally so pale and wan, that their most intimate Acquaintance scarce know them; they looking like so many dead Bodies that are made to move with Springs, rather than living Creatures. In each of these Dungeons is a Bed, that fills half the Cell, on which the Prisoners lie; and these Cells are so excessively moist, that their Mats and Mattresses are soon rotted. Four or five Persons, and sometimes more, are generally confined together in one of them, in which Case such of them as cannot lie upon the Bed, (it being not large enough to hold them all) are forced to stretch



themselves upon the bare Boards in the Midst of the Filth. How terrible must it be for five Persons to be coop'd up in so small a Place, in the Midst of so many Vessels full of Nastiness; for the Inquisitors scarce allow the Living so much Ground to lie upon, as are indulged the Dead for their Graves.

WE have now described the Dungeons of the Prisons of *Coimbra* and *Evora*; but those of *Lisbon* are a little larger, and not so dark.

SOMETIMES there is but one Prisoner in a Cell, which is crouded according to the Number of the Prisoners, or the Time since the solemnizing the Act of Faith. One cannot say whether the Prisoners are happier in having Company, or in being alone. If they are alone, their Solitude is dreadful, and in case they have Company, they are obliged to bear with their ill Humours, Infirmities, and Errors. But the most dangerous Companion a Prisoner can have, is a Person who has confessed himself; for such a one is perpetually persuading others to do the same, by assuring them they have no other Way left them to save their Lives, and that they ought not to be ashamed to do what so many good People, and which they themselves, who give them such Advice, have done before; so that a Christian must have a dreadful Time of it, since besides his own Torments, his Ears are continually grated with those of others. Besides, the Prisoner himself has just Reason to suspect whether those who advise him in this Manner, are not his Accusers; and whether their Depositions are not an Obstacle to his Release.

THUS do the most malicious and crafty Prisoners endeavour to persuade such of their Companions as are more simple, or less upon their Guard, to accuse those in their Confessions who endeavour to get out of the Clutches of the Inquisitors; all which Accusations or Impeachments occasion inexpressible Confusion, inasmuch as when a Person who is unjustly impeached finds he has forfeited his Goods and Chattels, he will endeavour to make others as unhappy as himself.

BUT this happens because the Inquisitors do not require such Witnesses as agree in the Circumstances of Times, Places, and Persons; for if all who give their Depositions were obliged to this, few would run the Hazard of accusing themselves falsely, much less to name Accomplices, since it would be impossible for them to agree in all the Circumstances of a pretended Crime.

WE must observe that it very often happens, when a Prisoner has just given in his Deposition against another, who, in order to procure his Release, has pleaded guilty, the Informer is confined in the same Cell with the Person against whom he swore; and when the Person indicted is told in the Audience, that there is a new Evidence, and a fresh Impeachment lodg'd against him, he immediately supposes that this additional Misfortune came from without Doors, whereas in reality 'tis the very Man who is confin'd with him under the same Roof, that has brought it upon him. We should find numberless Instances of this Nature, did the Inquisitors suffer the Trials to be inspected.

WE are farther to observe, that in the Inquisitions of *Portugal*, the Prisoners are frequently removed out of one Cell into another, and thereby frequently change their Companions. 'Twould be no easy Matter to guess why they are shifted in this Manner; however, 'tis certainly a Misfortune to the Innocent, because as the Prisoners get acquainted with one another by this Means, they naturally suppose that their Fellow-Prisoners employ the same Methods to get their Discharge; and being in this Manner induced to think, that they are impeach'd by their Fellow-Prisoners, they thence are also prompted to impeach all those with whom they have any Acquaintance. 'Tis astonish-  
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ing to think, that since the Inquisitors boast so inviolable a Secrecy, they should suffer the Prisoners to have any Communication one with another. May we not justly suspect that the sole Motive of their proceeding in this Manner, is purely that they may have the better Opportunity of ruining all those who fall into their Clutches?

PERSONS who are thus confined have not the sad Consolation allowed them of bewailing their Misfortunes; to these, Sighs and Tears are forbid, though they have the strongest Reasons for both; and if any one happens to make a little Noise, or speak so as to be heard in the next Cell, he is gagg'd and whipp'd very cruelly. This is done to frighten the rest, who, while the Prisoner is punishing in this Manner, hear a kind of Herald, who cries aloud, that the Prisoner is whipp'd by Order of the Lord Inquisitors, either for having spoken too loud, for crying, or beating upon the Walls of his Cell, or for having quarrelled with his Comrades. Many Criminals have been whipp'd so cruelly for such Faults, that it has thrown them into a Fit of Sickness for several Months, and some have been maimed all their Life-Time. These Punishments are inflicted on all sorts of Persons, without the least Distinction of Age, Sex, or Quality; insomuch that they barbarously strip married Women and Maidens of the strictest Virtue, whom their Parents had educated with the utmost Care. But the most inhuman Circumstance is, that whenever any Prisoner happens to make the least Disturbance, all who are in the Cell with him are punish'd for it; the Disturber for making the Noise, and the rest for not immediately discovering it.

Now such a Procedure as this, throws the Prisoners into the highest Perplexity, since, in case they don't impeach their Comrades, they are punish'd; and, in case they do, they never fail of being accused by them, not only in the above-mention'd Cases, but in those of a capital Nature; so that all those poor Wretches can do, is, to submit patiently to their Sufferings, and to hold their Tongues.

It may be worthy our Consideration, to reflect on the miserable Condition to which a great Number of young Maidens, Nuns, and Women of the highest Quality and the strictest Virtue, are reduced, who are confined in the Prisons of the Inquisition, with the most flagitious and most abandon'd Persons of their own Sex; and on the great Number of Friars, Priests, and Gentlemen of the greatest Birth, who have no other Companions but a Set of ignorant, illiterate, debauch'd, mean Wretches.

WE must also observe, that such as are whipp'd for having spoke to those in the next Cell to them, are frequently put into the same Dungeons with them a few Days after. Such Procedure as this appears vastly mysterious, and can be done from no other Motive, but purely to embarrass and perplex the Prisoners.

IN case, as frequently happens, the Prisoners are very fervent in their Prayers, fast certain Days in the Week, and the whole Lent, the Inquisitors forbid their Piety and Abstinence, pretending 'tis all Hypocrisy; but God, who sees the Heart of Man, will one Day manifest whether the Judges or the Prisoners were the greatest Hypocrites.



## CHAP. IV.

*How WOMEN are treated. The Order observed in Prosecutions.*

WE have hitherto related but the least Part of the Sufferings of those who are confin'd in the Inquisition. Words could but faintly describe the Barbarities which are practis'd in these gloomy Habitations, especially in the Cells where the Women are imprison'd; for the Inquisitors act with infinitely more Caution with regard to that Sex, and are more secret in all Things which concern them; however 'tis certain, that the handsomest meet with the most gentle Treatment; and here we shall suppress a great Number of Particulars which it would be indecent to relate. There is now a certain Woman at *Madrid*, who happening to be engaged in a very odd Adventure in one of the *Portuguese* Inquisitions, was no sooner released but she immediately left the Kingdom, and could never be prevailed with to return back into it.

WERE the numberless Multitude of unhappy Wretches, who are daily let out of these Prisons, at full Liberty to divulge what they have seen and suffer'd, and were they not afraid of being seiz'd again and burnt alive, in case they happen to blab, the World would soon have another Idea of the Sanctity of this Tribunal; but the Oath of Secrecy, which is administred to them at their Release, and the dreadful Menaces which are pronounced on these Occasions, Menaces enough to terrify the most undaunted, force them not to once open their Lips. The only Consolation left them, is the Liberty of revealing their Thoughts to their Confessors; and their Confessions strike the Priests to whom they are then made with the utmost Horror. But of what Service is this? are Families less dishonour'd upon this Account, or is their Destruction less certain? The Inquisitors, to whom Complaints are frequently made on this Account, pretend that these unhappy Victims of their Fury and insatiable Avarice, impose upon their Confessors, purely to excite their Compassion. Might we not answer, that there is much more Room to doubt the Sincerity of a forced Confession, made by Persons whose Souls are dejected with Terror, who are oppress'd and inhumanly treated, and persuaded they have no other Way left to recover their Liberty and save their Lives than a sacramental Confession, which is made with the utmost Freedom, which the Person who makes it is firmly persuaded will never be divulged, and from which he cannot expect the least Relief? It even frequently happens, that the Dread with which several poor Penitents who have escaped the Clutches of the Inquisition, are struck, lest their ghostly Fathers should not keep an inviolable Secrecy with regard to their Confessions, prompts them to commit Sacrilege, and to accuse themselves falsely of Crimes before the Audience. For this Reason 'tis very necessary that all who hear the Confessions of such unhappy Persons, take great Care not to suffer them to aggravate the Crimes whercof they accuse themselves falsely.

It might be answer'd in the second Place, that as the Agents of the Inquisition have reconciled, in the Acts of Faith, such as have pleaded guilty before their Tribunal, they are not to suppose that they tell an Untruth in that of Penance; since, at that rate, one must conclude, that they are no less *Jews* or Heretics at their leaving the Inquisition, than when they were first imprison'd in it; whence it would follow, that all the Penance which they had been enjoined, all the Acts of Faith, and their several Reconciliations, would be so many useless Ceremonies. In fine, admit the Proceedings of the Inquisition are as equitable as they pretend to be, why should they force all Persons at their Release, to take an Oath not to reveal any Circumstance that has happen'd?

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Would it not be of greater Service to the Public, as well as more glorious for the holy Office, to allow their Prisoners a full Liberty of Speech, and to bind them no other-wise, than the obliging them to tell nothing but the Truth. This would be the only Method of making it known to every one; Prisoners would no longer complain of their being forced to observe an inviolable Secrecy; a Remedy would thereby be applied to the inexpressible Perplexity and Confusion which occasions so many Executions, and which renders the justifying so many innocent Persons an Impossibility.

BUT the better to clear up this Matter, it will be proper to exhibit the Order which is observed in the Trials of the Inquisitions; first of such as die negative, and secondly of those who plead guilty. Heaven is witness that I aim at nothing but the Truth in what I am going to relate, and that I am prompted by no other Motive than the Glory of God, and the Service of my Fellow-Creatures.

FIRST, the Prisoner is carried to the Audience by the Alcaide, attended by a Turn-key: He goes thither bare-headed, and at his going in he is obliged to kneel; when his Name, Country, Trade, or Profession, and a thousand trifling Particulars are ask'd him; all which are writ down, and afterwards signed by him.

SOME Prisoners after having been carried to the first Audience, are sometimes confined two, three, or four Years, before they are call'd a second Time, while others are tried with much greater Dispatch. These Delays generally occasion a most horrid Circumstance, which is, that those who are last confined, voluntarily impeach such as are confined along with them, for fear these should have accused them before.

THERE is Reason to believe, that the Slowness of certain Procedures is wholly owing to the Want of a sufficient Number of Witnesses against the Prisoners, and the Hopes with which the Inquisitors flatter themselves, that by suspending the Trial, they will thereby obtain a greater Number of Affidavits, because those who are newly imprisoned are perpetually impeaching others who are at Liberty, and these accuse again in their Turn such as were imprison'd before them. But 'tis certain, that these dreadful Delays frequently reduce a Prisoner to Despair, who being besides continually prompted by the Jailors and Turnkeys, is at last resolv'd to sue to be admitted to Audience; when in order to procure his Discharge, he accuses himself of numberless Crimes whereof he is wholly innocent, and which, perhaps, no one had laid to his Charge.

WHEN a Prisoner is called a second Time to Audience, called *Mesa*, or Board of the holy Office, 'tis in order to inquire into his Extraction; for not satisfied with taking down the Names of his Father and Mother, they also inquire those of his Grand-fathers, great Grandfathers, Brothers, Sisters, Children, Uncles, Nephews, and Cousins, to the fourth Generation: They afterwards inquire whether they are now Christians; if wholly, or in Part only. These Interrogatories, so little used in other Tribunals, make those who are ask'd them believe, that the sole Motive of their being thus examined with regard to their Ancestors, is purely to sift out whether they have failed to impeach any of them, most Prisoners supposing that this is the only Way to save their Lives.

BUT after that a Prisoner has made all these Declarations, he is still confined; for many Crimes are laid to his Charge by Persons unknown, whose Names it is consequently very difficult for him to guess, which yet is the only Way left him to procure his Release.

WE should have a better Idea of the Cruelty, the Confusion, and Vexation of the Inquisitors, were they to publish faithfully the Trials of those whom they have delivered up.



up to the Executioner, merely because they could not hit upon the Names of those who deposed against them; most of them at the same Time their Accomplices. Now such as are condemned to the Flames by the Inquisitors, because they did not declare all their Accomplices and those who impeached them, are called *Diminutos*, or Persons who did not make a full Confession, or for not having named all their Accomplices.

AFTER that the Names of the several Relations of the Prisoner have been taken down, he is asked, whether he is willing to confess his Crimes? which they tell him is the only way left to excite the usual Clemency and Mercy of the Inquisition. This he is exhorted to do as speedily as possible, but without specifying the Crimes he is supposed to have committed. This, in the Inquisition, is called the first Information. In case the Prisoner answers, that he has always been a Member of the Christian Church, and cannot accuse himself of any Crime cognizable by the Inquisitors, he is then obliged to take a fresh Oath of Secrecy; when, having signed his Answers, he is remanded back to his Cell.

BEING brought a third Time before the Board, which is the second Information; after taking the usual Oaths of Secrecy, and that he will declare nothing but Truth, he is asked, whether he is desirous of confessing himself in order to merit Mercy? In case he still answers, that he never acted any Thing against the Faith of Christ, but has constantly adhered thereto all his Life-Time, they then interrogate him upon divers other Articles of the Law of *Moses*; which is generally done in the Manner following:

WHETHER he has left the Law of Christ to follow that of *Moses*? or, whether he is acquainted with any Christians who have acted in that Manner?——Answer'd in the negative.

WHETHER, in Compliance with the Laws of *Moses*, he has abstained from Swines Flesh, that of Hares, of Rabbits, or of Fish that have no Shell?——Answered in the Negative.

THESE two Questions sufficiently shew in what Manner a Prisoner is examined with regard to his Observation of the *Jewish* Dispensation. At the End therefore of each Question, the Words, *Answered in the Negative*, are only written; and no mention is made of the Protestations, Complaints, supplicating Replies of the unhappy Prisoners. Some Time ago one of these being asked, Whether he had not shifted himself on Saturdays? whether he had not swept his House backwards? or had not thrown little Crumbs of Bread and Drops of Wine into Pots of Water? of which superstitious Ceremonies the new Christians are accused. The Prisoner answered in this Manner: “ I have already declared to you, Gentlemen, that I was a Christian, which Circumstance alone sufficiently shews, that I could never give up into such ridiculous Ceremonies; therefore, if I may presume to advise, do not trifle away your precious Time in this Manner, but rather be quick in determining the Fate of so many unhappy Wretches who are now groaning in Captivity.”

THERE are daily Prisoners, who, before their Examination being wholly unacquainted with the *Jewish* Ceremonies, get by Heart the ridiculous Particulars which are told them. When they afterwards accuse themselves, for fear of being punished for having practised those filthy, superstitious Customs; whereas in reality, they were first taught them by those who are their Judges.

THE Interrogatories and Answers being ended, the Prisoner is remanded back to his Cell.

As there is no fixed Time for the Length of their Trials, some are dispatched in a few Weeks, while others take up several Years: 'Tis in vain for a Prisoner to beg and intreat, for the Inquisitors are deaf to his Cries, and seldom or never admit him to Audience but when they judge proper. And if it happen that they are wrought upon by his Supplications, and he is accordingly brought before them, yet, if he has nothing to alledge but his Innocence and the Misery he suffers, he is immediately remanded back to Prison, when he is reproached for having so vilely abused the Lenity of the Inquisitors; and to heighten his Affliction, he is barbarously used by the Turnkeys, who upbraid him for begging to be admitted to Audience, since he, at the same Time, did not intend to acknowledge his Guilt.

HOWEVER, some Time after, that is, whenever the Inquisitors think proper, the Prisoner is sent for; and being now at the third and last Information, he is urged by all the Motives which are most apt to inspire him with Terror, to confess his Crimes: If he refuses, he is terribly menaced; and if he still persists in what they call his Obstinacy, the Proctor appears to declare to him his Conclusions, otherwise called *the Declaration of Justice*.

THEN the Proctor of the Inquisition, holding a Paper in his Hand, reads the following Words out of it:

1. THAT the Prisoner, who was baptised a Christian, has abandoned the Faith, and professed the Law of *Moses*, in hopes that he might be saved in the Practice of the *Jewish* Ceremonies.

2. THAT the said Prisoner, being some Time since in a certain Place with Persons of the same Extraction with himself, that is, with new Christians, the Persons then assembled, declared to each other, that they lived in a strict Obedience to the *Jewish* Law, and therefore never eat of those Things which were forbidden by the said Law, such as Swines Flesh, &c.

3. THAT the said Prisoner being in a certain Place, with certain Persons, who like himself were new Christians, one of the Company affirmed, that he had eat Part of a Ham, to whom the Prisoner answered, that he never eat any. To this some Person then present said that he did very right, if he were prompted thereto from a Resolution of obeying the Law of *Moses*. That this Subject being pursued farther, all the Company had declared themselves Followers of the said Law, in Obedience to which they shifted every Saturday.

4. THAT the Prisoner at the Bar, happening to meet in a certain Place with other new Christians, had told them he intended to purchase a considerable Post; to which one of the Company replied, that if he might advise, he should not buy it, since as he was a new Christian he might be prevented from doing it. But that another of the Company had told him, that this Consideration ought not to divert him from purchasing the said Employment, since others of the same Extraction as himself had acted in such; and that all the Company had declared in favour of the *Jewish* Law, purely to procure to themselves Riches and Honour: That it was in View of fulfilling this Law that they all said the *Pater*, and abstained from eating certain Meats prohibited by the *Mosaic* Law.

AND inasmuch as the said Prisoner is sufficiently convicted of the above-mentioned Crimes, the said Proctor concludes that he shall be delivered over to the secular Arm, as an Heretic and Apostate.



SUCH is pretty near the Instrument call'd by the Inquisitors *The Proctor's Declaration*; which being read, the Prisoner is asked, whether the whole Purport of it be not true? And in case he answers, (as generally happens) that it is absolutely false, he then is remanded back to his Cell.

## CHAP. V.

### SEQUEL of the PROSECUTIONS.

SOME Time after this horrid Declaration has been made, which is whenever the Inquisitors think proper, the Prisoner is called to the Board, when a Counsellor is sent for, called in *Portuguese*, *Letrado*, to undertake his Defence; tho', to speak the Truth, these Counsellors are rather Spies set over him, than his Advocates.

THEN the Inquisitors say to the Counsellor: The Prisoner at the Bar having desired Counsel, we grant you leave to undertake his Defence, and to make such Petitions, Observations, and Remonstrances, as you shall think proper; but with this Proviso, that in case you perceive that the Prisoner is for employing the least Fraud or Malice in his Defence, you are strictly enjoin'd to inform the Court of it.

THIS Declaration ended, the Prisoner and his *Letrado* are put into another Room; but a third Person comes to them, and stays all the Time they discourse together, in order to prevent any Juggle between them.

THE Counsellor and the Spy seat themselves in Chairs, and tho' the Prisoner is a Person of the first Quality, or a Dignitary of the Church, he yet is forced to sit upon a Stool. Then the Counsellor reads the Declaration which was given him, containing the several Matters laid to his Charge, as delivered by the Proctor; which being done, he asks the Prisoner whether he has any Thing to say in his Defence. The Prisoner answers, that he is a Christian; that he has never done any Thing in Opposition to the Christian Faith; and that the Purport of the Declaration is absolutely false. Then the *Letrado* takes the Pen into his Hand, and draws up the Objections, which are generally as follows:

THAT it would be a very easy Matter to prove, that the Prisoner was baptized a Christian; that he has fulfilled the several Duties enjoined him in his Baptism; that he has led a very exemplary Life, has been duly present at Mass and Sermons, has frequently approached the Sacraments of Penance and the Eucharist, and bestowed Alms liberally on the Poor, and on religious Houses.

FURTHERMORE, that he has done the most signal Service to the Churches and Fraternities to which he belonged; that he has employ'd a great Part of his Substance in Works of Piety; that no Person can say he ever committed an Action contrary to the Religion he professes; so far from it, that he has always discovered the highest Love, as well as Awe, of the Divine Being, and the utmost Love and Charity for his Neighbour.

THAT

THAT it can be as clearly proved, he never shifted himself on Saturdays; that he has frequently been seen eating Swines Flesh, Hare, Rabbits, and all sorts of Fish, whether Shell-Fish or otherwise, without making the least Distinction with regard to Meats, except in conformity to the holy *Roman Church*. That his Servants may be examined on these Articles, and his most intimate Acquaintance, above all his Confessor, and the Rector of the Parish where he lived; and that all these will not scruple to make Oath, that in whatever concerns Religion his Conduct was always irreproachable.

SUCH is the usual Form of the *Objections*, which the Counsellors make who are appointed on these Occasions to plead the Cause of Criminals. Being signed by the *Letrado* and the Prisoner, the former goes to the *Mesa* in order to give an Account of what he has done, and the latter is remanded back to Prison.

SOME Time after, *viz.* whenever the Judges think fitting, they send for the Prisoner before them, in order for his calling such Persons as may prove the Particulars of his *Objections*. The Law requires that there be three Witnesses at least for each Article, and indeed there are few Prisoners but clearly prove what they had alledged in their own Justification. However, this is of very little Service to them, tho' in justice they ought to invalidate the Testimony of a single Person, which at the same Time is generally trifling and inconsistent. The Prisoner having done, he is sent back to Prison.

SOME Time after this, he is again sent for, when he is urged afresh to confess his Guilt. In case he persists in declaring his Innocence, he is asked, whether he consents that the Proctor should make a new Declaration of the Proofs found against him, immediately after which the Secretary begins to read in these or the like Words.

*The legal Declaration of the Affidavits given in against the Prisoner at the Bar.*

AN Evidence, whom we will call <sup>a</sup> *Richard*, has deposed, That about ten Years ago, he heard and saw the Prisoner at the Bar, whose Name is *Lewis*, being in a certain Place (suppose *Coimbra*) with Persons of the same Extraction with himself, they declared to each other, that both of them lived in Conformity to the Law of *Moses*.

<sup>b</sup> ANOTHER Evidence, whom we will call *John*, has also deposed that the said *Lewis* being in a certain Place (suppose *Castelbraco*) about fifteen Years ago, in Company with other new Christians, whom we will call *Francis* and *John*, one of the Company having observed that he used to eat Pork, was answered by the Prisoner at the Bar, whose Name is *Lewis*, that he never eat any; to which another, whom we will call *Francis*, said, that *Lewis* did very well, provided it was in Obedience to the Law; and that the whole Company on that Occasion affirmed, they squared their Conduct according to the Principles of the *Mosaic* Institution.

A THIRD Witness, suppose his Name <sup>c</sup> *William*, has legally deposed, that the above-mentioned *Lewis* being about six Years ago in a certain Place, *Coimbra* for instance

<sup>a</sup> This Evidence, whom we call *Richard*, seems here to have been the only Witness with *Lewis*. Compare this with the Declaration of the said *Lewis* hereafter mentioned.

<sup>b</sup> This Witness, whom we call *John*, has impeached *Lewis* and *Francis*. Tho' there are but three Persons mentioned in this Indictment, there are nevertheless sometimes eight, who are all ensnared by the Inquisitors. The Reader is desired to bestow some Reflection on these Depositions, in order to compare them with those of the Prisoner.

<sup>c</sup> The Reader will easily observe that the Evidence is very different from the Defence made by the Prisoner, which is a plain Proof that the whole is but a Trick.



with Persons of the same Extraction with himself, whom we will suppose to be *Emanuel* and *William*, the said *Lewis* told the Evidence then present, that he intended to purchase a considerable Employment; that one of the said Witnesses, *Emanuel* for instance, told him it would not be proper for him to buy it, because being a new Christian it was very probable some Person or other might traverse his Design; to which another of the Company, suppose *William*, answered, that this ought not to prevent his purchasing it, since Persons of the same Extraction with himself had exercised such Employments; and that all the Company then present, professed their living in Obedience to the Injunctions of the Law of *Moses*.

THIS is pretty near the Form of the Declarations of the Proofs which the Inquisitors pretend to have against their Prisoners.

THOSE of the Prisoner, whom we will call *Lewis*, consist only of three Witnesses, whose Evidence is far from agreeing; however, these are considered by the Inquisitors as sufficiently valid to cause any Person to be seized! nay, sometimes a Person is imprisoned tho' there are but two such Evidences, who, as they are commonly perjured, can hardly agree in the Particulars they depose. If the Inquisitors would allow the Trials to be publish'd, it would then be found, that scarce two Witnesses in a thousand agree in all Circumstances, unless Matters were so managed, that having impeached a Person before themselves were taken up, they had concerted and agreed together upon their Deposition beforehand.

THE Declaration is read to the Prisoner, when he is asked, whether he allows the Charge to be true? But as we will suppose *Lewis* to be innocent, he consequently denies ever Article of it; upon which he is immediately remanded back to Prison.

THE Inquisitors do not permit the Counsellor to have any Conference with the Prisoner for some Time afterwards; but this is of little Prejudice to him, since he really has only the specious Name of his Counsellor. And to say the Truth, he is not allowed to supplicate or alledge any Thing in Favour of the Prisoner, but what the Inquisitors think proper. The Counsellor is never shewn either the Trial or the Proceedings; and as he is not informed of the several Circumstances of the Affair, it would be scarce possible for him to make a suitable Defence, since he is nominated to this Employment by the most zealous Familiars of the Inquisition, who very often are surprisngly illiterate. In fine, as these Counsellors are Retainers to the holy Office, they always set the Case of those Prisoners whose Cause they pretend to plead, in the worst Light. And inasmuch as the Inquisitors and Familiars, are prejudiced against all those who in *Portugal* are distinguished by the Name of new Christians, their Counsellors always think the worst of their Prisoners. Now if these happen to speak their real Sentiments at the Board, and that these prove to be against the Prisoner, they are of great Prejudice to the latter; whereas tho' this Advocate judge never favourably of him, it is of very little Service to him.

THE Proctor is the chief Man in the Secret, and may, whenever he pleases, peruse the whole Process, in order that he may be the better enabled to perplex the Prisoner; whereas the Counsellor having but a very superficial Knowledge of the whole Affair, cannot possibly make any suitable Defence. Hence it is, that great Numbers of these unhappy Creatures die undefended; constrained either to perish miserably in the Flames, or to cast the blackest Stain on their Families, by accusing themselves of *Judaism*, or several other Crimes, whereof they are wholly innocent.

SOME Time after, whenever the Inquisitors think proper, the Advocate is allow'd Access to the Prisoner, when he reads to him the above-mention'd Declaration of Proofs which had before been signified to him at the Board, and drawn up in pretty near the Form before exhibited. This Instrument excludes indeed a Variety of Depositions; but how numerous soever they be, they always differ both in Substance and Circumstances.

THIS Instrument being read, the *Letrado* asks the Prisoner what he has to alledge against the Charge. In case he answers, that the whole is a mere Rhapsody of Lyes; that he is innocent of all that is laid to his Charge, and that he earnestly beseeches the Counsellor to undertake his Defence, then the *Letrado* changing his Note, begins to act the Part of an Inquisitor; employs all his Rhetoric to prevail upon his Client to make an open Confession; represents to him, that it will be impossible for him to extricate himself by any other Means; and that, in case he continue obstinate, he will run the risque of continuing several Years in Prison, or of being put to Death.

A LITTLE Reflection on these Occasions has the Effect which such Advice given by a Counsellor must naturally produce in weak Minds, such as those of Women and others; and indeed, these false Advocates generally persuade their Clients to accuse themselves, though in never so scandalous a Manner.

THAT in case the Prisoner still persists in declaring his Innocence, then the *Letrado* never fails to address him as follows: What Answers can you make to the Crimes which the Proctor has laid to your Charge, and which he affirms to be sufficiently proved? It must be confess'd, that a Prisoner is very much to be pitied on these Occasions; for what Succour or Consolation can such a pretended Advocate administer? Is it not plain that the Whole is a mere Juggle? Were the *Letrado* to do his Duty, ought he not to except against all the Witnesses, since either they differ in their Depositions, are most of them Prisoners, or were forced by Threats and Violence to give such Evidence as the Inquisitors think proper? In Lay-Tribunals a single Witness goes for nothing, though it were in case of High-Treason; and such must be Men of un sullied Characters. But the Inquisitors, on the contrary, receive all kind of Witnesses; and the Depositions of Persons suborn'd and forc'd, and who have been confin'd several Years in Prison, and had no other Way of saving their Lives, are receiv'd as valid. Was an Offer of Liberty made to those who are confin'd in our different Prisons, upon condition that they would depose against others, without their being oblig'd to agree with the Depositions of the other Witnesses, there is hardly one but would endeavour to procure his Liberty at so easy a Rate. Are not the Prisoners who are confin'd in the Prisons of the Inquisition human Creatures as well as those who are confin'd in secular Goals? Does not the Horrors of so dreadful a Confinement, and the Fear of a cruel Death, make as strong an Impression upon them, especially on Women? There is no Room to doubt, but as these unhappy Creatures confess themselves falsely to be *Jews* when it is extorted from them, they would also accuse themselves to be *Mahometans* were Threats and Menaces employ'd.

HOWEVER, the Counsellors have not the least Scruple upon these Occasions, but are very easy in their Minds, and have not the least Qualm of Conscience, though they are answerable to Heaven for the Life, the Wealth, and Honour of those whose Cause they undertake. And if it happens, which is but too often the Case, that a Prisoner accuses others falsely by the Advice of his Counsellor, into what Guilt does this latter plunge himself! and can we suppose he can ever atone for it?



IN fine, the *Letrado* having ask'd the Prisoner whether he has any solid Exceptions to make against his Witnesses? the latter answers, That 'twill be impossible for him to hit upon any, since they are all unknown to him. Then the Advocate draws up several against the Witnesses in general, and at the same Time engages the Prisoner to disclose to him, without the least Reserve, whatever he may have to alledge against all Persons with whom he may have had any Difference, in order that in so great a Number, he may include those who deposed against him. Nevertheless, as the Prisoner is not only often unacquainted with his Accusers, but never so much as once heard their Names, the Consequence is, that though he excepts against an hundred, he has not the good Luck to hit upon those whom only it concerned him to name. Another Inconveniency which arises from the Prisoner's Perplexity is, that as he, by his Counsellor, excepts against all the Persons he can possibly think of, who perhaps never once thought to do him the least Prejudice, he thereby makes a general Confession of his whole Life to the *Letrado*; discovers to him all the Intrigues or Scenes of Gallantry in which he may have been engaged, and thereby ruins the Reputation of several Women, and those perhaps of Distinction, by disclosing what ought to have been buried in eternal Oblivion. Such is the wretched Perplexity of those who are imprison'd by the Inquisitors, who have no Refuge left but to make vain and empty Challenges, by saying for instance, that such a one is their Enemy, because they either debauch'd his Wife, his Daughter, or his Sister. On which we are to observe, that the Inquisitors pay no manner of Regard to such Exceptions, if it can be proved that the Person who makes them, either spoke afterwards, or was reconcil'd to the Person whom he challenges, as though the *Portuguese* did not frequently conceal their Revenge, under the most specious Appearance of Friendship.

ANOTHER Method by which the Prisoners of the holy Office sometimes recover their Liberty, is by proving their being in another Place, which in *Portuguese* is called *Coarçato*, that is, the proving the Prisoner was in a different Place from that sworn to in the Indictment; as for instance, to shew that he was in *Lisbon*, when 'twas pretended he was in *Coimbra*.

FOR the Validity of every Challenge or Exception, the Prisoner must bring three Witnesses at least, of an unsullied Character, all of them old Christians; but the Advocate is not told their Names. We are to observe, that the Witnesses who are subpœna'd by the Prisoner on these Occasions, are always under such dreadful Apprehensions, lest the Inquisitors should suspect their favouring the Prisoner, that this Consideration frequently prevents their making such Depositions as might be of Advantage to the Prisoner, or at least making them very imperfectly. We are farther to observe, that none but Prisoners of Experience or Understanding, fly for Refuge to the *Coarçato*; and if the Prisoner himself does not hit upon it, his Advocate never puts it into his Head. The better to illustrate this Matter, the Reader is to know, that the Prisoner is never told the Places directly which the Witnesses swore to, unless he desires to be told their Names in order to clear himself by the *Coarçato*; but that in the Declarations which are read to the Prisoner, they always make use of the Words, *In a certain Place*, without specifying any particular one, as we have shewn in the above-mention'd Examples. Now most Prisoners finding those Places are not pointed out, seldom have the Sense to require their being named, in order to clear themselves by the *Coarçato*. Besides, this Expedient is generally of no Service to Women, young Persons, and even to Persons of certain Conditions; such being too ignorant to think of it themselves, and are never prompted to it by their Advocates, though bound in duty to do all that lies in their

\* The Plea of *Coarçato* can be alledged by none but Travellers, and is scarce ever allow'd to Women.

Power for those whose Cause they undertake. But so unhappy is the Lot of all who are seized by the Inquisitors, that every Thing seems to conspire their Ruin; and whenever their Defence is to be undertaken, numberless Difficulties arise, and those for the most Part unfurmountable.

## C H A P. VI.

### SEQUEL of the Proceedings against such Men as are impeach'd; and against Women.

ALL that the Prisoner and his Advocate can do for their Advantage consists in these kinds of Challenges. Some Time after the Prisoner is called to Audience, but only to inquire of him the Names of those Witnesses he had mentioned in his Challenges or Exceptions. Having done this, he is remanded back to Prison, and not a Word is mention'd to him of his Cause. If he has been so happy, when he made his Exceptions, as to hit on the Names of those who deposed against him, then the Witnesses he calls upon, are examined with regard to these Exceptions, otherwise no farther Mention is made of them, and the Cause continues at a stand.

SUPPOSE that the Prisoner, whom we will call *Lewis*, was taken up in *January 1700*. no Mention is made to him of his Trial till two Years after his Imprisonment. If the Reader thinks this a long Time, he is to know that several Prisoners have been confined three Years, before a Word has been said to them of it. Two Years being elapsed, all the Proceedings we before took notice of are concluded in two Months, so that *Lewis* flatters himself he shall be set at Liberty in the first Act of Faith; but he is mistaken; for the Act of Faith is solemnized, but no notice is taken of him. How bitter must the Reflection be, when a poor Prisoner considers that it would be impossible for him to procure his Liberty before another Act of Faith, which will be two Years at least! In vain does he torture his Mind, to guess at the Reasons why he should be detained in this Manner; for this it will be impossible for him to guess.

AT last, about a Year after, he is called to Audience, when he is again exhorted to confess his Crime. In case he answers as he did before, that he is wholly innocent, and is not conscious to himself of having committed any Crime, he is remanded back till a little before the next Act of Faith, when he (suppose *Lewis*) is put to the Torture, where at the same Time that all his Bones are dislocated in a dreadful Manner, he is earnestly conjured (nor are the most terrible Menaces omitted on these Occasions) to make a general Confession of all his Crimes, in order that he may be set at Liberty.

'Tis indeed surprizing, how it can be possible for any of these unhappy Wretches to bear up against such a Crowd of Sufferings; but in order to give the Reader some Idea of this Matter, and the Effect which this Torture generally produces, we shall here instance an Example, which is that of *Mary of the Conception*, a Native of *Villa-Estremos*, and Daughter to *Emanuel Soares*.

THIS young Woman, who afterwards lived with one of her Brothers, named *Alvares Pinto*, was taken up, and also two of her Sisters. These three young Women, after  
having



having been long imprison'd, were at last set at Liberty in the Act of Faith solemnized at *Evora* in *April* 1660. *Mary of the Conception*, after having constantly persisted in declaring her Innocence, was at last put to the Torture. She bore it very courageously till 'twas pretty near ended; but at last, overcome with the Torments, she accused herself. Upon this she was unbound, and was suffered to put on her Clothes in order to make her Confession. But now, instead of persisting in what she had before declared, she protested that all she had spoke when upon the Rack, was absolutely false; that she was a Christian, and that the Dread of dying under her Torments, was the sole Motive why she accused herself of Judaism. Upon this she was remanded back to Prison, and a few Days after was put a second Time to the Torture, when she again accused herself; which was no sooner done than she was unloosed, when being carried to the Audience, she now persisted in her Innocence, and told her Judges, that 'twould be to no Purpose for them to put her a third Time to the Torture, since she should always accuse herself falsely, though she were rack'd an hundred Times. However, she was again put upon the Rack; but as Heaven then indued her with uncommon Resolution, she went through it continually, persisting in her Innocence. What is here related was published with her Sentence; and 'twas for refusing to ratify what she had confess'd in the two first Tortures, that she was condemned to be whipp'd publickly through the Streets, and afterwards banished for ten Years.

IN the same Act of Faith there appeared to be reconciled *Andrao Francisco Tendeiro*, born in *Villa-Viciosa*, who hearing this young Woman's Sentence pronounced, and having said to those who stood near him, that he thought it a very severe one, he was called to the Audience, when the Inquisitors, after having sharply reprimanded him, told him, he might look upon it as a great Happiness, that they had been so indulgent as not to confine him; that though they, out of their great Goodness and Charity permitted him to enjoy his Liberty, he yet should take the utmost Care not to blab so inconsiderately another Time.

WHEN Women are put to the Torture, they are undressed to their Shifts, which are of coarse Cloth; then they are put upon the Rack in a very indecent Manner, before a large Company of Men; so that as most of them are terrified by the Torture they undergo, they confess or deny whatever is required from them, in order to be freed from the Torments they are made to suffer.

LET us nevertheless suppose, that *Lewis* has had so much Resolution as to bear up under the Torments, without confessing any Thing; that the next Act of Faith (or Goal-Delivery) he is set at Liberty; that is, is not condemned to die, for want of sufficient Evidence, the three above-mentioned being not enough; supposing, I say, he is clear'd on this Occasion, is it not surprizing that a poor Creature should be tortured in this Manner upon so trifling a Matter? that he shall be made to suffer so many Torments upon such slight Evidence? that a Trial which might have been dispatch'd in a few Days, shall be spun out to so many Years? and that a Man's Health and Business must be ruin'd, because, forsooth, he must be obliged to wait till the next Goal-Delivery? Is not all this unjust and barbarous?

LEWIS being thus releas'd, is carried to a public School, where he is confin'd a Month, in order to learn his Catechism. But of what Service is this? And if he already knows all he can be taught, why is he confin'd in this manner? The Reason is certainly, because the Inquisitors would thereby persuade the Vulgar, that he is ignorant of the very Elements of the Christian Religion.

AT last *Lewis* is completely set at Liberty, because of the Happiness he had in his ill Fortune, *viz.* that there were no more than three Witnesses appear'd against him. But let us now suppose there are ten, all Persons of the Character we just now describ'd; which, according to the Maxims of the Inquisition, is sufficient to cause a Person to be deliver'd over to the secular Arm, as manifestly convicted. A little before the Goal-Delivery, *Lewis* is call'd to Audience, when it is insinuated to him, that he must prepare to hear his Sentence, which is to be pronounc'd in the next Act of Faith that is to be solemniz'd on a Day they name to him. This is the Notice which is given to all such as are to be condemn'd, that fatal Day being carefully conceal'd from the rest of the Prisoners till the Moment it is to be solemniz'd. In what a dreadful Situation is the Mind of such an unhappy Wretch, who is revolving continually the horrid Barbarities which are preparing, unassisted with a Confessor, or any Consolation; and at the same Time absolutely resolv'd to suffer Death, rather than accuse himself or any other Person falsely. In fine, the Friday immediately preceding the Sunday of the Act of Faith, *Lewis's* Hands are tied very early in the Morning; and the same Instant a Jesuit is sent to him, in order to receive his Confession, and assist him during those last three Days.

THE Moment the Confessor is come in, the Prisoner makes his Confession to him as one who is soon to leave the World, being resolv'd not to preserve his Life, when Truth and his own Honour are to be the Sacrifice. Sunday being come, he walks in the Procession, hears Sentence of Death publicly pronounc'd upon himself; when he declares aloud that he dies a good Christian, and has always liv'd so; that he is innocent of all the Crimes which are laid to his Charge; that notwithstanding this, he still resigns himself to Punishment and Death, in hopes of obtaining from Christ Jesus the Pardon of those Sins whereof he is really guilty. Nevertheless, we daily see a great Number of Prisoners, who, terrify'd with the Approaches of Death, either prevent Sentence of Condemnation from passing upon them, or, who after Sentence has pass'd, agree to all the Questions which are put to them, and confess themselves guilty of Things whereof they are wholly innocent.

As soon as *Lewis* has heard his Sentence pronounc'd, he is deliver'd over to the secular Arm, when he is carried before the Parliament, where, without once inquiring into his Trial, he is condemn'd to the Flames. Before he is deliver'd up to the Executioners, he is asked, What Religion he is desirous of dying in? To which not only *Lewis*, but all those unhappy Persons who are in his Circumstances, answer, That they die as they have lived, in the Principles of the *Roman Catholic* Religion; that they detest all Sects and Heresies, as also the *Jewish* Law; acknowledging Christ Jesus for their only Saviour, in whose Merits they put their whole Trust.

*Lewis* being at last brought to the Stake, persists in his Sentiments to the last; and in this Manner do all resign their Breath who are condemn'd to the Flames by the Inquisitors, and are by them called *Convitto negativo*, or negative Convicts.

WE will now see, in what Manner those extricate themselves, who are reconciled and condemned to Banishment, for having deferred their Confession till Sentence of Death had pass'd upon them.

LET us suppose therefore that the above-mention'd *Lewis* is accused by fifteen or twenty Persons, who disagree in all the Circumstances of their several Depositions. *Lewis* finds his Ruin unavoidable, because of the Impossibility to except against such a Number of Witnesses with whom he is wholly unacquainted. If nevertheless the Dread of Punishment in the Condition he is in, at last inclines him to accuse himself



of Things whereof he is wholly innocent, he undoubtedly argues with himself in these or such like Words: How will it be possible for me to hit upon the Names of such Witnesses? And tho' I should be so fortunate as to guess them all, how will it be possible for me to name exactly the Time, the Place, and the Occasion of the several Conferences, which 'tis pretended I had with them? This, methinks, is what I shall never be able to do. However, I know by Experience, that some Persons have procur'd their Liberty, by confessing themselves guilty of several Crimes whereof they are as innocent as I am. It therefore will be enough, if I hit upon the Names of those who have sworn against me, though I should not have the good Fortune to guess the other Circumstances. But then, how can I possibly guess the Names of twenty People? Consequently the only Method by which I can do this, will be to impeach all the new Christians in general, with whom I have the least Acquaintance, at least all those with whom I have any Intimacy, since 'tis the only Way left me to save my Life.

LEWIS having taken this Resolution, revolves in his Mind all the Persons whom he has the least Room to suspect are his Adversaries: Upon this he desires to be admitted to Audience, where, as he frequently cannot exactly hit upon the Names of those whom he imagines to be his Accusers, he points them out to the Inquisitors, by saying the Son, Daughter, or Wife, of Mr. Such-a-one; and in order that he may be sure of naming the twenty who have sworn against him, he sometimes accuses two hundred, and at last perhaps does not guess the Persons who impeach'd him.

SEVERAL Prisoners begin by naming their Fathers, Children, Brothers, from an Opinion that their Judges (since they did not spare their nearest Relations) will excuse them, as supposing it may be owing to their bad Memory, in case they cannot hit upon all the Names of those who impeach'd them. Other Prisoners, in order not to expose their Relations, forbear to name them, and mention none but indifferent Persons. But to return to *Lewis*: He flatters himself, that now he has made so ample a Confession, he will soon recover his Liberty; but alas! he is in a greater Perplexity than ever, in case he could not guess the Names of all who swore against him, because the Inquisitors always declare to him on these Occasions, that in case he does not complete his Confession, the Proctor will give in his Petition, praying that he may be tried as a *Diminuto*, i. e. one who has maliciously suppressed Part of his Accomplishes, and made an imperfect Confession.

THIS unfortunate Wretch, who has gone so far as to accuse himself falsely in order to save his Life, seeing himself in danger of forfeiting it, notwithstanding the horrid Confession he has made, rambles in his Mind all over his own Country and those adjacent to it. Nothing eludes his Reflections, for he revolves the Names of all the new Christians with whom he has the least Acquaintance, not sparing even Priests or Monks; and if *Portugal* is not found sufficient, he travels into *Spain*, *Italy*, *France*, in order to hit upon Persons whom he may accuse. But if he is told that all this is not yet sufficient, he then rakes into the Ashes of the Dead, who, as was before observ'd, are no less exempt from the Prosecutions of the Inquisitors, than the Living.

IN fine, if *Lewis* has had the good Luck to find out all the Names requir'd, he then comes out at the Goal-Delivery among the Reconcil'd, when he is banish'd for five Years either to *Brasil*, or some other Country. 'Tis by this means that such as accuse themselves after their Trial, are distinguish'd from those who have prevented their Condemnation; the latter being never sent into Banishment.

## C H A P. VII.

*The Confession of the Prisoner compared with the Depositions of his Accusers.*

WE have just before seen, in what Manner the Prisoner, whom we called *Lewis*, got his Liberty; we are now going to examine what Relation there is between those Particulars he has confessed, and the Depositions we before supposed to have been made against him. By this it will manifestly appear, that all these pretended Confessions are so many Traps laid for the Innocent; and that all the Depositions which are made before the Inquisitors, are very near in the same Strain. Perhaps the Reader may think me guilty of Tautology; however, the Necessity I was under of giving a perfect Knowledge of these Matters, was the Reason of my being so Prolix.

LEWIS therefore, as was before observed, had made a Confession, and in order to guess the Names of the twenty Persons who deposed against him, has accused two hundred. He named such a Number of them, that he had the good luck to hit upon those which were for his Purpose.

LET us now give an Instance in those Things which happened to *Lewis*, on which Occasion we are to remember, that all Prisoners of the Inquisition, who are accused of *Judaism*, make pretty near the same Confession.

LEWIS <sup>a</sup> has made Oath, that about six Years ago, being at *Gologan Fair*, and supping in an Inn with *Richard*, *Bernard*, and *Giles*, a Piece of Pork was brought upon the Table; that thereupon, *Giles* said he never eat of that Flesh; that *Bernard* said the same, and added, that it always made him sick; that then *Richard* said, he was persuaded he did not refrain from eating Swine-Flesh, but only because it was prohibited by the Law of *Moses*. That this Deponent, *Lewis*, confessed that what he said was true; so that at last they all had professed their Obedience to the Law of *Moses*.

LEWIS <sup>b</sup> has declared upon Oath, that being about five Years since in Company with *John*, in the Convent of *Bajulo* three Leagues from *Coimbra*, that there *John* told him he had the highest Veneration for the Religious of that Monastery, who are *Carmelites*, because they had been founded by *Elias*, the Prophet of the antient Law; and that this Discourse had insensibly engaged them to declare themselves *Jews*.

LEWIS <sup>c</sup> has declared upon Oath, that engaging in Discourse about twelve Years since at one of the Gates of *Coimbra*, with *William*, *Sylvester*, and *Laurence*, a Peasant came up to them, and asked whether they would buy two Books he had in his Hand: To which *Laurence* replied, No. Upon which, the Countryman going away, *William* said to the rest, that they might speak their Thoughts freely, since they all professed the same Religion. Whereupon they all declared their Attachment to the Law of *Moses*; and that they would have made a more open Declaration, had not some Persons come up to them as they were discoursing.

<sup>a</sup> The Reader may observe, how much these Depositions differ from those of *Richard* above-mentioned.

<sup>b</sup> Compare this Deposition with that of *John* above mentioned, and observe how they differ.

<sup>c</sup> What Affinity or Relation is there between this Deposition with that of *Francis* above-mentioned, who has declared *John* to be an Accomplice? Were the Trials published, we should meet with many Contradictions of the same Nature.



LEWIS has declared upon Oath, that being at *Coimbra* about nine Years ago, in *Francis's* House, in Company with *Leonora*, Wife to the said *Francis*, they had mutually discover'd themselves to be Followers of the *Jewish* Faith.

I BEG the Reader to reflect a little how easily the Confessions of Persons impeach'd are received, provided they only name those who have deposed against them; and that they never consider whether it agrees with the said Depositions in Time, Place, Occasion, and such-like essential Circumstances. That in case *Lewis's* Declaration is genuine and sincere, ought it not to agree in every Particular, with the Depositions of the Accusers? Nevertheless, if the Inquisitors were to allow the Trials to be publish'd, we should scarce ever find that the Declarations of the Persons impeach'd and their Accusers, agreed exactly in Particulars; whereas, if the Inquisitors were to require, that all the Parties should agree together in Circumstances, we then should not see Christians daily accusing one another of *Judaism*; it being almost impossible for Persons to agree in Facts when they are entirely false. If it should happen that some one of the Prisoners should be really found a *Jew*, the Witnesses who had deposed against him, would not fail of agreeing together in all the Circumstances, since the Allegations would be just.

PERHAPS it will be asked, why so may Prisoners who accuse themselves, are given over to the secular Arm, upon pretence that they have concealed some of their Accomplices, who are therefore called *Diminutos*, i. e. whose Confessions are defective and imperfect.

As this is a very delicate Article, it may be proper to dwell a little upon it. In order therefore to say no more than what they know to be true, we are to distinguish three kinds of *Diminutos*, who as such come out condemn'd to die.

THE first are those who having accused themselves after their being imprison'd, or at least before Sentence of Condemnation had passed upon them, have consequently had all the Time requisite to examine themselves, and make a complete Declaration.

THE second are such as have not confessed till after Sentence of Condemnation had passed upon them. These are put to the Torture, in order thereby to force them to complete their Confessions, and by that Means save their Lives; which is looked upon by the Inquisitors as an extraordinary Act of Clemency and Mercy, inasmuch as in Consideration of the Torture, the Prisoners are not required to make so exact a Declaration, the Torture making up for the Insufficiency of their Confession. This second kind of *Diminutos* are allowed Time to answer what is required of them, till the Friday immediately preceding the Sunday of the Act of Faith.

THE third are such as do not make a Confession till they are hand-cuffed, and are given up to the Confessors. The Condition of these is worse than those above-mentioned, because they are never after put to the Torture; and that the only way to clear themselves, is to name all those who have accused them, without so much as excepting one single Person.

IT is in order to guess them all, that such Prisoners are induced not to spare their nearest Relations, and Strangers. And because these unhappy Wretches, who are brought to the Brink of Despair by the Dread of an ignominious and cruel Death, name a great Number of Persons whom they never knew, and by that Means put a great many People in the Danger whence they endeavour to extricate themselves, the *Portuguese* say proverbially, *Maôs atados, terras abraladas*: i. e. the Moment a Prisoner is hand-cuffed, the Country is on Fire.

It is very probable, that most of those who come out condemned as *Diminutos*, after having accused themselves, and several Persons, of the same Crimes whereof they declared themselves guilty, have willingly spared their Wives, their Children, Fathers, or Brothers. Now as there is no room to presume that they acted in this Manner from a Defect of Memory, it is not thought necessary to put them to the Torture to force them to name such Persons. It is for this Insincerity that the Inquisitors cause them to be burnt as *Diminutos*. Nevertheless, it sometimes happens that Persons, though they impeach all their Relations, are nevertheless delivered over to the secular Arm as *Diminutos*, merely for omitting the Names of Persons with whom they had the slightest Acquaintance. As for instance :

GEORGE FRANCIS MELA, Inhabitant of *Villa-Viciosa*, having been seized by the Inquisitors of *Devora*, made a voluntary Accusation a little Time after his Imprisonment, in hopes of soon obtaining his Liberty by that Means. In his Confession he impeached all the Persons he could possibly think of, as well his own Countrymen as Foreigners ; inasmuch that he named upwards of five hundred. He had a Daughter, who at five Years of Age had been put into the Convent *Della Speranza*, of the same City, where she had been educated by the Nuns of that House, who were antient Christians. This young Woman being grown up to Years of Maturity, had taken the Veil, and led a most exemplary Life. Her Father, whenever he came to see his Daughter, never discouraged her but in the Presence of some of the Nuns. The unfortunate Father being resolved to get out of Prison at any rate, accuses his Wife, his Brothers and Children, and among the rest the Nun in question ; but notwithstanding his going these horrid Lengths, yet he could not satisfy the Inquisitors, who condemned him as a *Diminuto*. Thus unhappily undeceived, and reduced to the deepest Despair, when he found that notwithstanding all his Confessions he still must suffer, he disowned all he had before affirmed, declared aloud that all he had deposed, either against himself or others, was absolutely false, and that he had only made those Depositions purely to save his Life. In his Sentence he was called *Diminuto Revogante*, i. e. who has confessed some Part, and afterwards denied it all.

MARIA MENDEZ, native of *Fronteira*, living in *Elvas*, Relict of *Gasper Gomez Jacintbus*, having been seized by Order of the Inquisitors, at first made a Confession, in which she accused her Children, Grand-Children, Relations, and all her Friends and Acquaintance, making in all near six hundred Persons ; and yet she was sentenced to die as a *Diminuta*. Finding herself reduced to this desperate Condition, notwithstanding the ample Confessions she had made, she denied all she had before affirmed, and protested the only Motive of her declaring so many Falsities, was in order to save her Life. At last, coming out in the Act of Faith, in all her dreadful Geer, in order to go to the Stake, one of her Daughters seeing her pass by, named some of their Relations aloud, fearing she had either omitted or forgot them, and hoping that in case she declared them to the Inquisitors, she might escape the Flames : But her unfortunate Mother answered, I did not omit those you just now named, and have rambled over *Portugal* and *Castile*, but all to no Purpose.



## C H A P. VIII.

*Punishment of* NEGATIVE CONVICTS.

IT is manifest, from what we have just now observed, that not only all such are condemned as *Diminutos* who have endeavoured to spare their Relations, but also most of those who could not possibly guess the Names of the several Persons who are supposed to have been their Accomplices. 'Tis certainly a most melancholy Spectacle, to see Persons thus carried to Execution, who, after having accused themselves, have sworn against their own Fathers, Brothers, and Children.

IT will perhaps be asked, why certain Prisoners, after having impeach'd a great Number of Persons, chuse rather to die than depose in this Manner against their Relations. To this it was answered, that the Tendernefs one naturally breathes for Persons who are so nearly related, and so dearly beloved, prompts those unhappy Wretches to lose their own Lives, rather than to reduce their Relations, whom they know to be innocent, to the same desperate Condition with themselves.

IT may be asked, whence it is that some *Diminutos*, and even certain negative Criminals, after having deferred Matters to the very last, do yet make a Confession, when there is no other way left of saving their Lives; and that many Prisoners have a very good Guess, and name all the Persons who have deposed against them. It is answered, that such Persons have been informed by some other Means; or else by deep Reflection, have at last hit upon the Names of those who had impeached them; or, that in case they so long deferred the making their Declaration, from a Principle of Conscience, in order that they might not expose the Lives of innocent Persons by accusing them falsely, that nevertheless the Fear of Death has afterwards forced them, as it were against their Wills, to act in this Manner. But since we have mentioned negative Criminals, we shall instance some of them, in order to shew the Fate of those to whom the Inquisitors give that Name.

JAMES DE MELLO, a Native of *Lisbon*, a Gentleman of some Consideration, and Knight of the Order of Christ, had served several Years in Quality of Captain of the Horse, with great Honour and Distinction. This *Mello* was partly a new Christian, as also his Wife and two Sons. It had frequently happened, that when he saw any new Christian arrested by order of the Inquisitors, he had discovered the greatest Joy upon that Account, as well as Zeal for the Inquisition, in order that he might not be suspected of favouring the *Jewish* Tenets.

NOTWITHSTANDING this, it happened, whether out of Revenge or otherwise, that one of those whose Misfortune this Gentleman seem'd to have insulted, accused him, with his two Sons and his Wife; whereupon they were all thrown into Prison together. As his Wife and the Children had been brought up very tenderly, and wholly unacquainted with Adversity, they soon grew very uneasy under their Confinement; whereupon they resolved to make an immediate Confession, to which they probably had been prompted by the Exhortations of their Gaolers or their Fellow-Prisoners. Deluded by their Advice, they all three accused the poor Gentleman, and thereupon were released a little after. The Captain himself came out also in the next Act of Faith; but it was in order to be burnt as a negative Convict, notwithstanding all the Protestations he

he made of his being a Christian, and his invoking the Name of Christ with his last Breath.

ALPHONSE NOBRE, born in *Villa-Viciosa*, one of the principal Gentlemen of that City, whereof he had been Mayor, and the Prior of the Mercy, was cast into the Prison of *Coimbra*, upon the Supposition that he was partly a new Christian. Some Time after his Son and Daughter were seized; who, prompted by wicked Advice, or terrified by Threats, first accused themselves, and afterwards their Father, who came out in the Act of Faith, condemned as a negative Convict. As the old Gentleman was walking in the Procession, it happened that he passed close by his Son, who, struck with Horror at his Father's ill Fate, besought him to forgive him, and to indulge him his Blessing. I pardon you, replied his Father, for having brought me into this Condition through your Baseness, because I hope that Heaven will pardon me; but I shall not give you my Blessing. He would not look upon him as his Son, who had brought so much Dishonour upon himself; so that he consented to pass for a Jew, tho' he was really a Christian. I beseech God, says the old Man; to convert and pardon you. Having said these Words, he went to Death with the utmost Constancy; which, added to the Demonstrations he gave of a sincere and solid Piety, very much raised the Admiration of the Spectators.

HERE follows another Instance of Persons of less Condition.

JOHN OF SEQUEIRA, and his Brother, Natives of *Torres Alvas*, Sons of a Laundress, were seized at *Lisbon* about thirty-five Years ago. At the same Time was arrested *John Travassos de Costa*, who for several Years had been Vicar-General to the Archiepiscopal See of *Lisbon*. The two Brothers resolutely asserted their Innocence; but as a great Number of Witnesses had sworn against them, they were condemned. The great Vicar *Travassos*, who, in Consideration of his Dignity, had been frequently admitted to Audience, and knew how difficult it is for a Person who is once seized by the Inquisitors to get out of their Clutches, felt a sudden Damp upon his Spirits, confessed whatever was required of him, and impeached a great Number of Persons; among whom were *John de Sequeira*, and his Brother, who in all probability were told by their Fellow-Prisoners that *Travassos* had deposed against them. Now one of the Brothers being at an Audience, said to the Inquisitors, Gentlemen, how can it possibly enter into your Thoughts, that a Vicar-General should have revealed his Secrets to me; who being no more than the Son of a Laundress, should have thought it Honour sufficient to have been his Footman? In case *Travassos* has deposed against me, 'twas undoubtedly because he imagined I should play him the same Trick; however, I heartily forgive him, as I hope Forgiveness from Almighty God: But I protest, I am not guilty of one of these Articles whereof I am now accused. Were I really a Jew, as you pretend me to be, why should I scruple to own my self such to save my Life, since I have no Estate to lose? But I dare flatter myself that Heaven presents me this Opportunity of working out my Salvation by the Torments I am to suffer in this World, and I am firmly resolved not to lose it. The two Brothers were burnt as negative Convicts, and to the last Gasped gave the most lively Testimonies of their Faith in Christ. In the same Act of Faith the Grand Vicar walk'd, clothed with the Sanbenito, and lived ever after in a miserable Manner. 'Twas even reported, that he declared, in his dying Moments, that all he had deposed before the Inquisitors, either against himself or others, was intirely false: But the holy Office has no manner of regard to such Declarations.

WERE the old Christians as much baited by the Inquisitors as the new ones, and were they not skreened from all these Prosecutions and Grievances by the bare Privilege of their Birth, there is no doubt but they would also accuse themselves of  
the



the same Crimes. This we may presume, because since the Statute which ordained that the Depositions of the new Christians against the old ones should be of no Force, the latter have frequently been in the same Case; and that from 1535 to 1600, when this Statute was made, several ancient Christians were impeached, and accused themselves of Judaism; insomuch that one of these confessed he went to a Place near a Well, at a little Distance from the City, where he expected to see the *Messias* riding upon a Goat.

BUT since, by the Statute above-mentioned, it has been enacted that no new Christian should be allowed to depose against the old ones. Whenever any of these are taken up by the Inquisitors, they have no more to do but to declare their Extraction, which alone is looked upon as a very considerable Defence; and the new Christians, who either from Inadvertency or otherwise, accuse any of the old Christians, are looked upon as forsworn Wretches, and as such are obliged to wear the *Carocha* in the Act of Faith, and afterwards are whipt and sent to the Gallies.

BAPTIST FANGUEIRO CABROS, born in *Elvas*, of the principal Nobility of the Country, was seized, and declared a new Christian in the eighth Degree: Accordingly he was tried and condemned. He afterwards confessed, being already hand-cuffed, when he could no more be put to the Torture, or consequently make up by this cruel Method for the Defects of his Confession. However, being resolutely determined to save his Life if possible, he impeached all the Persons he could possibly think of; and among the rest a Female *Mulatto*, who was related to the Family of one of his Uncles, on that Side by which he was said to be partly a new Christian. He therefore came out in the Act of Faith, clothed with the *San Benito de Fogo Revolto*, and was sent to the Gallies. Not long after the *Mulatto* above-mentioned was arrested, who made no other Defence than that she was an old Christian; and this being proved, *Fangueiro* was remanded back to Prison, whence he came out a second Time with the *Carocha* on, was again whipt, and sent to the Gallies for five Years. And inasmuch as the Captain of the Galley had favoured him because of his Quality, and therefore dispensed with his doing the servile and painful Duty to which the other Slaves are condemned, the Captain was sent to the Inquisition, and severely reprimanded for his Indulgence. It may not be improper to observe, that *Fangueiro* had deposed against the *Mulatto*, when, as he was hand-cuffed, he could not, as was before observed, make up the Defects of his Confession by Torture; he therefore could not escape Death any other way than by accusing the *Mulatto*, who was included in the Number of his Accomplices; and nevertheless he was whipt and condemned to the Gallies, for only having impeached her.

## CHAP. IX.

*The REASONS why the new Christians are persecuted.  
Examples of old Christians punished.*

IN this Manner such new Christians as impeach old ones are convicted of Perjury; for since the enacting the above-mentioned Statute, the latter sufficiently defend themselves by only pleading the Statute, and their being ancient Christians.

BUT

BUT were those two Expedients to fail, they undoubtedly would act as all new Christians are forced to do, in order to escape being punished capitally. If it should be asked, How it comes to pass that so many new Christians, who have accused themselves of being *Jews*, appear in the several Acts of Faith? It will be answered, That were they urged to confess themselves *Calvinists* or *Mahometans*, most of them would call themselves such, or any other Name that might be required of them; the Barbarities of the Inquisitors being the sole Motive which forces so many to accuse themselves of Crimes whereof they are wholly innocent.

HENCE it is, that the Sovereign, the Nobility, and the common People of *Portugal*, being imposed upon by these specious Appearances, look upon these unfortunate new Christians as a Set of abominable Wretches, presuming the horrid Things which are laid to their Charge in the Act of Faith, to be all Matter of Fact: But could one but make them comprehend the Truth of the Particulars contained in these *Memoirs*, their Hatred would soon be changed into Pity, and all of them would unanimously endeavour to find out Expedients for remedying an Abuse of such horrid Consequence, which occasions the Destruction of a numberless multitude of Christians, by suffering them to pass for *Jews*; a Circumstance which at the same Time casts the blackest Stain on the *Portuguese* Name.

IT must be farther observed, that the same Man who was look'd upon as perjured when he deposed against an antient Christian, is looked upon as a good Witness when he accuses a new one; whereas one would naturally suppose, that whosoever deposed falsely against one Person, would do the same against another, and consequently ought never to be received as a Witness.

IT may be objected, that such as are in this Manner convicted of Perjury, are not look'd upon as forsworn, merely because they deposed against antient Christians, but also because, after their being strictly examined, they themselves owned their Deposition was false.

THIS Objection may be easily answer'd, by justly affirming, that many are condemn'd as perjured who did own themselves to be so; and that even such as seem to confess their being forsworn, were prompted to it from no other Motive than purely to get out of their cruel Confinements, to escape Torture, and to save their Lives; in the same Manner as they accuse themselves falsely to be *Jews*, they would accuse themselves of being *Mahometans* and Idolaters, were they urged to it, and had no other way left to get out of the Clutches of the Inquisitors. Were the Inquisitors as zealous in forcing their Prisoners to deny what they depose against new Christians, as they are to make them contradict what they had sworn against the old ones, they would retract equally in both Cases; but so far from doing this, they are burnt by the Name of *Confesso Revogante*, i. e. one who has retracted what he had before confessed.

PERHAPS it will be objected, that they are sufficiently convicted of Perjury, when they impeach those Persons for new Christians who are well known to be old ones.

To this 'tis answer'd, that when they accuse them of being new Christians, they really thought them such. And indeed, so much Care is at first taken in advising them not to depose against antient Christians, since, in case they do so, they will inevitably be punished with great Severity, that 'tis manifest a Prisoner, after having had such notice given him, never pretends to impeach an old Christian but unknowingly; because he imagines him to be a new one, and is afraid that he had deposed against him before. Had not *Fanguiero*, whom we mentioned in the preceding Chapter, been afraid of being burnt as a *Diminuto*, he would never have once thought of impeaching the *Mulatto* Woman.



We do not think the punishing of Perjurers with Severity is unjust, but only that all such who are so, are not punished with the same Impartiality; and that the old Christians are spared on this Occasion, who being liable to the same Frailties with the rest of Mankind, may sometimes be *Jews*, and, like the new Christians, sometimes speak Truth, and at other Times be guilty of Falshood.

In the Monastery of the *Franciscans* of *Lisbon*, in *Campo do Curral*, was a Friar, a Man of great Learning, of a very good Family, and born in that City: The Name of his House was *Travassos de Costa*, and it is said that his Father was Register of the Court. This Friar, tho' an old Christian, nevertheless gave himself up intirely to *Jewish* Principles; and so fond was he of his new Belief, that he insinuated his Errors to his Brethren, and endeavoured to bring them over to his own Sentiments. The Friars after having attempted, but in vain, to bring him back to his former Belief, were at last forced to impeach him to the Inquisition. Upon this he was seized, tried, condemned, and burnt; when he protested in his dying Moments, that he was firmly persuaded the Law of *Moses* was the only true one.

In his Sentence, which was read publicly in the Act of Faith, or Jail-Delivery, he was called, *partly a new Christian*; but his Relation considering he would thereby bring a great Scandal upon the whole Family, made their Remonstrances to the Inquisitors upon that Account. They owned that their Relations had been justly condemned and executed, since he had professed himself a *Jew*; but they insisted, that as he was not a new Christian, they should not call him a *Jew*, which would preserve his Family from the Shame and Ignominy it would otherwise be exposed to. The Inquisitors allowed them to prove what they had advanced; upon which Justice was done them. The Words which had been written under the Sentence of the Deceased were erased, and they were recognized true antient Christians. Here we see an antient Christian turn *Jew*, and persist in his Errors with his last Breath.

FRANCIS DE ALEVIDO CABRAS, a Native of *Elvas*, Son to *Andrew Martin Cabras*, and one of the principal Gentlemen of that City, was a sworn Enemy to all the new Christians, so that he never failed to persecute them grievously, whenever he had the least Opportunity for it. His Behaviour was the Occasion, that when a Report having been spread, that his Mother had inherited, by one of her Grandfathers, some of the Blood of the new Christians, notwithstanding all the rest of her Ancestors, both by Father and Mother, had been old Christians, some Persons deposed against *Alevido* and *Donna Britta de Siqueira* his Aunt, his Mother's Sister; whereupon they were both seized. *Francis de Alevido* accused himself immediately, and appeared in the Procession as reconciled; that is, clothed in the *San-benito*.

He was no sooner returned to the House of his Father, whose Name was *Andrew Martin*, but the latter, exasperated against him for the Ignominy he had brought upon himself and all his Family, immediately turned him out of Doors, and sent him to *Spain*. He continued for some Time in that Kingdom, turned *Franciscan* Friar, and afterwards returned to *Portugal*, where the Religious of his Order obliged him to quit the Habit, and declared his Profession invalid, because he had been imprisoned in the Inquisition. Whereupon he came out from thence a *Jewish* Convict, as was manifest from his own Confession; so that ever since the Conclusion of the Peace between *Spain* and *Portugal*, he resided at *Elvas*, and wore a Lay Habit.

As for *Donna Britta de Siqueira* his Aunt, she acted in a quite different Manner from what her Nephew had done. To justify herself, she said she was an old Christian, and was set at Liberty after her being acknowledged such; whence it was manifest that *Francis de Alevido* was not a new Christian, as he was supposed to be.

THE Witnesses who deposed against *Donna Britta*, came out with Carochas, were whipt, and sent to the Gallies. *Francis de Alevido* was again seized, and after having been imprisoned a considerable Time, he came out with a Carocha, and was banished *Portugal* for two Years; and that because he, being an antient Christian, had accused himself falsely of *Judaism*, and for his having prejudiced a great Number of People by false Depositions. Here again we see an old Christian condemned as a *Jew* by his own Confession, and afterwards convicted of accusing himself and others falsely.

FRANCIS LOPES MARGALHO, a Native of *Elvas*, universally known to be an old Christian, upon his Wife's being seized by the Inquisitors, resolved to accuse himself immediately; and having a Nephew, *Emanuel Lopes Torras* by Name, he exhorted him to imitate what he had done. His Nephew answered he would not; because, says he, I am an old Christian: But this however did not keep his Uncle from going to the Inquisition, as he had before resolved. Nevertheless his Nephew proved his Extraction, and was not molested. He was Son to *Margalho's* own Brother. We leave these Examples to the Reader's Consideration.

ANTONIO GONSALVES, born at *Olivencia*, and living at *Cabanas* in the Diocese of *Viseo*, known and proved an old Christian, was imprisoned in the Inquisition, and came out from thence with the San-benito in the Act of Faith in 1660.

MEYA NOITE, born in *Abrantes*, being undeniably an old Christian, was the sworn Enemy of the new Christians, which was his Ruin. This Man, who might justly be called a Bully, always discovered the greatest Joy and Satisfaction, whenever he saw any new Christian imprisoned in the Inquisition; when he used to insult them, and often follow them to the very Gate of the Prison, calling them *Jews*, and loading them with a thousand Imprecations. This cruel Usage exasperated all the new Christians to such a Degree, that twelve of them conspired together to ruin him: These made a Resolution, that in case they should be seized, they would unanimously accuse *Meya Noite* of judaizing in Concert with them; and agreed upon what they should say, in order that their Depositions might concur in every Circumstance. They were afterwards all seized, when every one in particular accusing himself, swore, that such a Day, in such a Place, and on such an Occasion, the above-mentioned *Meya Noite*, with such and such Persons, naming the other eleven, had mutually declared that they lived in Obedience to the *Mosaical* Institutions. And upon the Inquisitors asking each of them, in particular, Whether *Meya Noite* were a new Christian? each of them, as had been before concerted, answered, That he knew nothing of that Matter; but that in the Indictment in Question, the said *Meya Noite* told them he was *Christian Novo*, and that they had believed him upon his affirming himself to be so. With this Precaution these twelve Evidences extricated themselves out of the Danger, to which all such (since this Statute) are inevitably exposed, who have impeached an old Christian of judaizing. This unhappy Man having been carried to Prison, and finding himself thus accused by the concurrent Testimony of twelve Persons (a Circumstance that never happened in the Inquisition, at least such another has never since occur'd) found it impossible for him to invalidate them. And as he was not of a considerable Family, and could not tell the Name of one of his Great Grandfathers, tho' universally known to be an antient Christian, he had the Name of *partly a new Christian* given him; whereupon he was tried, condemned, and burnt, tho' he cried aloud, all the Way he went to Execution, that he was an old Christian.

FROM these several Instances we may justly affirm, that the Inquisitors not only forbear to employ the necessary Expedients for improving true Religion and suppressing *Judaism*, but on the contrary, seem by their Rigours in their Cruelties, and other Barbarities so opposite to the Maxims of Equity and Justice, to endeavour only to oblige those to embrace the *Jewish* Religion, who are really Christians, by forcing them to impeach themselves and others, of Crimes they never once had Thoughts of committing.

CHAP.



## C H A P. X.

*The following is extracted from DELLON's Inquisition of Goa. Description of that INQUISITION.*

THE Prison of the Inquisition, called by the *Portuguese*, *Santa Casa*, or *Holy House*, stands on one Side of the great Square before the Cathedral, dedicated to *St. Catharine*. 'Tis a large and magnificent Edifice. In the Front are three Gates, whereof the middle one is the largest, which is at the Foot of the great Stair-Case that leads to the great Hall to be mentioned hereafter. The two Gates on each Side lead to the Apartments of the Inquisitors, each of which is vastly spacious. Besides these there are several other Apartments for the Officers of the Prison. Beyond these is a large Building, divided into several lesser ones two Stories high, separated from one another by lower Courts. On each Story is a Gallery in Form of a Dormitory, divided into seven or eight Cells or Dungeons, each ten Foot Square, and are about two hundred in Number.

SOME of these Cells are very dark, having no Window, and receiving the Light only by the Door; these Cells are smaller and lower than the rest. One Day when I complained about that in which I myself was confined, I was carried to one of the above-mentioned, to shew me that I might have been used still more rigorously in that Particular. All the other Dungeons but the last mentioned are square, arch'd, white-wash'd, neat, and enlightned by a Grate, to which there is no Shutter, and which stands so high, that the tallest Man cannot reach up to it.

THE Walls of these Cells are five Foot thick in every Part, and each Cell has an inner and outer Door; that on the Inside the Wall is in the Manner of a Folding-Door, is made very strong with Iron Bars, and open about half Way at the lower Part, like a Grate. At the Top is a little Window (or Wicket) by which the Prisoners receive their Victuals, Linen, and such Things as go thro' it. This Wicket is lock'd up, and farther secured by two strong Bolts.

THE inner Door is not so strong as the outward one, but is of one intire Piece, and not open in any Part. It is generally left open from six in the Morning till eleven, to let in the Air thro' the Grates of the other Door, in order that these Dungeons may be less noxious. This second Door, like the first, is always shut all the rest of the Day.

To each of the Prisoners is allowed an earthen Pot filled with Water for washing; another Water-Vessel called *Gurguleta*, also filled with Water for Drinking, with a *Pucaro*, or Dish made of a kind of red Earth commonly found in the *Indies*, which is of wonderful Use in keeping the Water sweet. They have likewise a Broom, to sweep their Cells; a Mat, which is spread on a kind of Bedstead, on which they lie; a large Vessel to ease Nature in, that is emptied every four Days; a Pot to cover it, in which they also throw the Dust, &c. they sweep up.

THE Prisoners eat the Food of the Country. The Blacks are fed with *Cangé* or Ricc-Water, Rice, and a little fry'd Fish; and the Whites have the same Food, except that they are allowed some Fruit, and a little Meat every Thursday and Sunday for  
their

their Dinners, but not a Morfel at Supper, not even on *Easter-Sunday*. This Regimen is observed both for Thriftiness, and to mortify the Prisoners, who are said to have incurr'd the greater Excommunication ; as also to prevent what the *Indians* call *Mordechi*, or an Indigestion that is but too frequent, and of the most dangerous Consequence in those sultry Climates, and particularly since the Prisoners lead such sedentary Lives.

THIS Distemper generally begins by a violent Fever, which is attended with Shiverings, and purges upwards, which is soon followed by the Death of the Patient, in case a Remedy be not immediately applied. There is one which is usually employ'd by the *Indians* on these Occasions, because daily Experience proves it to be a Specific, and if omitted is of the most dangerous Consequence.

THEIR Remedy is the applying a Piece of red-hot Iron to the Patient's Foot, at the most callous Part of the Heel. A Spit or Bar is made use of for this Purpose, which is applied Cross-wise, and held to the Part above-mentioned till such Time as the Violence of the Burning forces the Patient to cry out. However, this does not put him to much Pain, nor prevent his walking about immediately after with the same Ease as before, unless he has some other Hurt. This Remedy, provided it be taken in Time, is generally infallible; and a Man, who in case had it not been applied, would have run the Hazard of his Life, is often instantaneously cured by this simple Remedy. We are to observe, that Bleeding is of a very dangerous Consequence in these Distempers; and that a Physician upon his first coming to the *Indies*, must take great Care not to mistake on these Occasions, since it might be of the most pernicious Consequence.

SOMETIMES Physicians and Surgeons visit the Sick; but tho' a Prisoner be never so Sick, neither the *Viaticum* or Extreme Unction are administered to him, nor does he ever hear a Sermon or Mass.

SUCH as die in Prison are buried in it without the least Ceremony; and in case they are judged by the Inquisitors to have merited Death, their Bones are burnt in the next Gaol-Delivery or Act of Faith.

As it is very sultry in the *Indies*, and the Inquisitors don't allow the Prisoners to have Beds, they never have Fire, Candle, or any Light but that of the Sun. With regard to Beds, there are two Bedsteads in each Cell; because they are sometimes forced to confine two Prisoners in the same Dungeon. Besides the Mat which is allowed to every one, the *Europeans*, and Persons of some Distinction, have a Counterpaine, which being doubled, serves them instead of a Mattraß; but seldom have Coverlets, because of the violent Heat of the *Indian* Climate, unless it be to guard against a kind of Gnats, whereof there are vast Quantities in those Countries, and which are inexpressibly troublesome.



## C H A P. IX.

*Of the Officers of that Tribunal, and their Behaviour to the Prisoners ; from DELLON.*

THERE are two Inquisitors of Goa, the first whereof, called *Inquisidor Mor*, or the Grand Inquisitor, is always a secular Priest; and the second a *Dominican* Friar. There are other Officers of the Inquisition, called *Deputados do santo officio*, who are more in Number, and are of other religious Orders. These assist at the pronouncing Sentence on the Criminal, and at the Examination and Preparation of the Trial; but they never come into Court, unless the Inquisitors send for them. There are other Officers called *Calificadores do santo Officio*, who examine all Books which are suspected to contain any Tenets against the Faith. These are never present at the pronouncing Sentence, nor ever come into Court but to give an Account of what they have transacted in those Particulars committed to their Charge.

THERE is moreover a Proctor, an Attorney, and Counsellors for such Prisoners as desire them; but these, instead of defending them, only betray and pump their Secrets out of them. And tho' there were no room to doubt of their Fidelity and Sincerity, yet their Succour and Protection would be of little Service to the Prisoners, since they are never allowed to speak to them but in the Presence of their Judges, or other Persons appointed by the Inquisitors, to give them an Account of all that passes.

THERE are also other Officers of the Inquisition called *Familiars do santo Officio*, who are properly the Sergeants of the Inquisition. People of the highest Quality are proud of the Employment, which is to seize those who are impeached by the Tribunal; which generally sends a Familiar of the same Quality with the Person who is to be arrested. These Officers have no Salary, but think the Honour of their Post a sufficient Recompence. All of them wear a Badge of Honour, a Gold Medal on which the Arms of the Inquisition are engraved. Whenever a Familiar is to seize a Person, he goes unattended; when he declares to the Prisoner that the Inquisitors have sent for him. At the pronouncing of these Words, the Prisoner is obliged to follow forthwith, since, were he to make the least Resistance, he would immediately be seized by an hundred Persons.

BESIDES these Officers, there are also Secretaries, real Sergeants, called *Meirinhos*, an Alcaide or Jailor, and Turnkeys to secure the Prisoners, and to carry them Victuals and other Necessaries.

As all the Prisoners are commonly separated, and that two are very seldom put into the same Cell, four Turnkeys are sufficient to secure two hundred. The Prisoners are obliged to be perpetually silent; and did any of them presume to complain, to cry, or even to pray with too loud a Voice, they would run the Hazard of being severely beat by the Turnkeys; for the Moment these hear the least Noise, they immediately run to the Place whence it comes, to demand Silence; and in case the Prisoner does not obey after the first or second Notice, they open the Door of his Dungeon, and beat him most unmercifully. This Severity is not only of Service in punishing such as offend, but to frighten the rest of the Prisoners, who all hear the Cries and Blows, because of the deep Silence that reigns all over the Prison.

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THE Goaler and his Turnkeys are continually in the Galleries, and lie in them.

THE Inquisitor, attended by a Secretary and an Interpreter, visits all the Prisoners every two Months, or thereabouts; on which Occasion he asks them whether they want any Thing? whether their Meats are brought them at the stated Hours? and whether they have no Complaints to make against the Turnkeys? To these Questions the Secretary writes down the several Answers; which being done, the Door is immediately shut.

HOWEVER, these Visitations are purely for Form sake, and to give a specious Colour to the Justice and Humanity of the Tribunal, but are never of the least Service to such Persons who are so silly as to complain; so far from it, that they are treated much more cruelly upon that Account.

THE wealthy Prisoners are not better fed than the poorest among them, and the latter are subsisted out of the Confiscations of the former; the Inquisitors ever confiscating all the Goods and Chattels of their Prisoners.

## C H A P. XII.

### *Of the Formalities observed in the INQUISITION.*

WHEN a Person is seiz'd, his Name, Profession, or Quality, and Age, are ask'd. This being done, he is charitably exhorted to discover his whole Substance; and that he may be the more willingly induced to do this, they assure him in the Name of Christ Jesus, that in case he is innocent, every Thing shall be faithfully restor'd him; and on the other Side, though he should be clear'd, all the Effects that shall be afterwards found, which he himself had not reveal'd, shall be certainly confiscated. But as People form to themselves the most advantageous Idea of the Piety and Integrity of the Judges of this Tribunal; a Prisoner who is innocent, and consequently is fully persuaded he shall be clear'd, makes no scruple of disclosing to the Inquisitors the greatest and most important Secrets of his Family and Affairs.

THE Public indeed has some Reason to be prejudic'd in favour of the Inquisitors, since there is no Tribunal in the World, where Justice is exercis'd with so much Humanity; but then this is mere Shew and Outside. Such as voluntarily accuse themselves, and discover their Repentance before their being seiz'd, are seldom imprison'd; but on the other Side, all who do not accuse themselves before their Imprisonment, are reputed guilty, and condemn'd as such. There must be seven Witnesses to condemn a Man; and when a Prisoner confesses his Guilt, the Inquisitors are satisfy'd with excommunicating his Person, and confiscating his Goods and Chattels. But in case he is so unhappy as to fall a second Time into their Clutches, they then give him over to the secular Arm, but first obtain a Promise from the secular Judges, that in case they resolve to put the Prisoner to Death, it shall at least be without Effusion of Blood. Surprising Gentleness and Humanity! But we must add some Circumstances to shew what is to be expected from this specious Humanity. The Witnesses are never confronted; the vilest



vilest Wretches are receiv'd as Evidences, and even those whose Interest it is to get the Prisoner executed. The Prisoner is not allow'd to challenge the most notorious Evidences, and such as are least capable of deposing against him; and these seven Witnesses are frequently reduc'd to five. Among these seven Witnesses, the pretended Accomplices are included, whose Evidence is extorted from them by the Rack, and have no other Way to save their Lives than by accusing themselves falsely. The Prisoner himself is included in the Number of Witnesses, who, though he accuses himself falsely on the Rack, is nevertheless admitted an Evidence against himself. Nay, these seven are frequently reduc'd to none at all, because they are in reality only pretended Accomplices, who are wholly innocent of the Crimes laid to their Charge; but whom the Inquisitors render guilty, by forcing them, either by the Rack, or Menaces of Fire, to accuse innocent Persons, in order to save their own Lives. In order to give the Reader an Idea of this Mystery, he is to know, that of the several Crimes whereof the Inquisitors may take Cognizance, some are of such a Nature that one Person only is guilty, as for Instance, Blasphemy, Impiety, &c. Others there are which cannot be perpetrated without one Accomplice at least, as Sodomy; and others again, which cannot be committed without several Accomplices, as the having assisted at the Judaical Sabbath, or the being present in those superstitious Assemblies, that converted Idolaters find it so hard a Matter to quit, and which are look'd upon as magical and diabolical, because they are held in order to discover Secrets, and pry into Futurity, by supernatural Methods.

'Tis particularly with regard to such Crimes as cannot be perpetrated without one or more Accomplices, that the Inquisitors act after a most extraordinary Manner.

THE *Jews* having been driven out of *Spain* by *Ferdinand* King of *Arragon*, and *Isabella* Queen of *Castile*, fled to *Portugal*, where they were protected, upon condition they would turn Christians. This they did, at least in outward Appearance; and as their very Name is odious in all Places, the Christian Families have been distinguish'd from the converted Jewish ever since that Time; insomuch, that the People now call those who are descended from these in any Degree soever, *Christians novos*, or new Christians; and because that in Process of Time, some of these converted *Jews* married with antient Christians, their Posterity are every Day reproach'd with being partly new Christians, which in the *Portuguese* Language is *tem parte de Christiam novo*. In this Manner these unhappy Wretches, though their Grandfathers and Fathers were Christians, have not yet been able to get themselves admitted among those who are call'd *Christiam velhos*, or old Christians. And as the Families, which are thus descended directly or partly from those *Jews*, are distinctly known in *Portugal*, and are detested and hated by the rest, they are therefore oblig'd to unite themselves more strongly in Friendship, in order to do reciprocal Services, which they cannot expect from old Christians; and 'tis this strict Union that increases the Hatred and Aversion of the latter, and is usually the Cause of all their Misfortunes.

## C H A P. XIII.

*Of the Injustice committed in the INQUISITION, with respect to Persons accused of Judaifm.*

TO give the Reader a perfect Idea of this Matter, we will suppose that a new Christian, who nevertheless is a sincere Christian, and really descended from the unfortunate Families above-mention'd, is seiz'd by order of the Inquisitors, and not only accus'd by seven Witnesses, but fifty. A Person, in these Circumstances, who is conscious of his Innocence, which he flatters himself to make appear, will make no scruple to give in to his Judges an exact Inventory of all his Goods and Chattels, not doubting but they will be faithfully restor'd him; but he is very much mistaken; for the Inquisitors have no sooner confin'd him, but they order every Thing to be sold by Auction, well knowing they shall never restore them to him.

AFTER the Prisoner has been confin'd for some Months, he is call'd to Audience, and ask'd if he knows the Reasons why he is imprison'd; and as he always answers in the negative, he is exhorted to think seriously of that Matter, and to reveal it, since 'tis the only Way left him to get an immediate Release; upon which he is remanded to his Cell. Some Time after he is again sent for to Audience, and examin'd several Times; when he makes the same Answer. At last, a little before the *Auto de fe*, the Proctor comes to him, and declares, that several Persons have accus'd him of judaizing; that is, of having observ'd the Ceremonies of the *Mosaic* Law, such as the abstaining from Swine's Flesh, Hares, &c. of meeting and solemnizing the Sabbath, and other Particulars. He is then conjur'd by the Bowels of the Mercy of Christ Jesus (for these are the very Words) to make a voluntary Confession of his Crimes, as there is no other Way left him to save his Life; and that the holy Office does its utmost to preserve it. As we suppose the Prisoner innocent, he persists in denying the Charge, whereupon he is condemn'd as a *Convicto Negativo*, or a negative Convict; that is, to the Flames.

HOWEVER, he is frequently exhorted to accuse himself, and told, that in case he does it the Evening before the Goal-Delivery, he may escape the Flames; but if he persists in declaring his Innocence, he is at last told that he is condemn'd to die; and this is done the Friday before the Sunday of his coming out. This he is told in Presence of a Tipstaff or Serjeant belonging to the secular Tribunal, who thereupon ties his Hands with a Cord, to shew that he takes possession of him after his being abandon'd by the ecclesiastical Justice. At the same Time a Confessor is sent to him, who continues with him Day and Night, and is perpetually urging him to confess the Crimes which are laid to his Charge, in order to save his Life: But a Person who is innocent is strangely perplex'd on this Occasion; for if he persists to plead not guilty till Sunday, he then is inhumanly burnt on that Day; and in case he pleads guilty, he makes himself infamous as long as he lives. But on the other Side, if the Exhortations of the Confessor, and the Dread of Punishment, prompt him to confess himself guilty of Crimes whereof he is truly innocent, he then must desire to be admitted to Audience, which Favour is ever immediately allow'd to Prisoners. As soon as he is come before the Judge, he must immediately plead guilty, and then sue for Mercy, as well in consideration of his Crimes, as his Obstinacy in having so long denied them; and as 'tis suppos'd that he accuses himself sincerely, he is oblig'd to give the most minute Detail of all his



Crimes; and this innocent Person, who has been told the several Depositions of his Witnesses, has no more to do, in order to satisfy what is requir'd of him, than to repeat what was before told him.

HE then possibly supposes that his Troubles are at an end, but alas! is very much mistaken, he being oblig'd to submit to many other Things, which are infinitely more shocking than any Thing which has been hitherto; for the Inquisitors never fail to address him as follows: If thou hast liv'd in Obedience to the *Mosaic* Law, if thou hast been present in Assemblies on the Sabbath, as thou confessest to have done, and thy Accusers were there also, as 'tis probable they were, 'twill then be necessary for thee, in order to convince us of the Sincerity of thy Confession, to name not only thy Accusers, but likewise all who were present with thee in those Assemblies.

ONE cannot easily discover the Motive which prompts the Inquisitors to force these pretended *Jews* to guess the Names of those who swore against them, unless it be that the Witnesses with regard to the Sabbath are his Accomplices: But how will it be possible for an innocent Man to guess them? or supposing him guilty, what signifies his naming to the Inquisitors such Persons as he knows, since they have receiv'd their Depositions, and that the Prisoner is pronounc'd guilty, merely on their Affidavits? In all other Cases they will not permit a Criminal to know any Evidence whom he will except against, but on the contrary will oblige him to guess it. If we should suppose them Accomplices, the Inquisitors won't be better acquainted with them for his telling their Names; in case they have been forc'd to confess their Crimes in the Prison of the Inquisition, they either have been or are still confin'd in them, and the Inquisitors have no Interest to make the Prisoners guess their Names; he will not be more innocent, nor they less guilty, upon that account. The Prisoner, and those who depose against him, are equally in the Power of the Inquisitors; what therefore can be the Interest of those Judges, unless it be to prevail with the Prisoner to accuse all his Accomplices, by endeavouring to guess the Names of all his Accusers? This may be of some Service, in case he be really guilty; but if he be innocent, the forcing him to guess the Names of People he knows nothing of, cannot but put him into a great Dilemma; and this must unavoidably happen; for as this poor new Christian is said to name Persons with whom he is wholly unacquainted, to the Inquisitors who know them very well, (since otherwise the confessing himself guilty of a Crime whereof he is wholly innocent, would not save him from the Flames) the Prisoner, I say, must necessarily argue as follows: None but my Relations, my Friends, or Neighbours, can possibly have impeach'd me; and some of the new Christians I used to frequent; for the old Christians are very seldom suspected or troubled about Judaism; and perhaps the Persons I hint at, have been reduc'd to the same unhappy Circumstances with myself; I therefore must accuse them all in my Turn. But as it is scarce possible for the Prisoner to guess the Names of all who deposed against him, he is oblig'd, in order to hit upon the Names of the six or seven Persons who deposed against him, to accuse a great Number of innocent Persons who never so much as thought of him. However, he is oblig'd to swear against them, as soon as he has once made such a Declaration; which alone is a Motive sufficient to cause such Persons to be seiz'd, and to be confin'd in the Prisons of the Inquisition, till seven Witnesses can be suborn'd to accuse them falsely, as the Person whom I here instanc'd; and frequently many unfortunate Persons are burnt, though their Accusations are as unjust as those above-mention'd.

## C H A P. XIV.

*Sequel of the Formalities, and Injustice of the Tribunal of the  
INQUISITION.*

**I**T is plain from what has been said in the foregoing Chapter, that the miserable Victims of the Inquisition impeach one another, and consequently that a Man may be wholly innocent, though fifty Persons are to swear against him; nevertheless, this same unhappy Man, notwithstanding his Innocence, upon his refusing to accuse himself, or his ill Fate in not guessing those who swore against him, is deliver'd over to the Executioner as a Criminal who is suppos'd to be sufficiently convicted. But this would happen less frequently, were Care taken to confront the Prosecutors, Witnesses, and the Prisoner.

WHATEVER is practis'd with regard to Persons suspected (by Subornation) of Judaism, and all that has been just now related, is to be understood of Persons suspected of Incantations, because such are supposed to have been present in the superstitious Assemblies above-mention'd. The Difficulty of guessing the Names of their Evidences is still greater, because they have not the Opportunity, like the new Christians, to search for their Evidences and Accomplices, among one particular Branch of Men, but are oblig'd to guess at random, and to call over all their Relations, Acquaintance, Friends, and Enemies, of all Professions; which throws the innocent Persons into a still greater Perplexity, because they are obliged, in these fortuitous and forced Accusations, to name a greater Number, in order that they may be able, among a Crowd of innocent Persons, to guess those Witnesses about whom they are examin'd.

THE Goods and Chattels of such as are condemn'd to die, and of those who escape Death by a voluntary Confession, are equally confiscated, because they are all reputed guilty; and as the Inquisitors thirst less after a Man's Life than his Wealth; and that pursuant to the Laws of that Tribunal, such only as have relaps'd, and others who will not confess their Guilt, are deliver'd over to the secular Arm; the Judges set every Engine at work, in order to oblige the Prisoners to confess, and never fail to put them to Torture upon these Occasions. They have even the Inhumanity to torture them in the severest Manner, in order to save their Lives, by forcing them to plead guilty. But the true Reason why they so earnestly desire that all Prisoners should accuse themselves, is, because when once a Man has pleaded guilty, no one can afterwards doubt but his Goods and Chattels were justly confiscated; and that by pardoning those pretended Criminals, they deceive the Simple and Ignorant by a specious Appearance of Justice and Humanity, which does not a little contribute to persuade the Public of the Sanctity and Justice of this Tribunal; which, were it not for this Artifice, would soon fall to the Ground. It may be proper to observe in this Place, that all who have in this manner escaped the Flames by a forced Confession, are oblig'd to inform the World, as soon as they are releas'd by the Inquisitors, that they have been treated with great Humanity and Tenderness, in sparing their Lives, when they justly merited to die; and were a Man, after having pleaded guilty, to pretend to justify himself after his Release, he would immediately be impeach'd; when he would be seiz'd and burnt in the next Act of Faith, without any hopes of Pardon.



'Tis therefore certain, that many Christians are put to Death merely through a false Accusation, and though they were but imperfectly convicted of judaizing : This the Inquisitors would soon find, would they but give themselves the Trouble to examine Matters coolly, and without Prejudice, and recollect that of an hundred Persons who are condemn'd to the Flames as *Jews*, scarce four profess that Faith in their dying Moments. The rest cry out with their latest Breath that they are Christians, have been so all their Life-Time ; that they worship Christ as the sole, the true God, and that their Hopes are grounded wholly on his Mercy, and the Merits of his precious Blood. But neither the Cries nor the Expostulations of those unhappy Creatures, (if we may give that Name to Persons who suffer for the Sake of Truth) make the least Impression on their bloody Judges, who think, that so clear and authentic a Confession, which such a Multitude of People make of their Faith, as they go to Execution, does not merit the least Reflection ; but, on the contrary, suppose that the bare Apprehension of Torments, which forces a certain Number of Witnesses to accuse innocent Persons, will alone secure them from divine Vengeance. If so many Christians, who are branded with Judaism, are unjustly deliver'd over to the secular Arm, in all the Tribunals of the Inquisition, there is no less, nor less frequent, Injustice committed, with regard to such as are accused of Magic or Incantation in the *Indies*, and are thereupon condemn'd to the Flames. And to exhibit this clearly to the Reader, we are to observe that the Heathens, who have a great Number of superstitious Practices, (in their inquiring, for instance, the Success of an Affair, or of a Fit of Sickness? whether a Person loves us? who has stole a Thing? and such like) we must, I say, observe that these Heathens can neither so well, or so soon lay aside these Things, as not frequently to use them after their Baptism. But this will not be thought so particular, if we reflect that in *France*, where the Christian Religion has been so long establish'd, we nevertheless meet a great Number of Persons who believe and practise impertinent Ceremonies, which so long a Series of Years has not been able to obliterate. We are farther to observe, that these lately-converted Heathens, have spent the greatest Part of their Lives in the Pagan Religion, and that such of them as live under the *Portuguese* Government, in the *Indies*, are either Subjects or Slaves, who seldom change their Religion upon any other Motive, but in hopes of being better treated by their Masters. Nevertheless, such Faults, tho' as they are committed by unenlightned and ignorant Persons, they ought at most to be punish'd with Whipping, are nevertheless expiated by Fire, in case they plead not guilty a second Time, after having confess'd the first, or persist in pleading not guilty the first Time. The Inquisitors not only punish such Christians as are guilty, or pretended to be guilty of those Crimes whereof they take Cognizance, but also *Mahometans*, Heathens, or others, of what Religion soever, who have perpetrated any one of these Crimes, or have follow'd their religious Worship in any of the Dominions subject to the King of *Portugal*. For notwithstanding that the King allows Liberty of Conscience, the Inquisitors interpret their Privilege in such a Manner, as to permit Foreigners to profess their respective Religions, but punish all those who presume to exercise them in any Manner. And as his *Portuguese* Majesty has many more *Mahometan* and Heathen Subjects than Christian in his Dominions in the *East-Indies*, and that the Inquisitors, who put to Death all Christians who have relaps'd, never condemn such to Death as were never baptiz'd, though they were to relapse an hundred Times into the same Guilt, and are at most punish'd either with Banishment, Whipping, or the Gallies, the Dread of being punish'd with Death, hinders great Numbers from embracing the Christian Religion. Thus the holy Office, so far from being of Advantage to the Faith in those Countries, drives People from the Church, and makes them consider it with Horror.

THE perpetual Chain of Accusations, which must necessarily follow from the Particulars we have now related, and the Liberty which all Men have to impeach those  
against

against whom they may have conceiv'd Malice, is the Occasion that the Prisons of the Inquisition are seldom empty. And notwithstanding there is an Act of Faith or Goal-Delivery, every two or three Years at farthest, there are nevertheless two hundred Persons, or more, tried every Sessions.

## CHAP. XV.

### *Some Particulars relating to the Officers of the INQUISITION.*

THERE are four Inquisitions in the whole Extent of the *Portuguese* Dominions; viz. in *Portugal* those of *Lisbon*, *Coimbra*, and *Evora*; and that of *Goa* in the *East-Indies*. These Tribunals are all sovereign, and have no Appeal from them. The Jurisdiction of that of *Goa* extends over the several Countries possess'd by the King of *Portugal*, on the other Side the *Cape of Good Hope*. Besides these four Tribunals, there is also the great Council of the Inquisition, in which the Inquisitor-General presides. This Tribunal is the principal, and it is made acquainted with whatever is done in all other Places. Besides the Honour, the unbounded Authority, and the Salaries annex'd to the Employments of Inquisitors, there are also two Circumstances that are vastly beneficial to them. The first is, whenever they expose the Effects of any Prisoner to Sale by Auction, if there is any precious Jewel, or any such Thing among them, which they are desirous of, they have no more to do but to send one of their Servants to bid, and no Body will presume to outbid them; by which means they often purchase very valuable Things for a Trifle. The second Method by which they make a great Advantage is, that as the Sums arising from the Confiscations are put into the King's Treasury, they are empower'd to draw a Warrant upon it for whatsoever Sums, and at what Time soever they please, to defray the Expences and private Exigencies of the Inquisition. This Money is paid at Sight, nor does any Person presume to inquire what those private Exigencies are, by which means they get the greatest Part of the Monies arising from Confiscations.

THE King nominates all the Inquisitors, who are confirm'd by the Pope, and from him they receive all their Bulls. The Inquisitor of *Goa* only assumes the Privilege of being carried in a Chair, and he is much more respected than either the Archbishop or the Viceroy. He has Jurisdiction over all Persons, both ecclesiastical and secular, the Archbishop, his great Vicar, who is commonly a Bishop, the Viceroy, and the Governor when the Viceroy is dead, excepted. But he has the Power of arresting any of these, after having first given notice thereof to the Court of *Portugal*, and receiv'd secret Orders for that Purpose from the supreme Council of *Lisbon*, call'd *Conselho Supremo*. This sovereign Tribunal meets every Fortnight, except upon extraordinary Occasions, when they meet oftner; whereas the ordinary Councils meet twice every Day, viz. from eight in the Morning till eleven, and from two till four, sometimes later in the Afternoon, especially when the Acts of Faith draw near; for on those Occasions the Audience is frequently continued till after ten at Night.



WHEN Causes are tried, besides the *Deputados* who assist, the Archbishops or Bishops of the several Places where the Inquisition is establish'd, have the Privilege of being present in them, and to preside in all the Sentences pronounc'd against them.

THE Prison of the Inquisition of *Goa* is a most dark, dirty, stinking, dreadful Place, and it is impossible for Imagination to form a worse; 'tis call'd *Aljouvar* by the *Portuguese*, and is a kind of Cellar, at which the Light enters only by a small Hole, into which the Sun-Beams never enter. It casts a dreadful Stench; nor have the Prisoners any other Place to ease Nature in, than a great Hole like a Well, level with the Ground, and in the Midst of the Cavern; whence it is, that Part of the Filth lies round the Hole; for which Reason most of the Prisoners ease themselves in different Parts of the Cavern.

HERE follows the Manner in which *Dellon* tells us he was brought to Audience.

WHEN I found, says he, that I was kept a whole Day and Night in the *Aljouvar*, without being examin'd, I began to flatter myself that I might continue in it till my Affair was concluded; but all my Hopes vanish'd, when an Officer of the Inquisition came the 16th of *January* at eight in the Morning, and brought Orders for carrying us to the *Santa Casa*, which was immediately executed.

THE Irons with which I was loaded, made walking very painful to me; however, we were oblig'd to walk on Foot thus fetter'd, from the *Aljouvar* to the Inquisition. I was helped in going up the Stairs, when I entered with my Companions the great Hall, where several Smiths knock'd off our Irons; which being done, I was first call'd to Audience.

AFTER having cross'd the Hall, I went into an Anti-Chamber, and from thence into another Apartment, where I found my Judge. This Place is call'd by the *Portuguese* *Mesa do Santo Officio*, i. e. the Table or Tribunal of the holy Office. It was hung with blue and yellow Taffety. At one End of it is a large Crucifix in Relief, placed against the Hangings, and reaching up almost to the Cieling. In the Middle of the Chamber is a large Alcove, on which is fixed a Table near fifteen Foot long, and four over. There was also over the Alcove, two easy Chairs, and several other Seats round the Table, and at the End, on one Side of the Crucifix, was the Secretary seated on a folding Chair. I was placed at the other End, opposite to the Secretary; very near me, and at my Right Hand, was seated, in one of these easy Chairs, the great Inquisitor of the *Indies*, *Francisco Delgado e Matos*, a secular Priest, about forty. He was alone, because then, of the two Inquisitors who are generally in *Goa*, the second, who is always a *Dominican* Friar, was embark'd for *Portugal* a little while before, and the King had not yet nominated any Person to succeed him.

AT my coming into the Hall of Audience, I threw myself at the Feet of my Judge, imagining the suppliant Posture I was in, would move him to Compassion; but he would not suffer me to continue in it, and therefore immediately order'd me to rise. Then having ask'd me my Name and my Profession, he ask'd me whether I knew the Reason why I had been imprison'd? whereupon he exhorted me to declare it immediately, as it was the only means left me to recover my Liberty instantly. After having answer'd these two first Questions, I told him, that I believ'd I knew the Reason for my being imprison'd, and that in case he would be pleas'd to hear me, I would immediately accuse myself. I mingled Tears with my Entreaties, and thereupon I threw myself a second Time at his Feet; but my Judge told me with great Coolness, that  
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I might take my Time, for that Matters were not urgent ; that he had Affairs upon his Hands of much greater Consequence than mine ; that he would give me notice at a proper Season, when immediately he rang a little Bell for the Alcaide, or Turnkey of the Prison. This Officer came into the Hall, and conducted me to a long Gallery not far distant from it, whither we were followed by the Secretary.

HERE my Trunk was brought, which was opened before me ; upon which I was searched very narrowly, and every Thing I had about me was taken away to the very Buttons of my Sleeves, and a Ring which I wore on my Finger ; insomuch that they left me nothing but my Beads, my Handkerchief, and a few Pieces of Gold which I had sewed up in a Ribbon, and were lodged between Leg and Stocking, which they happened to overlook. A pretty exact Inventory was immediately drawn up of all the rest ; but all this was of no manner of Service to me, since nothing of Value was afterwards restored to me, notwithstanding that the Secretary assured me, and the Inquisitor also, that all I had would be faithfully restored to me the Instant I should be released.

THE Inventory being drawn up, the Alcaide took me by the Hand, and carried me to a Dungeon ten Foot Square, where I was confined alone, nor ever saw a living Soul till the Evening, when the Supper was brought me. As I had not eat any Thing either that or the preceding Day, I eat what was given me very heartily, and slept better upon it. The Turnkey coming the next Morning with my Breakfast, I desired to have my Books and Combs ; but they told me, that Prisoners are never allowed to have Books, not even a Priest to have his Breviary, tho' he be obliged to repeat Divine Service ; and that as for my Combs, I should not want them ; and indeed this was very true, for they immediately cut off my Hair, a Custom observed with regard to both Women and Men, tho' of the greatest Quality, the first or second Day at farthest, of their Imprisonment.

I HAD been told, when I was first imprisoned, that when I shall want any Thing, I need do no more than knock gently at the Door, in order to call the Turnkeys, or to ask for what I wanted at Meal-Time : And that when I was desirous of going to the Audience, I need only address myself to the Alcaide, who, as the Turnkeys, never speaks to the Prisoners without having some Person along with them. I had also been flatter'd with the Hopes, that I should be set at Liberty immediately after my Confession, which made me continually importune my Officers to let me be carried before my Judges ; but notwithstanding all my Tears and Intreaties, I was not indulged it, till the last Day of *January 1674*.

THE Alcaide, accompanied with a Turnkey, came to me for that Purpose about two in the Afternoon. I dressed as he ordered me, and came out of my Dungeon bare-legged and bare-footed, the Jailor going before, and the Turnkey after me. In this Order we walked to the Gate of the Chamber where Audience is given. Here the Alcaide advancing a little forward, and making a low Bow, came out again, upon which I went in. Here I found the Inquisitor and Secretary, as before. Immediately I fell upon my Knees, but was ordered to rise and seat myself, upon which I sat down upon a Bench which was placed at the End of the Table, on the Side where the Judges sat. Just by me, and at the End of the Table, was a Mass-Book, on which I was first ordered to lay my Hand, and to promise that I would swear to the Truth, and to keep inviolable Secrecy, which are the two Oaths required of all who appear before this Tribunal, whether they come to give in their Depositions or to receive any Orders.

I WAS afterwards asked, Whether I knew the Reason of my being imprisoned, and if I were resolved to declare it ? to which I answered, That I was fully determined to do



do so. Upon which I made an exact Declaration of all I had before related with regard to Baptism and the Worship of Images; but did not mention any Thing I had said with respect to the Inquisition, they not occurring at that Time to my Memory. The Judge having again asked me, whether I had any more to say? and being told, that I could not think of any Thing else, was so far from setting me at Liberty, as I had flattered myself I should be, that he concluded the Audience with these very Words:

THAT I had done very well to accuse myself voluntarily, and that he exhorted me in the Name of our Lord Jesus Christ, to declare immediately the Remainder of my Informations, in order that I might experience the Goodness and Mercy which that Tribunal indulges to all who prove the Sincerity of their Repentance by a genuine and voluntary Confession.

My Declaration and the Exhortation being ended and written down, it was read to me, and I signed it; which being done, the Inquisitor rang a little Bell to call the Alcaide, who came, and carried me back to Prison in the same Order I came.

I WAS carried a second Time before the Judge, without my desiring it, on the 15th of *February*, which made me suppose that he intended to set me at Liberty. Being come, I was again asked whether I had any more to say? I was exhorted not to disguise any Circumstance, but on the contrary to make a sincere Confession of my Faults. I answered, that after a very serious Self-Examination, I could not think of any fresh Particulars. I then was asked my Name, those of my Father, my Mother, Brothers, Grandfathers and Grandmothers, Godfathers and Godmothers, whether I were *Christam de oito dias*? that is, a Christian of eight Days standing; because Children are not baptized in *Portugal* till the eighth Day after their Birth, nor are Childbed-Women churched till the fortieth Day after their Lying-in, tho' they had never so easy a Delivery. The Judge seemed to be surpris'd, when I told him that the Custom of deferring the Baptism of Children a whole Week, was not practis'd in *France*; but that on the contrary, they were always christened as soon as Conveniency would permit. 'Tis pretty evident by the Observance of these *Mosaic* Ceremonies, that notwithstanding the *Portuguese* pretend to have the *Jews* in so much Abhorrence, they yet are not so good Christians as they ought to be. But this is not the greatest Evil which flows from the Observance of these Jewish Institutions; for from the former, it happens but too frequently, that Children die without being regenerated by the Sacrament of Baptism, and are by that Means excluded Heaven for ever; and in order not to violate the Ceremony of Purification, which ought to cease after the Gospel Dispensation, the *Portuguese* Women do not in the least scruple to act in Contempt to an Injunction of the Church, which obliges all Christians to assist every Sunday and every Festival at the holy Sacrifice of the Mass, unless they happened to be prevented from so doing by some lawful Cause.

I WAS further asked the Name of the Person who baptized me, in what Diocese, what City, and lastly, whether I had ever been confirmed, and by what Bishop? Having answered these several Questions, I was ordered to kneel down, to make a Sign of the Cross, to repeat the *Pater Noster*, the *Ave Maria*, the Creed, the Commandments of God and the Church, and the *Salve Regina*. In fine, he concluded as before, with exhorting me by the Bowels of *Jesus*, to confess immediately the several Crimes and Errors I had not yet revealed; which being written down, and read before me, and signed by myself, I was remanded back to Prison.

FROM the first Moment of my Confinement, I had always been in the deepest Affliction, and shed incessant Tears; but at my Return from the second Audience, I abandoned myself entirely to Grief, when I found that I was required to confess such Things as to me appeared impossible, since I could not recollect any such Circumstances as I was ordered to confess. I therefore endeavoured to starve myself; not but I took all the Sustenance that was brought me, because, in case I had refused it, I should have been beat by the Turnkeys, who always examine very carefully, upon their taking the Plates back, whether the Prisoners eat enough to support Nature; but my Despair suggested Methods to elude their Vigilance in this Particular. I spent whole Days without taking a Morfel, and used to throw Part of what was given me into the Basin, to prevent its being seen. This severe Abstinence entirely prevented my Sleeping, and now I did nothing but macerate my Body in this Manner, and shed Floods of Tears. However, in these Days of Sorrow and Lamentation, I revolved in my Mind all the Errors of my past Life, and confessed that all my Misery was a Judgment from Heaven upon me: I even persuaded myself, that God perhaps had employed these severe but salutary Methods to call me to himself; when being a little revived and comforted with these Reflections, I sincerely implored the Assistance of the holy Virgin, who is equally the Comforter of the Afflicted, and the Refuge and Asylum of Sinners; and indeed I have had so visible a Demonstration of her Protection, as well during my Imprisonment, as on several other Occasions, that I cannot forbear making this public Testimony thereof.

IN fine, after having made a more exact, or more happy Recollection of all I had said or done during my Residence at *Daman*, I remembered the several Expressions I had used touching the Inquisition and the Integrity thereof: Upon which I immediately desired to be admitted to Audience; but this however was not granted me till the 16th of *March* following.

I MADE no doubt, upon my Appearance this Time before the Judge, but that I should then put an End to my unhappy Affair, and after the Confession I was going to make, be immediately set at Liberty; but when I thought my Wishes upon the Point of being accomplished, I saw myself immediately fall from my most sanguine Hopes; because that when I had declared every Thing I had to say with regard to the Inquisition, I was told that this was not what was expected from me; and having nothing else to say, I was immediately remanded back, nor would they so much as write down my Confession.

DESPAIR having prompted *M. Dellon* to make away with himself, advice thereof was given to the Inquisitors, who ordered him to be brought to Audience; but he was so weak, that he was forced to be carried thither. I there, continues he, was laid along the Floor, my extreme Weakness not allowing me either to sit or stand.

THEN the Inquisitor reproached me several Times; gave Orders for my being carried away, and Handcuffs to be put upon me, to prevent my forcing off the Chains with which I was bound. This was immediately executed, and I was not only handcuffed, but an iron Machine was clapt about my Neck, which held to the Handcuffs, and was lock'd with a Padlock; so that now it was impossible for me to stir my Arms. But this Treatment only exasperated me the more: I threw myself on the Ground, and struck my Head against the Floor and the Walls; and had I been bound but a little longer in that Manner, I should infallibly have got my Arms at Liberty, and should have died with it: But as I was continually watched, they found by my Actions, that Severity was very unseasonable at this Time, and that it were better to employ gentle Methods.



UPON this my Irons were knocked off, Endeavours were made to comfort me with delusive Hopes, I was put into another Cell, and had again a Companion given me, who was ordered to watch me narrowly. This Prisoner was a *Black*, but much more unfociable than my former Companion. Nevertheless Heaven, who had preserved me from so great an Evil, banished the Despair which sat brooding over me, a Circumstance in which I was more happy than many others, who frequently make away themselves in their Confinement in these Dungeons, where no Consolation is ever allowed to enter. This Companion continued about two Months with me; for as soon as I appear'd to be easier in my Mind he was taken from me, notwithstanding my Weakness was so great, that I could scarce walk from my Bed to the Door of my Cell, when Victuals were brought me. In fine, after having spent almost a Year in this Manner, I was seasoned to Affliction, and Providence afterwards endued me with so much Patience, that I never made any more Attempts upon my own Life.

I HAN been about eighteen Months in this Confinement, when the Judges being informed that I was in a Condition to speak, sent for me the fourth Time to Audience, where I was asked, Whether I was not resolved to answer what was required of me? Having replied, that I could not recollect a single Circumstance more, the Proctor of the Inquisition appeared with his Declaration, in order to signify to me the several Informations which had been exhibited against me.

IN all the other Examinations I had accused myself, and they were contented with hearing my Deposition without descending to Particulars, and had remanded me back to my Cell the Instant I protested I had no more to declare against myself; but in this fourth Examination I was accused, and was allowed to defend myself. They read to me, in the Informations which were exhibited against me, the several Things where-with I had accused myself. These Facts were true, and I had confessed them by my own proper Impulse, consequently I had nothing to object against these Facts; but then I flattered my self, that I could prove to the Judges they were not so criminal as they were thought to be. I therefore answered, with regard to what I had advanced on Baptism, that I did not any ways intend to oppose the Doctrine of the Church; but that the Passage, *Nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum Dei*, having appeared very exprefs to me, I desired an Explication of it. The chief Inquisitor seem'd surpriz'd, that I should mention a Passage that every one knows by Heart, and his Surprise rais'd my Astonishment. He asked me where that Passage was to be found; I answered in the Gospel according to St. *John*, Chapter iii. Verse 5. He then ordered the New Testament to be brought, looked out the Place, read it, but did not explain it to me. However, he was very glad to inform me, that it was sufficiently explained by Tradition; because the Church has always looked upon as baptized, not only all those who died for our Lord Jesus Christ, without having received the ordinary Form of Baptism, but also those who desiring to be baptized, and repenting of their Sins, have died suddenly unbaptized.

With respect to the Worship of Images, I said I had advanced nothing but what was borrowed from the holy Council of *Trent*, and repeated to him the Passage following, from the 25th Session, *De invocatione sanctorum & sacris imaginibus. Imagines Christi, Deiparæ virginis, & aliorum sanctorum, retinendas, iisque debitum honorem, & venerationem impertiendam; ita ut per imagines, coram quibus procumbimus, Christum adoremus, & sanctos, quorum illæ similitudinem gerunt, veneremur.*

THE Judge seem'd more surprized to hear of this Quotation, than he had been at my repeating the former; and looking into the Council of *Trent*, he shut the Book without explaining the Passage.

It is surprising to think, that Persons who are established Judges over others in Matters of Faith, should be so profoundly ignorant; and I must confess, that I could scarce believe this Circumstance myself, tho' I had been an Eye-Witness to it, and have it perfectly fresh in my Memory, had I not found in *Tavernier's Voyages*, that how reserved soever Father *Ephraim* of *Nevers* may be on Matters relating to the Inquisitors, who tortured him so cruelly, he yet breaks out into the following Expression: That nothing shocked him so much as the stupid Ignorance of those Inquisitors.

THE Proctor, when he read the Informations, had said, that besides what I myself had confessed, I was moreover accused and clearly convicted of having spoke with Contempt of the Inquisition and its Ministers, and of having spoke with great Disrespect of the Pope and his Authority. He concluded, that the Stubbornness I had hitherto shewn in slighting so much charitable Advice which had been given me, being a manifest Proof that I concealed very pernicious Designs; and that having designed to teach and foment Heresy, I consequently was become obnoxious to the major Excommunication; that my Goods and Chattels ought to be forfeited to the King, and myself delivered over to the Executioner in order to be consumed in the Flames.

I LEAVE the Reader to judge the Tortures which these Conclusions of the Proctor raised in my Breast; notwithstanding, I can truly affirm, that how dreadful soever those Words may be, yet Death would have been more welcome than Imprisonment. Thus in spite of the Terror with which I was seized, I yet had Spirits enough left to answer the Accusations which were then exhibited against me, in saying that I never had harboured any sinister Intentions; that I had ever continued a true Catholic; that all those I had conversed with in *India*, would vouch the Truth thereof, particularly Father *Ambrose* and Father *Ives*, both *French Capuchins*, who had frequently heard my Confessions. (I knew after I was set at Liberty, that Father *Ives* was actually at *Goa* at the very Time when I called upon his Testimony.) That I had sometimes gone fifty Miles to celebrate *Easter*; that if I had been any ways inclined to entertain heretical Principles, I might easily have settled in those Countries in the *Indies*, where a full Liberty of speaking is allowed; and consequently, that I should not, had Matters stood thus, have settled in the Dominions of the King of *Portugal*; that so far from disputing against Religion, I had, on the contrary, frequently argued with Heretics in defence of it; that indeed I remembered I had spoke with too much Freedom, when I was before the Inquisitor; but that I was greatly surprized they would impute that very Thing to me as a heinous Crime, which they had looked upon as a Trifle, when I offered to declare it about a Year and a Half ago: That as to the Particulars which related to his Holiness, I could not recollect that I had expressed myself in the Manner laid to my Charge; that nevertheless, if they would please to descend to Particulars, I would sincerely confess the Truth.

THEN the Inquisitor told me, that I was allowed Time to consider of those Articles which related to his Holiness; but that he could not sufficiently admire my Impudence, in affirming that I had made my Confession with regard to the Inquisition, since 'twas very certain that I had not once opened my Mouth upon that Head; and that in case I had made my Declaration upon that Article, when I said I had done it, I should not have been kept so long in Prison.

I REMEMBERED so perfectly every Thing I had advanced, and the Answers that had been made me, and was so transported with Rage to see myself mocked in that Manner, that if I had not been immediately ordered to withdraw, upon the signing of my

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Deposition, it would have been impossible for me to refrain from opprobrious Expressions before the Judge: And had I had Strength and Liberty equal to the Courage with which my Passion fired me, I perhaps should have gone farther than injurious Terms.

I WAS called three or four Times to Audience in a Month, where I was urged to confess those Particulars I had advanced with respect to the Pope. A new Proof was then declared to me, which the Proctor pretended was drawn up against me on that Head, but which did not differ in a single Circumstance from what had before been urged against me. But a Proof that the whole was a false Accusation, and invented merely to force me to speak, is, that they would not declare to me the Particulars which they pretended I had advanced. At last, finding they could get no more out of me, they said no more; and this Article was not inserted in my Indictment, when it was read publicly in the Act of Faith.

THEY therefore attempted again in these last Audiences, to oblige me to confess, that in the several Facts I agreed upon, I really intended to defend Heresy; but this I was resolved never to own, since it was a Falshood.

DURING *November* and *December*, my Ears were wounded with the Cries of Prisoners who were put to the Torture, which is so severe that I have known several Persons of both Sexes, who were lame all their Life-Time after, and among the rest, the first Companion I had in my Confinement.

IN this holy Tribunal no regard is had to Age, Sex, or Condition; but all are treated with the same Severity, and they are indiscriminately tortured, and stript almost naked, whenever the bloody-minded Inquisitors are pleased to order it.

I REMEMBERED I had heard before my Imprisonment, that the *Auto de Fe* was generally solemnized the first Sunday in Advent, because that Passage of Scripture which relates to the last Judgment is read on that Day in Churches, the Inquisitors then pretending to exhibit a lively Representation thereof. I moreover observed, that there were a great Number of Persons confined in that Prison; the deep Silence which reigns in that House giving me an Opportunity to count the Number of Doors which were daily opened at the stated Times of eating. I was besides almost sure that a new Archbishop arrived at *Goa* in *October*, the See having been before vacant for almost thirty Years. At least I thought so, because the Bells of the Cathedral had rung in an extraordinary Manner for nine Days together, at a Time when neither the universal Church, nor that of *Goa* in particular, solemnize any remarkable Festival. I knew that this Prelate was expected even before my Confinement.

THESE several Reasons made me flatter myself, that I might gain my Liberty in the Beginning of *December*; but when I found the first and second Sunday in Advent were past, I did not doubt but either my Liberty or Confinement was postponed for at least twelve Months.

As I fancied that the Act of Faith was never solemnized but in the Beginning of the Month of *December*, finding it elapse without the least Sign of any Preparation for that dreadful Ceremony, I resolved to submit another Year to my Afflictions; nevertheless, I found at a Time when I least expected it, that I was likely to be set at Liberty.

I OBSERVED that Saturday the 11th of *January*, 1676. intending after Dinner to give my Linen to the Turnkeys in order to get it washed, as was the Custom, they refused to take it, and put it off till the next Day.

I COULD not but revolve a thousand Thoughts upon the Occasion of this extraordinary Refusal, but not finding one satisfactory, I at last concluded, that possibly the Act of Faith might be solemniz'd the next Day; but I was more strongly confirmed in my Opinion, or rather look'd upon it as certain, when after hearing the ringing for Vespers at the Cathedral, Matins were rung immediately after, which had never been done since my Confinement, the Eve of the Feast of *Corpus Christi* excepted, which is always solemniz'd in *India*, the Thursday immediately following Low-Sunday, because of the continual Rains which fall at the Time of its Celebration in *Europe*. One would have thought that my Heart was going to be fill'd with Joy, since I thought I should be soon set at Liberty, and that I should come out of the Grave, as it were, in which I had been buried for near two Years; nevertheless the Dread with which the fatal Conclusion of the Proctor had fill'd me, and the Uncertainty of my Destiny, heightened my Affliction to that Degree, that I spent the Remainder of that Day, and Part of the Night, in such a Condition as would have moved the hardest Heart, those excepted under whose Cruelty I suffer'd.

SUPPER was brought me, which I refused, and contrary to Custom it was not urged upon me; but no sooner were the Doors shut, but I gave myself up to Grief and Despair. At last, after having deplored my hard Fate with Sighs and Tears, oppress'd with the most piercing Anguish, I began to doze about Eleven at Night.

I HAD not been long asleep, when I was on a sudden awaked by the Noise which the Turnkeys made in opening the Doors of my Cell; and as this was unusual, I was surprized to see People enter it with a Light; and my Fears were not a little increased by the Lateness of the Hour.

THEN the Alcaide gave me Clothes, which he ordered me to put on, and to be ready to leave my Cell when he should call me for that Purpose; then he went away, leaving a lighted Lamp in the Dungeon. I now had neither Strength enough to rise, nor to answer; and the Moment the Turnkeys left me, I was seized with such a Trembling, that for above an Hour I could not so much as cast my Eyes upon the Clothes which were left me. At last I rose, and falling prostrate upon the Earth before a Cross which I had drawn upon a Wall, I recommended myself to Heaven, and resigned myself wholly to Providence; after which I put on the Sute, which consisted in a Waistcoat, the Sleeves whereof reached to the Wrist, and a Pair of Drawers that reached to the Heels; the whole made of a black and white striped Linen.

I DID not wait long after the Dress was brought me, for the Turnkeys came about Two in the Morning into my Cell, whence I was carried into a long Gallery, where I found a great Number of my Fellow-Sufferers standing against the Walls. Here I plac'd myself, and several did the same after me. Notwithstanding there were upwards of two hundred more in this Gallery, yet as all of them were gloomily silent, that there were not above a dozen Whites among them, who could scarce be distinguished from the rest, and that all were clothed in the same Dress with myself, they might easily have been taken for so many Statues fixed against the Wall, had not the Motion of their Eyes, which was the only Liberty allow'd them, shewed them to be living Creatures.



THE Gallery in which we stood had so few Lamps in it, and the Light of them was so very faint and weak, that this Circumstance added to the Crowd of black and sorrowful Objects, seemed to make the whole like a Burial.

THE Women, who were clothed in the same Linen as the Men, were placed in an adjacent Gallery, where we could see them; but I observed, that in a Dormitory not far from the Place where we stood, there were also Prisoners clothed in a black Sute, which descended very low, who walked up and down from Time to Time. I did not then know what this meant, but was inform'd a few Hours after, that they were those who were to be burnt, and were walking up and down with their Confessors.

As I was unacquainted with the Formalities of the holy Office, how heartily soever I might formerly have wished to die, I then was under dreadful Apprehensions lest I should be one of those who were condemned to the Flames. However, I cheer'd myself a little, when I consider'd my Dress was not different from the rest, and that 'twas not likely such a Number of People would be burnt as were there present.

AFTER we were all placed against the Wall, a yellow Wax-Taper was given to each of us; after which Clothes were brought us made like Tunics, or large Scapularies: They were of yellow Cloth, with red St. *Andrew's* Crosses painted before and behind. Such as are branded with these Stigmas, are those who have been guilty, or supposed to be guilty, of Crimes against the Faith of Christ, whether they be *Jews*, *Mahometans*, *Wizards*, or *Heretics*, who have left the Catholic Religion. These large Scapularies with large St. *Andrew's* Crosses are call'd *San-benitos*.

THOSE who were look'd upon as convict, and persist in declaring their Innocence, or have relapsed, wore another kind of Scapulary call'd *Samarra*, the Ground whereof is grey; the Criminal is drawn thereon, both before and behind, standing on Fire-Brands, with Flames mounting upwards, and Devils around them. At the Bottom of the Portrait the Crime and Name of the Prisoner are written. But such as accuse themselves after Sentence has been pronounc'd upon them before their Release, and have not relapsed, have Flames pointing downwards painted on their *Samarra's*, and this is call'd *Fogo Revolto*, or reversed Fire.

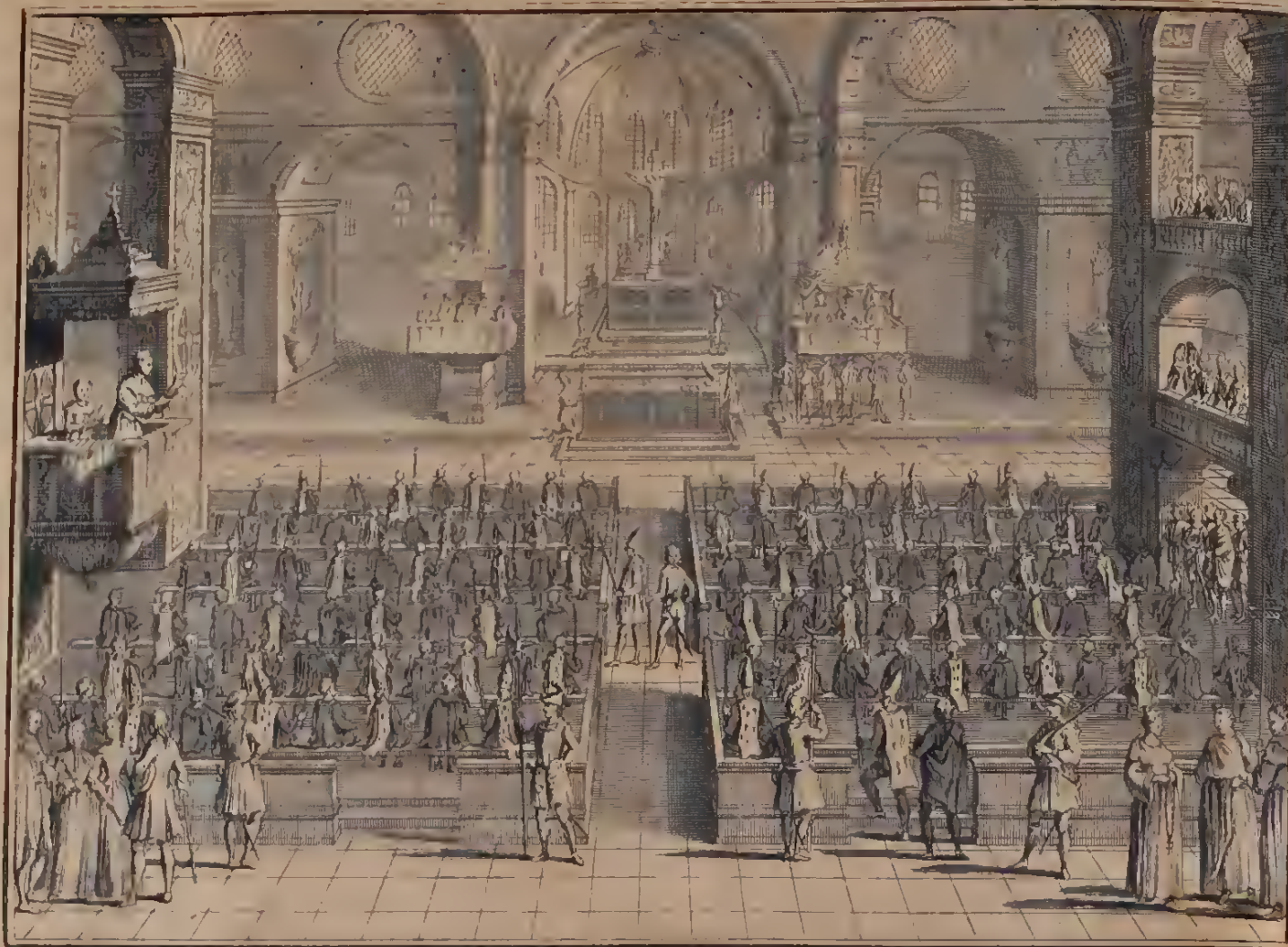
SAN-BENITOS were given to twenty Blacks accused of Magic, and to a *Portuguese* convicted of the same Crime, and who was moreover a new Christian; and as they were resolv'd not to revenge themselves by Halves, but to insult me to the utmost, they forced me to put on a Dress like to that of the Wizards and Heretics, though I had always confessed the Catholic Religion. This the Judges might easily have known from a great many People, both *Frenchmen* and others, with whom I had lived in several Parts of *India*. My Terror was increased when I saw myself in this Habit, because I thought that as there were not, among so great a Number of Criminals, but twenty-two Persons who were dressed with these ignominious *San-benitos*, 'twas very possible that these only were those who were not to be pardoned.

AFTER the *San-benitos*, five Pasteboard Caps were brought, shaped like a Sugar-Loaf, having Devils and Flames painted on them, with the Word *Feiticeiro*, i. e. Wizard, round them. These Caps are called *Carochas*, and were put on the Heads of the five most guilty of the Criminals, among those who were accused of Magic; and as they stood pretty near me, I expected to have one also; however I was mistaken. I then almost doubted no more but that these miserable Wretches were to be really burnt, and as they were not better acquainted than myself with the Formalities of the Inquisition, they have since told me, that they thought their Ruin inevitable.

EVERY







*The AUTO-DA-FÉ  
or Act of Faith*

*L'AUTO-DA-FÉ.  
ou l'Acte de Foi.*



B. Picart del.

C. Du Regt. sc.

*The EXECUTIONS.*

*Suplice des Condamnez.*



EVERY one being habited according to his imputed Crime, we were allow'd to sit upon the Ground till farther Orders.

ABOUT Four in the Morning, several Domestics belonging to the Prison came after the Turnkeys, to give Bread and Figs to such as would eat; but for my Part, though I had not supped the Night before, I had so little Appetite, that I should have taken nothing, had not one of the Turnkeys come up to me and said, Take the Bread that is offered you; and if you can't eat it now, put it into your Pocket, for depend upon't you'll be hungry before you come back.

THESE Words gave me the highest Consolation, and dispelled all my Fears, since he talked of my returning back, which made me take his Advice.

AT last, after having long waited, Day began to break about Five, when one might plainly behold in the Faces of all the Prisoners, the various Impulses of Shame, Grief, and Fear, as those different Passions raged in their Bosoms; for notwithstanding that they were all flushed with Joy, when they found they were going to be deliver'd from their dreadful and insupportable Captivity, yet the Uncertainty of their Fate very much diminish'd their Transports.

## C H A P. XVI.

*Order of the PROCESSION in the Act of Faith, and the Ceremonies which are observed in the Place where it is solemnized.*

THE largest Bell of the Cathedral began to ring a little before Sun-Rise, to give notice to the People of the Solemnization of the Act of Faith, which is, as it were, the Triumph of the holy Office. We at first marched out one by one. I observed in passing out of the Gallery into the great Hall, that the Inquisitor was sitting at the Door, having a Secretary standing near him; that the Hall was crowded with the Inhabitants of *Goa*, whose Names were written in a List which the Secretary held in his Hand; and that at the same Time that a Prisoner was ordered out, he named one of those Gentlemen who were in the Hall, who immediately went up to the Prisoner, and attended him, in order to stand Godfather to him in the Act of Faith.

THESE Godfathers answer for the Persons they attend upon, and represent them when the Festival is ended. The Inquisitors pretend that 'tis a great Honour for a Person to be chosen Godfather on these Occasions.

THE General of the *Portuguese* Ships in *India* was my Godfather, and therefore I came out along with him; and being got into the Street, I found that the Procession opened with the *Dominicans*, who enjoy this Privilege because *St. Dominic* their Founder instituted the Inquisition. Before them, the Standard of the holy Office was carried, in which the Image of the Founder was wrought in very rich Embroidery, holding



holding a Sword in one Hand, and an Olive Branch in the other, with this Inscription, *Iustitia & Misericordia*.

AFTER these Friars follow the Prisoners, walking one after another, with each his Godfather by his Side, and a Wax-Taper in his Hand. The least guilty walk'd first, and as I was not looked upon to be very innocent, above an hundred Prisoners walk'd before me. Men and Women walk'd together, for there was no other Distinction than that of Crimes. I, like the rest, was bare-headed and bare-footed, but I suffer'd very much in the March, which lasted above an Hour, because of the little Flints with which the Streets of *Goa* are fill'd, so that my Feet were all bloody.

WE were carried through the principal Streets, expos'd to the Sight of innumerable Spectators, who were come from all Parts of *India*, and lined the Way as we walk'd; Care being taken to give notice of the Act of Faith in Sermon Time, in the most distant Churches, a long Time before its Solemnization.

AT last, oppress'd with Shame and Confusion, and vastly fatigued with the March, we arriv'd at St. *Francis's* Church, which was then appointed to prepare the Celebration of the Act of Faith.

THE high Altar was covered with Black, and had on it six silver Candlesticks, in which were six lighted white Wax-Tapers. On each Side of the Altar two Seats like Thrones were rais'd; that to the Right for the Inquisitor and his Council, and the other for the Viceroy and his Court.

AT some Distance from them, and opposite to the high Altar, a little towards the Door, another Altar had been rais'd, on which two Mass-Books lay open. From them to the Church-Gate a Gallery was built about three Foot wide, rail'd in on each Side; and on each Side Forms were placed for the Criminals to sit on, with their respective Godfathers, who sat down as they came into the Church, so that those who came first into it, sat nearest to the Altar. Being seated in my Place, I began to consider the Order which those who came after me were made to observe. I found that those who wore the dreadful *Carrochas* above-mentioned, walk'd last in the Procession; that immediately a large Crucifix was carried, the Face of which was turned to those who walk'd before it, and which was followed by two Persons and four Statues, that were carried, big as the Life, and representing so many Men, each of them fix'd upon a long Pole, and accompanied with so many Boxes, each carried by a Man, which Boxes were fill'd with the Bones of those whom those Statues represented.

By the Face of the Crucifix turned towards those who preceded it, the Mercy that had been shewn them is denoted, by sparing their Lives, though they had justly deserved to die; and by the said Crucifix's being turned behind to those who follow'd it, is denoted, that those unhappy Wretches are now lost to all Hope; thus every Thing that relates to the Inquisition has a mysterious Signification.

THE Dress of these unhappy Persons inspir'd equal Horror and Pity. The living Criminals, and the Statues, were cloth'd in *Samarras*, made of grey Linen, painted full of Devils, Flames, and Firebrands, on which the Criminal's Head was painted, both before and behind, with the Sentence written below, containing in few Words, and in large Letters, his Name, that of his Country, and the Crime for which he was to suffer. They also wore *Carrochas*, which, like the Habit, were fill'd with Flames and Devils.

THE little Trunks in which the Bones of those who died were laid, and who had been prosecuted before or after their Decease, before or after their Imprisonment, in order that their Goods and Chattels might be confiscated, were also painted black, and covered with Demons and Flames.

WE are here to observe, that the Inquisitors do not confine their Jurisdiction over the Living only, or such as die in Prison; but that they frequently prosecute People several Years after their Death, whenever they may then be impeached of any considerable Crime. In this Case their Bodies are dug up, and if they are found guilty, their Bones are burnt in the Act of Faith; all their Goods and Chattels are confiscated, which are forcibly taken away from their Heirs. I advance nothing in this Place but what I myself know to be true; for among the Statues that were carried in the Act of Faith, one of them represented a Man dead many Years before, who had been lately prosecuted, his Bones dug up, his Goods confiscated, and Bones burnt, or perhaps those of some other Person who had been buried in the same Place.

THESE unhappy Wretches being entred in the gloomy Manner above described, and seated in the Places appointed them near the Church Door, the Inquisitor came, attended by his Officers, and went and seated himself on the Bench that stood to the Right of the Altar, during which, the Viceroy and his Court seated themselves on the Left.

THE Crucifix was placed on the Altar betwixt the six Candlesticks, when every one being seated in his Place, and the Church crowded with People, the Provincial of the *Auſlin* Friars went up into the Pulpit, and preached for half an Hour. Notwithstanding my great Anguish of Heart, I observed he compared the Inquisition to *Noah's Ark*; but nevertheless that he found this Difference between them, *viz.* That the Beasts who entered into the Ark, came from thence after the Flood with the very identical Inclinations they had carried into it; but that the Inquisition had this admirable Property, to make so great a Change with regard to those who were imprisoned in it, that many who were cruel as Lions and Tygers at their going in, came out from thence as meek and gentle as Lambs.

SERMON being ended, two Readers went alternately into the Pulpit, where they read in public the Trial of the several Criminals, and also their respective Sentences.

THE Prisoner whose Sentence was read, was, while that was doing, conducted by the Alcaide to the Middle of the Gallery, where he stood, with a lighted Wax Taper in his Hand, till his Sentence was read. And as all the Prisoners are supposed to have incurred the Penalty of the greater Excommunication, after their Trial and Sentence have been read, the Prisoner is carried to the Foot of the high Altar, on which the Mass-Books are laid; and here being ordered to kneel, he lays his Hands on the Book, and continues in that Posture till every Criminal has a Mass-Book before him.

THEN the Reader laying aside the Trials, read aloud the Confession of Faith, having first briefly exhorted the Prisoners to repeat it after him with their Hearts as well as their Mouths; and this being done, each Prisoner returned back to his Place, and the Trials were again read.

I WAS called in my Turn, when I found my Impeachment consisted of three Heads: The first, for having asserted the Invalidity of Baptism *Flaminis*; the second, for having said that Images are not to be worshipped, and for having blasphemed a Crucifix,



by saying, that one of Ivory, was no more than a Piece of Ivory; and thirdly, for having spoke with Contempt of the Inquisition and its Ministers; but above all, for the Blackness of my Intentions when I affirmed these several Things: In consideration whereof I was declared excommunicate; and for Reparation, my Goods and Chattels were confiscated to the King's Use, and myself banished from the *Indies*, and condemn'd to row in the *Portuguese* Gallies for five Years, and also to fulfil the other Penances which should be particularly enjoin'd me by the Inquisitors.

Of these Punishments, none was so grievous to me as my being forced to leave the *Indies*, where I had made a Resolution of travelling several Years longer: However, this Reflection was sweetened, when I considered that I was going to be released out of the Clutches of the Inquisitors.

My Confession of Faith being read, I returned to my Place, and made my Advantage of the Advice my Turnkey had given me, not to refuse the Bread which was offered me; for as the Ceremony lasted the whole Day, none of the Criminals eat any Thing that Day but in the Church.

## C H A P. XVII.

### *ABSOLUTION of the Excommunicated, and what is observed with regard to those who are condemned to the Flames.*

AFTER the Trials of those who were pardoned were read, the Inquisitor left his Seat, in order to put on the Albe and the Stole; when being accompanied with about twenty Priests, each having a Switch in his Hand, he came into the Middle of the Church, where, after having said several Prayers, we were absolved from the Excommunication, which it was pretended we had incurr'd, by Virtue of a Stroke on the Back, which these Priests gave to each of us with the Switch.

I CANNOT forbear relating a Circumstance, to shew how grossly superstitious the *Portuguese* are with regard to every Thing which relates to the Inquisition; which is, that during the Procession, and all the Time I continued in the Church, my Godfather would never answer me, tho' I spoke several Times to him, and besought him to give me a Pinch of Snuff, which he refused me for fear of being involved in the same Censure with myself; but as soon as I was absolved, he embraced me, gave me Snuff, and told me he then looked upon me as his Brother, since the Church had loosed me.

THIS Ceremony being ended, and the Inquisitor returned to his Seat, the Prisoners who were to be burnt were made to advance forward. There were a Man, a Woman, and the Images of four Men deceased, with the Boxes in which their Bones were laid: The Man and Woman were black *Indians*, and Christians, accused of Magic, and condemned as relapsed; but in reality were no more Wizards than those who condemned them.

OF the four Images, two represented Men convicted of Magic, and the other two, two Men, both new Christians, accused of turning *Jews*; one whereof died in the Inquisition, and the other in his own House, and had been buried many Years before in his Parish Church. However, being accused after his Death of embracing the Jewish Principles, as he died very rich, the Inquisitors had caused his Body to be taken out of the Grave, in order to burn his Bones in the Act of Faith. Hence 'tis plain, that the Inquisitors, like our Saviour himself, exercise a Power over the Living and the Dead.

THE Trials of these unhappy Persons were read, which all ended with these Words, *viz.* That it not being in the Power of the holy Office to pardon them, because of their relapsing into their Errors or their Impenitence, and being indispensably obliged to punish them in the utmost Rigour of the Laws, they therefore delivered them over to the Flames.

WHILE these last Words were pronouncing, a Sergeant from the secular Powers advanced forward, and took Possession of these unfortunate Persons, who before had been struck gently on the Breast by the Alcaide, to shew they were abandoned by the Inquisitors.

IN this Manner the Act of Faith ended, and whilst the condemned Criminals were carried to the River Side, where the Viceroy and his Court were assembled, and where the Piles on which they were to be burnt, had been prepared the Day before; while these Things, I say, were doing, we were carried back to Prison, but without observing any Order as we walked.

THO' I did not see them executed, yet, as I had a full Account of it from Persons who had been present at several of these Executions, I shall give a Description thereof in few Words.

WHEN the condemned Prisoners are coming to the Place where the Lay-Judges are assembled, they are asked, What Religion they chuse to profess at leaving the World? But they don't make the least mention of their Trial, which is supposed to have been fair, and that they were justly condemned, the Inquisition being looked upon as infallible.

HAVING answered this only Question that is asked them, the Executioner lays hold of them, and ties them to Stakes; where they are first strangled, in case they die Christians; but in case they persist in professing Judaism or Heresy, they then are burnt alive: However, this happens so rarely, that there is scarce one Instance of it in four Acts of Faith, tho' several Persons generally suffer on those Occasions.

THE Day after the Execution, the Pictures of the executed Criminals are carried into the Church of the *Dominicans*. Their Heads only are to be represented to the Life, with Firebrands under them, with their Names, those of their Fathers, and their Country, and the Crime for which they suffered, with the Day of the Month and Year of their Execution.

IN case the Criminal had relapsed into his Guilt, the following Words are writ under his Picture, *Morreo quemado por Hereje relapso*, i. e. That he was burnt as an Heretic relapsed. If he persevered in his Error, after having been accused but once, the Words *Por Hereje contumaz*, are written under his Picture; but there are very few of these. In fine, if after having been accused but once, by a sufficient Number of Wit-

nesses,



nesses, he persists in asserting his Innocence, and dies in professing the Christian Religion, then there is under his Picture, *Morreo queimado por Hereje convicto negativo*, i. e. He was burnt as a Heretic convict, but did not confess. And of the latter there are great Numbers. Now it is certain, that out of an hundred who die as Negatives, ninety-nine are not only innocent of the Crime imputed to them, but chuse to die, rather than falsely confess themselves guilty of a Crime. For it is not natural to suppose, that was a Man sure to be pardoned in case he would confess, that he would persist in his Innocence, and chuse rather to be burnt than to own a Truth, the Confession of which would save him.

THESE terrible Portraits are hung up in the Nave, and over the great Gate of the Church, as so many illustrious Trophies sacred to the Glory of the holy Office; and when this Side of the Church is filled, they also crowd the Wings near the Gate with them. In the great Church of the *Dominicans* at *Lisbon*, which is not far from the Inquisition, there are several hundreds of these melancholy Paintings.

### C H A P. XVIII.

*M. DELLON is released out of the INQUISITION; is carried to a House, in order to be instructed; when he is brought back to the INQUISITION, there to receive the Penance inflicted upon him.*

I WAS so wearied and dejected at my Return from the Act of Faith, that I was almost as desirous of going back to my Cell, as I had been a little before to come out of it.

My Godfather accompanied me to the Hall, and the Alcaide having carried me into the Gallery, I went and shut myself up whilst he was looking after the rest. Being got in, I threw myself upon the Bed till my Supper should be brought me, which consisted only of Bread and Figs, the Hurry of the Day not allowing the Officers to get any Thing else. I slept however much better this Night than I had done for a considerable Time before, but the Moment Day appeared, I was impatient to know my Fate. About six, the Alcaide bid me give him back the Dress I had worn in the Procession, which I willingly returned him; and at the same Time offered him the San-benito, but he would not receive it, I being to wear it on all Sundays and Festivals till I had completed my Sentence.

ABOUT Seven, Breakfast was brought me, and a little after I was ordered to pack up my Things, and to be in Readiness against my being called out. I obey'd this last Order with all possible Care and Dispatch; when about Nine a Turnkey opened my Door, order'd me to take up my Bundle upon my Shoulders, and to follow him to the great Hall, whither the greatest Part of the Prisoners were already come.

HAVING staid some Time here, I saw about twenty of my Fellow-Prisoners, who had been sentenced to be whipt the Day before; which had just then been executed upon them by the Hands of the Common Hangman, thro' all the Streets of the City. Being

thus assembled, the Inquisitor came in, when we all fell on our Knees to receive his Blessing, after having kiss'd the Ground he walk'd upon. Orders were afterwards given to such Blacks as had few or no Clothes, to carry those of the Whites. Such of the Prisoners as were not Christians, were immediately sent to the Places whither they had been condemned; some of them into Banishment, others to the Gallies, or the House where Powder is made, called *Casa da Polvera*; and the Christians, whether Blacks or Whites, were carried to a House hired for that Purpose in the City, there to be instructed for some Time.

THE Blacks lay in the Parlours and Galleries, and the Whites were put into a separate Apartment, where we were confined all Night, but had Liberty to range the whole House over in the Day-Time, and to speak with any Body. The Whites and Blacks were catechised separately every Day, and Mass was daily celebrated, at which we all assisted, as also at Morning and Evening Prayer.

DURING my Stay in this House, I was visited by a religious *Dominican*, my Friend, whom I had known at *Daman*, where he was Prior. The good Father, who was oppressed with Years and Sicknefs, no sooner heard of my being set at Liberty, but he immediately visited me in a Sedan. He bewailed my ill Fate with Tears and Embraces, telling me that he had been in great Terror for my Sake; that he had frequently inquired into the State of my Health, and my Affairs, of the Father Procurator of the Prisoners, his Friend, and of the same Order; that he could obtain no Answer for a considerable Time; and that at last, after many Entreaties, all he could get out of him, was, that I was still alive.

THE Sight of this good Friar gave me great Consolation, and the Necessity I was under of leaving the *Indies* was a Trouble to us both. He had the Humanity to visit me several Times, when he requested me to return to the *Indies* as soon as I should be set at Liberty, and sent me Provisions of various Kinds for a Voyage, which otherwise I could never have procured.

AFTER I had lived in this House till the 23d of *January*, we were again conducted into the Hall of the Inquisition, when each of us was called in his Turn to the Board of the holy Office, there to receive from the Hands of the Inquisitor, a Paper containing the Penances to which we were respectively sentenced. I went thither in my Turn, when laying my Hands on the Gospels, I was ordered to kneel down, and to promise not to reveal any of those Particulars, which had happened in the Inquisition during my Imprisonment.

THE Judge afterwards gave me a Paper signed by himself, containing the Penance enjoined; and as it was short I shall transcribe it Word for Word.

*List of the Penances enjoin'd, &c.*

1. DURING the three Years to come, he shall confess and communicate: The first Year, every Month; and the two following, at *Easter*, *Whitsontide*, *Christmas*, and the *Assumption of our Lady*.

2. He shall assist at Mass and Sermons all Sundays and Festivals, in case he has Opportunity for so doing.

3. DURING the said three Years, he shall daily repeat five Times the *Pater Noster* and *Ave Maria*, in honour of the five Wounds of our Saviour Christ.



4. HE shall not engage in Friendship with Heretics, or Persons whose Faith is in the least suspected, which may in any Manner prejudice his Salvation.

5. He shall keep inviolably secret, all he has either seen, said, or heard ; as also whatever has been transacted with himself, either at the Board, or other Places of the holy Office.

*Francisco Delgado e Matos.*

## C H A P. XIX.

### *Description of the Galley, or Prison of the INQUISITION in LISBON.*

THE Galley is so called, because as there are no Gallies in *Portugal*, all who are condemned to them by the Inquisitors or the secular Magistrate, are sent to this Place.

IN this Galley all the Prisoners are chained in Couples by one Foot only ; the Chain is about eight Foot long, and each Prisoner has an iron Hook at his Girdle to hang it on, in such a Manner, that there is about three Foot in Length of it between both of them.

THESE Slaves work daily in the King's Ship-Yards, and are employ'd in carrying Wood to the Carpenters, in unlading Vessels, fetching Stones and Sand to ballast them, and Provisions to victual them ; they make the Tow, and, in short, do whatever the King's Officers think proper to order them, tho never so mean, laborious, and slavish.

THIS Galley is also a House of Correction for fugitive or incorrigible Slaves : There are also a great many *Turks* in it, who were taken on Board the Corsairs of *Barbary* ; and all these Persons, of what Quality and Condition soever, are indifferently employ'd in servile and laborious Work, unless they have Money to see the Officers that superintended them, who otherwise treat them with the utmost Inhumanity. This Galley, as it is called, stands on the Bank of the River, and consists of two very large Rooms, one above the other, both of which are generally full ; and the Slaves lie on Bedsteads covered with Mats.

THEIR Head and Beards are shaved once a Month, and they wear blue Cloth Coats and Caps. They have likewise a Garment of grey Serge, which they use as a Cloak in the Day, and a Coverlet in the Night ; these, and two coarse Shirts, is all the Kings allows them every six Months.

EACH Slave has a Pound and a Half of black Biscuit daily, six Pound of salt Meat a Month, with a Bushel of Peas, Lentils, or Beans, which they may dispose of as they please. Those who are assisted by Friends, generally sell their Allowance, in order to buy something else with it. They are carried very early every Morning, all Festivals excepted, to the Yard, which is about a Mile and a Half from the Prison. There they are forced to work continually till Eleven, at whatsoever their Task-Masters think proper to employ them in ; they then leave off work till One, and during that Interval are allowed to eat or sleep. At one a-Clock they again begin to work, which they continue till Night, when they return back to Prison.

IN this Prison there is a Chapel, in which Mass is said on Sundays and Festivals; and whither several charitable Clergymen come frequently to catechise, and preach to the Galley Slaves. Besides the King's Allowance to the Prisoners, they receive frequent Alms; so that none of them can be in real Want. When any of them are sick, they are carefully visited by Physicians and Surgeons, and if very sick, the Sacraments are duly administered to them, and they never want spiritual Consolation at those Seasons. When a Slave commits some egregious Fault, he is whipt very cruelly; being extended at full Length, with his Belly towards the Ground, and being held in this Manner by two Men, a third whips him so severely on the Buttocks, with a Rope, that it generally takes away the Flesh with the Blow. *Dellon* tells us, that he has seen some, who, after being whipt, the suffering Parts have mortified in such a Manner, that they were obliged to have deep Incisions made in them; and that these often ulcerated in such a Manner, that the unhappy Wretches could not work for a considerable Time.

WHEN a Slave has any Business that absolutely requires his Presence, he is allowed to go about the City without his Companion, provided he pays a Man, who is obliged to follow him every where. He then drags his Chain alone, and, as it is very long, he puts it over his Shoulders, when it hangs either before or behind, as he thinks proper.

# ILLUSTRATION

OF THE

## HISTORICAL MEMOIRS

Relating to the

# INQUISITION.

**T**HE Inquisition is a Subject of so particular a Nature, that any one who attempts to write upon it with Impartiality, will find he has undertaken a very difficult Province.

IF we consider it with regard to its Origin, we shall find so many Persons of the greatest Character for their Holiness, and the Practice of all the Christian Virtues among its Founders, that we can scarce look upon this Work of theirs as a Mystery of Iniquity, and calculated wholly for the Ruin of the Virtuous. If we reflect farther, that the wisest and most politic Kings have strenuously endeavoured to establish it in all Parts of their Dominions, tho' it lessened their Authority at the same Time, it will induce us to think, that they were prompted to it from no other Motives, than the Advantage they thought would accrue to true Religion. Not to mention, that many of those who preside over it, are Persons of the most illustrious Birth, and of so unsullied a Reputation, that it is almost impossible we should suspect they could ever commit the vile and unjust Actions, which this Tribunal is generally said to be guilty of.

BUT



BUT then, if we view the same Object in another Light, and inquire into its tyrannical Proceedings, we must necessarily have the utmost Detestation for an Institution, which, upon the specious Pretext of employing its Severities against Error, does at the same Time undermine the very Foundation of that Religion, for whose Sake it seems to have been established. Such a Cloud of Witnesses have given in their Evidence with respect to the Barbarity and Cruelty that is exercised therein, that it is impossible to challenge or except against them all. Besides, a Person who is ever so little conversant in ancient Church-History, cannot but exclaim against an Order of Monks, who, laying aside all Humility and Repentance, which ought to be their peculiar Characteristics, arrogate to themselves a Power, not only over Kings, (who indeed as Laymen, are as much exposed to the Censures of the Church with regard to Spirituals, as the meanest of their Subjects) but also over Bishops, who cannot with Justice be judged by any but their Equals, in Matters relating to Doctrine. 'Tis impossible but we must be seized with the most melancholly Reflections, when we see the Successors of the Apostles, obliged to submit to a vile Set of Monks, or exposed to the Ignominy of being loaded with Irons, and constrained to answer, like so many Criminals, to such Wretches as God never appointed them for Judges. The Inquisition, when considered in this Light, loses all that Appearance of Piety which renders it so venerable in the Eyes of a few, and that Authority which astonishes the greatest Part of Mankind. We then perceive plainly, that all those Princes who have endeavoured to establish it in their Dominions, have been secretly prompted to it by Persons whose Interest it was to advise them thereto, and to disguise the Consequences which would result from it; that they had been rewarded upon that Account, with the Patronage and Favour of the Court of *Rome*, which at that Time they stood in need of; in a Word, that human Motives had as much Share in it, as Zeal for the Purity of the Faith.

A GREAT Number of Authors have employ'd their Pens against this Institution. Some in writing the History of the *Albigenses* and *Waldenses*, have set forth the Establishment of the Jurisdiction of the holy Office, in Colours conformable to the Prejudices of the Religion they had imbibed; others again have written Books expressly on this Subject. We may affirm in general, that none but the Flatterers of the Court of *Rome*, have praised, with any Pleasure, the bloody Zeal of those Wretches, that offered the Blood of Heretics to a God, who desires only their Conversion, who holds it in his Hand, and who suffers Heresy to subsist, purely to draw Good from it. *M. de Limborch*, a famous Divine among the *Remonstrants*, having recovered some Acts of the Inquisition of *Toulouse*, being the Sentences which had been pronounced in the Beginning of the fourteenth Century, against those Persons who had been either suspected or convicted of adhering to the Party and the Religion of the *Albigenses*, thought he should do the Protestants no little Service in making them public. It must be owned that they reflect no little Dishonour on those who were concerned in them.

THE principal Design of the Editor, was, to shew that the *Roman Catholic* Religion supports itself by no other Methods than those of Cruelty and Persecution; but the bare Collection of these Sentences was not sufficient. The Necessity there was of publishing them in the same Style, and with the same Orthography used in the Original Instruments, for fear least they should be looked upon as Counterfeits, made the Perusal of them very harsh and unpleasant, not to mention that they were unintelligible to a great many Readers. However, *M. de Limborch* removed this Difficulty, by annexing to it a History of the Inquisition, which he treated at large, and with much more Coolness and Moderation than could have been expected from a Protestant Divine. His Work was published at *Amsterdam* in 1692. The Subject was of too important a Nature not to be treated in the *French* Tongue; accordingly the Year following, a Book was published under the Title of *The History of the Inquisition and its Origin*. This Work,

which

which was pretended to be printed at *Colen*, considers the Inquisition as the principal Strength of the See of *Rome*. And notwithstanding that the Author has extracted Part of his Book from the Treatise above-mentioned, nevertheless, from several Passages in it, we may conclude it was written by a *Roman Catholic*. About six Years before the Publication of the two above-cited Treatises, M. *Dellon*, a *French* Physician, printed a Narrative of his Sufferings in the Inquisition of *Goa*, which sold prodigiously; and indeed the Public is very fond of such Relations.

*THE Memoirs relating to the History of the Inquisition* abound with very curious Particulars. 'Tis Pity the Author was not something more methodical; did not always handle his Subject with a due Copiousness; and had not, in his frequent verbal Transcripts from the *French* Writer on the Inquisition, omitted several essential Particulars which he might easily have copied. He writes with so much Freedom, that I have sometimes doubted whether his Work had really been printed at *Paris* with Permission. 'Tis scarce credible, that it could have been stamped with the *Imprimatur* of the royal Censors, especially that they would have let it pass with so many judicious Reflections, which reflect so much upon the Court of *Rome*, and some other Sovereigns, when we consider, that the same Censors shall frequently boggle so much at the wrong Interpretation, which may sometimes be given to a very innocent Word, and shall, upon so trifling a Motive, force an Author to new model an entire Chapter, and frequently his whole Work. If so mysterious a Conduct be not contradictory, at least we may affirm, 'tis very imprudent in them to suffer such Books to be printed, as are purposely calculated to render a Yoke odious, which they are insensibly endeavouring to establish in the Kingdom.

PAGE 199. The Author of *the Memoirs* asserts very justly, that Force, Violence, Tortures, and such like Methods; were never employ'd in the primitive Times, to bring back Heretics into the Bosom of the Church. M. *Limborch*, and the Author of *the History of the Inquisition*, carry the Parallel between the antient and the modern Church, in that respect, much farther; and notwithstanding that there have been in all Ages, Men who were for persecuting their Fellow-Creatures, and that the Orthodox Church has not always been sufficiently free from this Leaven, we may nevertheless affirm, that nothing which could be compared with the Inquisition, had appeared till the twelfth Century, notwithstanding there were always, in the different Ages of Christianity, some Churchmen who made a holy and salutary Use of Persecution. *Tertullian*, in the second Chapter of his Apology, addressing himself to the Heathens, says as follows: Since we cannot meet with any Man, who is desirous of being honoured by Force, much less ought we to think that God delights in an involuntary Homage<sup>a</sup>. Man has a natural Right and a Power to worship what Object soever he thinks fit; and the Religion of one Man does neither Good nor Harm to that of another. To oblige a Person to embrace a Religion against his Will, does not merit the Name of Religion; it must be receiv'd voluntarily, and not by Compulsion, &c. *St. Cyprian* likewise condemns all Constraint in positive Terms, and even points out this Difference between the Church under the antient Dispensation, and that under the new,<sup>b</sup> viz. that whilst the Circumcision of the Flesh subsisted, all such as disobey'd the Priests were killed with the Sword; whereas since the Time of the spiritual Circumcision, the Proud and Refractory were killed only by the spiritual Sword, whenever they were cut off from the Church. Cardinal *Bellarmino*, who quotes this Saint as though he had advised the putting Heretics to Death, had better not have made so unjust an Application of a Passage, wherein *St. Cyprian* exhorts Sinners to suffer Martyrdom for the Expiation of their

<sup>a</sup> *Ad Scapulam*, Cap. II.

<sup>b</sup> *Epist.* 51. & 62.



Sins. This Cardinal, by the way, was intirely devoted to the Opinions of the *Italians*; and his Prejudice made him turn several Passages of the Fathers and the Scriptures, in such a Sense as seemed favourable to the Court of *Rome*: But were those Passages to be read in the Original, they would be found to bear a quite different Sense. *Laëtantius* carries this Matter much farther, as we find by the twentieth Chapter of his fifth Book. The Church was always actuated with this Spirit of Peace and Gentleness, till such Time as the Emperors having embraced the Christian Religion, the Bishops began to employ insensibly the Authority which Kings and Princes had given them, to oppress all such as refused to submit to the Jurisdiction of the Church; and the Moment they ceased to be persecuted, they themselves became Persecutors. At first the most severe Punishment they inflicted upon Heretics, was to send them into Banishment; and <sup>a</sup> *Socrates* relates in his History, that the Bishops of the *Nicene* Council only pronounced Anathema against *Arius* and his Followers; and that the Emperor *Constantine* banished *Arius*, *Eusebius* of *Nicomedia*, and *Theognis* of *Nice*. However, the above-mentioned Emperor afterwards acted with great Severity, as may be seen in his Letter to the Bishops and the People, wherein he says, *Whosoever shall be found guilty of having concealed one of Arius's Books, instead of throwing it into the Fire, shall himself be put to Death.*

PAGE 200. According to the Precept of St. Paul, &c. This Passage which is taken from the Epistle to *Titus*, Chap. iii. Ver. 10. is as follows: *A Man that is an Heretic, after the first and second Admonition reject.*

IBID. And an antient Writer, who though 'he owns, &c. <sup>b</sup> *Sulpitius Severus*, not *Severus Sulpitius*, as our Author has it, not only condemns the Procedure of those Bishops who prompted the Emperor to put *Priscillian* to Death, but adds two Circumstances that are not very favourable to the Inquisition. First, that the putting this Man to Death, instead of suppressing his Heresy, did, on the contrary, strengthen it, and made it spread the more; for now his Followers, who had honoured him as a Saint in his Life-Time, began to revere him as a Martyr after his Death. Secondly, that St. *Martin*, so far from entertaining any such Sentiments, had been always urgent with *Ithacius* to withdraw his Charge, and besought *Maximus* not to shed the Blood of that unhappy Person. This holy Bishop, as the above cited Historian relates, thought it sufficient to drive all such Heretics out of the Church as had been condemned by an ecclesiastical Sentence; but that it was A NEW AND UNHEARD-OF CRIME for a secular Judge to take Cognizance of any Causes relating to the Church. The Reader might probably think, that he employ'd these Words merely to favour ecclesiastical Jurisdiction, and to invest the Bishops with such an Authority, as the Emperor himself ought not to have assumed; but this holy Man had no such Thoughts. The Emperor in thus persecuting the Heretics, did no more than execute the Sentence of a great Number of Bishops; and St. *Martin* was an utter Enemy to Compulsion. During his Residence at *Triers*, he stopt all Prosecutions wherein Life was concerned, and would not leave it till *Maximus* had promised him not to shed the Blood of the Guilty. However, this Prince having been afterwards corrupted by *Magnus* and *Rufus* the Bishops, and dissuaded from these gentle Methods, referred the Cause to *Euodius* the Prefect, who put to Death *Priscillian*, *Felicissimus*, *Armenius*, *Latronianus*, and *Euchrochia*, contrary to the Promise he had made the holy Bishops. Some others also suffered Death; and 'tis on this Occasion that the Historian makes use of those Words quoted by our Author. We shall shew in one of the following Remarks, in what Manner St. *Martin* discovered his Detestation of so cruel an Action.

<sup>a</sup> Book I.

<sup>b</sup> *Hist. Sacr. Lib. II. Cap. 51.*

IBID. *The Causes for which Heretics may be punished are reduced chiefly to four, &c.* The first which our Author mentions is drawn from a political Motive, viz. of preserving the State in Peace. 'Tis certain that this ought to be the grand Object of Policy, and that all such Methods as tend to it are allowable, when it is impossible to obtain it by any other Means; *Salus populi suprema lex esto.* All Laws ought to center there. But among Heretics, such are to be distinguished, whose Opinions or Actions are a Prejudice to the public Tranquillity. There is no Room to doubt but the civil Magistrate may punish such as these, without being solicited by the Church to do it. Thus when the Anabaptists took up Arms, seized upon *Munster*, and set up a Kingdom in that Place in opposition to the lawful Sovereign, they became guilty, and merited the Havock that was made among them; not for their erroneous Principles, but for having been found in Arms, and for endeavouring to disturb the Tranquillity of the Government. But when this Sect, laying aside their enthusiastic Fury, contented themselves with worshipping God in such a Manner as they thought would be most agreeable to him; observing at the same Time to live in obedience to the Laws of the Country, and confining themselves to the Cares of their respective Families; the Authority of punishing an Anabaptist for his private Opinions immediately ceased, and the true Church has no farther Power over them, than to employ Exhortation, kind Arguments, or, at most, Excommunication.

THE second Reason which the Author gives, agrees very ill with the practical Doctrine of *St. Martin*. The same Historian, who informs us how much that Saint opposed the putting of *Priscillian* to Death, and who applauds him for it, does nevertheless take notice at the same Time, that this Heresiarch was found guilty of Sorcery in two Examinations; that he did not deny his having imbibed impure Doctrines; that he had held nocturnal Assemblies, in which several leud Women were present; and that he had said Prayers in it, being stark naked<sup>a</sup>. Nothing could possibly be more opposite to that Purity, which the Gospel requires in all who receive it; and according to the Rule laid down in the Memoirs, *Maximus* was oblig'd to punish such as abused Religion in this Manner, and made it a Cloke to their ignominious Passions. And yet we see here at the same Time, an illustrious Saint, the Apostle of *France*, standing between the Emperor and them, and opposing their Punishment.

THE third Reason is specious indeed; nevertheless upon this Pretence of preventing the Creator's being dishonoured by blasphemous Tenets, we thereby open a Door to infinite Persecutions. The Fathers of the *Nicene* Council treated *Arius* as a Blasphemer, because he denied the Consubstantiality of the Word. He, on the other Side, accused them of believing in three Gods, and in destroying the Unity of the Godhead, which certainly would be Blasphemy. Now, according to the Maxim of the Memoirs, *Constantine* had Authority to punish the *Arians*, who denied the Divinity of our Saviour; but then, when one of his Successors declared for *Arius*, if he did this with Sincerity, he must necessarily think that the Consubstantialists committed Blasphemy, and that he was bound in Duty to punish them. This Duty must naturally result from the Opinion he had of his being in the right. When *Julian* was for restoring Heathenism, he<sup>b</sup> undoubtedly believed that 'twas a more pure kind of Worship than that of our Saviour; and was it just he should therefore force the whole Universe to return back to Paganism? Shall it be asserted that such a Zeal is lawful in those only who defend the Truth? But the Answer to this is, that every one thinks himself in the right. The Moment you allow it to be lawful to put Heretics to Death, you acquiesce in the Condemnation of all who do not think just as they do. The Word

<sup>a</sup> *Hist. Sacr. Lib. II. Cap. 50.*

<sup>b</sup> This may be doubted.



HERETIC is so much abused, that it is made to signify nothing at all. The most extravagant Sectaries look upon all as Heretics who do not allow of their idle Dreams; and in consequence of this, have a Right to persecute such as do not favour their Tenets. If the Prince is allowed to treat such of his Subjects ill as he thinks Heretics, and that only because they entertain certain Opinions with respect to Religion that clash with his, he himself is as much a Heretic with regard to them; and a People who are thus prejudiced, will easily prefer to him another Prince, who is of the same Principles with themselves. Nor will they fail to do it, if at the same Time that he differs from them in Opinion, he persecutes them with Severity.

THE last Reason is as weak as the rest. I am even afraid, that the Author of these Memoirs understands the Meaning of these Words as little as I myself do. Heretics may be proceeded against with Rigour: *Not*, says he, *to compel them, but in order to incline them, by the Fear and Dread of the Laws, to return to the Church which they had left.* I don't perceive the Difference he finds between forcing and inclining a Person to any Thing, by the Dread of Laws and Punishments. We have already seen by the Execution of *Priscillian*, as related by *Sulpitius Severus*, that it is not fitting to employ Severity and Rigour to extirpate Heresies. No Person is induced to enlighten his Mind by the Dread of the Laws; so far from it, that we find that in all those Countries where the Inquisition is established, every one is afraid of knowing too much. There, when a Layman is seen to inquire assiduously into his Religion, he becomes immediately suspected; and as it is of dangerous Consequence to a Person to be knowing, in case they have but the least Suspicion that he has imbibed fewer Prejudices than the common People, the Consequence of this will be, that this Man, to preserve himself from Ruin, shall act the Part of a Hypocrite, and mask himself, but will immediately throw it off the Moment he thinks himself out of the Reach of the Inquisitors. When once an *Italian* gets safe to *London, Florence, Paris, Lisbon, or Amsterdam*, he becomes quite another Creature. This wretched Policy has produced a great Number of Atheists, who look upon Religion as no other than a mere Contrivance of the Court of *Rome*; and who, for fear of being one Day convicted of Unbelief, write, in order to screen themselves, upon the Immortality of the Soul, and on other Subjects which they believe nothing of; and all this only (in case they should happen to be prosecuted upon that Account) that they may make use of this as a Handle, in order to prove that they have done their utmost to demonstrate those very Things, which they are accused of denying. The Parallel between the Practice of the ancient Church, and that of the Inquisitors, with respect to Heretics, is one of the best Articles in these Memoirs; 'tis scandalous for the Inquisition to dispense with those Laws, which Justice, Humanity, and the Principles of Christianity, have prescribed to all Tribunals in general. But this Parallel was already drawn in *the History of the Inquisition, and its Origin*, in Page 92. & seq. of the Edition printed in 1693.

BOOK II. This abounds with faithful Extracts, copied *verbatim* from the Treatise above-mentioned; but the Reader would have been more obliged to the Epitomizer, had he given him the Particulars of the Inquisition of *Venice*. As this wise Republic has restrained the ambitious Tyranny of Priests, she is thereby less subject to the Caprices of the Inquisitors, than those Nations among whom it is established. This Difference is so great, that it deserves to be shewn more at large than the Author of the Memoirs has done, who has only given us a few indigested Hints on that Head. To supply this Defect, we shall present the Reader with the thirty nine Chapters or Statutes, extracted from the same Work, and compared with the *Italian* of Father *Paul*.

STATUTES *to be observed by the* INQUISITION *at*  
Venice.

## I.

THREE Senators shall be always deputed to assist in *Venice*, in all the Judgments, Actions, and Proceedings of the Inquisition; and as the several Cities which are subject to it must regulate themselves after the Example of the capital City, in all such Places where the Inquisition is established, instead of the three Senators, the Rectors of the several Cities shall assist at all the Judgments of the Inquisition, by virtue of their Office. Besides the Confirmation of this Statute by antient Custom, and several Decrees of the Senate, the Senate has expressly agreed to the same by a Concorde made between *Julian III.* and the Republic, *Anno 1551.*

## II.

In case that in those Cities subject to the Capital, any Rector is prevented from assisting at the judicatory Proceedings of the Inquisition, then the Podestat's Vicar shall be present in their Stead; and in case this latter cannot be there, the Rector shall be oblig'd to depute a Counsellor or some other Magistrate to assist therein. Decreed in the Council of Ten, the 29th of *November*, *Anno 1548.*

## III.

In case an Assistant has any Affair or Transaction with the Court of *Rome*, wherein his Interest is concerned, such Assistant is forbid to intermeddle with the Affairs of the Inquisition in any Manner whatsoever; in this Case it devolves on his Colleague, or to the senior great Chamberlain, in case there happens to be but one Rector in the City, and that he had any Transaction with the Court of *Rome*. Thus decreed in the Council of Ten, the 9th of *June 1574.*

## IV.

The Persons appointed to assist in the judiciary Proceedings of the Inquisitions, are forbid to intermeddle in any Manner whatsoever, either with preparing the Trials or Sentences which are pronounced, but are only to attend very carefully to every Thing transacted therein, and are only to act on four different Occasions.

1. When the Affair is of so important a Nature as to affect the Honour of God, the Good of the Church, the Extirpation of Heresy, or the Punishment of some very heinous Crime; in these Cases they are commanded immediately to see that the Sentences pronounced by the Inquisitors be put in Execution, and be assistant therein to the utmost of their Power.

2. In case that the Inquisitors, upon pretence of performing the Duties of their Employment, and of punishing such Crimes as fall under their Cognizance, should do any Thing that may be prejudicial to the Authority of the civil Magistrate, and the public Peace; or that may tend to the Scandal and Oppression of the Subjects of the Republic, such as assist in their Prosecutions in her Name, must bring them to Reason, and oblige them to act conformable to the Rules of Justice and Equity; but in case their Endeavours herein happen to be frustrated, they must put a stop to the Execution,



till such Time as the Prince has had notice of all that has been transacted, and has sent his Orders how they are to proceed.

3. If they should debate upon any Subject, which they suspect may tend to lessen the Authority of the State, or the Oppression of the People, they must so order Matters, as to get the Execution thereof suspended, till such Time as they have informed the Prince of it, and received his Answer.

4. If it so happen, that the Inquisitors should be negligent in the Exercise of their Functions, and proceed too slowly in the Punishment of Heretics, so that they may have Reason to fear, it would thereby give them an Opportunity of growing more numerous, the Assistants are bound in Duty to admonish the Inquisitors to perform theirs; and in case it should not proceed from Want of Inclination, but Power, they must inform the Prince thereof, and procure his Orders for that Purpose, and in case it be necessary, greater Services than usual.

## V.

Whoever assists, in the Name of the Republic, at the judiciary Proceedings of the Inquisition, is forbid to take an Oath of Fidelity; of Secrecy, or of what Nature soever to the Inquisitors, or any other ecclesiastical Judge, though they are obliged to both, but by virtue of that Secrecy and Fidelity they owe their Prince. Thus decreed in the Senate the 5th of *September*, 1609.

## VI.

In consequence of the foregoing Statute, they, in quality of Officers of the Republic, are obliged to give the Senate an Account from Time to Time, of whatsoever important Matters are transacted in the Inquisition. Thus decreed in the Senate the 22d of *April*, 1643.

## VII.

When any Inquisitor dies, or any Removal is to be made among them, they shall immediately give Advice thereof to the Prince, and the Ambassador of the Republic at *Rome*, to the End that he may exclude all suspected Persons from being elected Inquisitors. Thus resolved in the Senate the 18th of *October*, 1612.

## VIII.

No new Inquisitor shall be admitted, without the Approbation of the Prince, and producing a Patent to that Effect. Thus decreed in the Senate the Day and Year above-mentioned.

## IX.

The Assistants must be present at all the Prosecutions which are carried on by the Inquisition, as well against the Laity as the Clergy, both secular and regular, from what Place soever the Informations may have been sent, and before whomsoever they may have been deposed. This was first decreed by the Council of Ten, the 30th of *June*, 1568. and by the Senate the 1st of *September*, 1609. and the 9th of *August*, 1613.

## X. The

## X.

The Assistants must be present, not only at the Sentences of all Prosecutions, but at every Thing that may any way relate to them, such as Summons, Writs for Seizure, Imprisonment, Hearing of Witnesses, Torturing, Abjuration, Absolution, and in general, at whatever is transacted from the Time of the Impeachment to the passing Sentence. Thus resolved in the Senate the 9th of *August* 1603, and the 5th of *September* 1609.

## XI.

The Assistants cannot absent themselves from any Proceedings of the Inquisition, upon any Pretence soever, tho' they appear to them of never so little Consequence; nor can they give leave to have any Thing transacted in their Absence. The Senate has declared, that to grant any Thing of this Nature, would exceed the Bounds of their Authority. Thus decreed the 5th of *September* 1609.

## XII.

That if any Prosecution shall be prepared, or any other Proceedings carried on in their Absence, they shall look upon the whole as null, and put a Stop to the Execution of them. All they can promise, is, that the whole Process may be begun again in their Presence. Thus determined in the Senate the 18th of *January* 1591, and signified to the Pope's Nuncio the 8th of *June* 1591.

## XIII.

They shall not suffer any Informations to be made in their Defence, that relate to any Trial out of the *Venetian* Territories. The Pope desiring this Article might be granted him, was refused by the Senate the 9th of *March* 1560.

## XIV.

They shall not only refuse to permit the carrying on of any Suit, of what kind soever, in their Absence; but shall take care that the Form of Words following be inserted at the Beginning of all the Acts; *the most illustrious and most excellent Lords N. N. being present and assistant*. This is an express Article of the Concordate made between *Julius II.* and the Republic *Anno* 1551.

## XV.

The Assistants shall not suffer the Inquisitors to insert any Statutes made out of the Dominions of the State, in their Prosecutions. But in case there come from *Rome*, or any other Place, any good Statute, which does not interfere with the Authority of the Republic, the Inquisitors of the State may put such Statute in Execution, provided they proceed therein according to the usual Form and Custom of the Country, by drawing up the new Decree in the Name of the Inquisitors of the Place, in Presence of the public Assistants, and without once mentioning that the Decree came from *Rome*, no otherwise than if the Inquisitors of the Place had drawn it up themselves. This was decreed in the Senate the 7th of *September* 1590.

## XVI.

They shall prevent all Prosecutions and Prisoners from being carried out of the Dominions of the State, tho' their Accomplices should be in such Places, without first giving



giving an Account thereof to the Prince, and having his Orders for it. Thus decreed with Relation to Prisoners by the Council of Ten, the 27th of *June* 1567; and with respect to Prosecutions, by the Senate the 8th of *July* 1589.

## XVII.

No Assistant can be a Consulter of the Inquisition, those Employments being incompatible.

## XVIII.

The Assistant cannot allow the Inquisitors to grant Writs for seizing any Person soever, unless it appears by the Informations made in their Presence, that the Crime is of such a Nature as to fall under the Cognizance of the Inquisition. Thus resolved in the Senate the 5th of *July* 1597. If it be a dubious Case, they shall give Notice thereof to the Prince, and, in the mean Time, the Suit shall be suspended, and shall wait for his Orders. Thus decreed in the Senate the 23d of *August* 1597.

## XIX.

They shall not suffer the Inquisitors to prosecute Wizards and Conjurers, unless they are manifestly guilty of Heresy. This Statute agrees with the Cannon Law, and the express Resolution made in the Senate on this Head, the 10th of *October* 1598. If the Case is dubious, it shall be reserved to the Ordinary Judges; which is agreeable to the Canon Law, and the Opinion of the Doctors.

## XX.

The same shall be observed with respect to Inchantments and Witchcraft, of which they shall not allow the Inquisitors to take Cognizance, except that some of the Sacraments may be thereby abused, and consequently some Mark or Token of Heresy given; that if over and above the Suspicion of Heresy, Death, Sicknes, or Madnes should ensue to any Person therefrom, the Inquisitors shall judge of the Suspicion of Heresy, and the civil Magistrate of the Evil which may have proceeded from the Enchantment, and the two Sentences should be executed by the two Tribunals that pronounce them. Thus decreed by the great Council the 28th of *October* 1610.

## XXI.

Nor shall the Inquisitors take Cognizance of Blasphemers, that being the Prerogative of the civil Magistrate, agreeable to the Tenor of the Laws both civil and canonical, and the Practice of all Christendom. But in case, by the Blasphemy utter'd, any Token or Suspicion of Heresy may be given, the Inquisitors shall judge of the Token, and the civil Magistrate of the Blasphemy. In this Manner two Sentences will be pass'd upon the Prisoner; the one of the holy Office with respect to spiritual, and the other of the civil Magistrate with regard to corporal Punishment. Thus decreed by the Senate the 11th of *November* 1595. The same shall be observed with respect to all who shall strike holy Images, or throw Stones at them; or such as shall publicly ridicule holy Things. Thus decreed in the Senate the 8th and 15th of *May* 1599.

## XXII.

Neither shall the Inquisition take cognizance of those who marry two Wives, except there be a Token or Suspicion of Heresy; in this Case the Inquisitors shall judge of the  
Token,

Token, and the civil Magistrate of the Bigamy; that in case there be neither Token or Suspicion of the Heresy, the civil Magistrate may take cognizance of it. Thus decreed in the Senate the 8th of *June* 1591, the 8th of *August* 1592, the 31st of *July* 1598, and the 23d of *March*.

## XXIII.

The Inquisitors shall not be allowed in any Manner whatsoever to judge in Cases of Usury, the canon Law referring these Causes to the civil Magistrate.

## XXIV.

*Jews*, and all other Infidels, shall not be subject to the Judgment of the Inquisition; but what Crime soever they may be guilty of, Recourse shall be had to the civil Magistrate, who shall punish them with more or less Severity, in Proportion to the Enormity of the Crime. Thus resolved by the Senate the 28th of *January*, and the 12th of *October* 1591, agreeable to the Decrees of the Pope.

## XXV.

The Inquisitors shall not be Judges over the *Greeks*, nor of any other People within the Dominions of the Republic, who have been allowed their several Prelates, and permitted to live according to their respective Customs. In criminal Cases, not excepting such as relate to Religion, the civil Magistrate only shall judge them; and shall punish them with more or less Severity in Proportion to the Enormity of their Crimes, agreeable to the constant Practice of the Republic, and the Answer which was made to the Pope's Nuncio by the Senate the 4th of *September* 1609.

## XXVI.

If any Subject of the Republic shall have settled himself on the other Side of the Mountains, for the sake of Trade or any other Business, and having there committed a Crime, should not be informed against at *Rome* or elsewhere, the Assistant in such case, shall not suffer him to be summoned by the public Cryer, or by an Instrument left at the House of his Relations: But the Decision of it shall be left to the Judges of the Places where that Crime was committed. Thus resolved in the Senate the third of *September* 1610.

## XXVII.

The Goods and Chattels of all such as shall have been condemned by the Inquisition for Heresy, shall not be confiscated to the Profit of the said Inquisition, but shall be left to their Children and other lawful Heirs, with the most express Prohibition not to give any Part of them to the Persons condemned. Thus determined by the Council of Ten, the 5th of *November* 1568.

## XXVIII.

The Inquisitors may not publish the Bull of any Pope, nor any Ordinance of the Inquisition of *Rome*, whether of antient or modern Date, without the Leave of the Prince first obtain'd for that Purpose. Thus decreed by the Senate the 2d of *August* 1607.



## XXIX.

As to such Books as are prohibited by the Court of *Rome*, the Assistants shall not allow the Inquisitors to publish within the Territories of the Republic, any other Catalogue of prohibited Books, than that of the Year 1595, agreeable to the Concordate made between Pope *Clement VIII.* and the Republic, the 24th of *August* 1596.

## XXX.

The Inquisitors are not permitted to judge the Officers of the Customs, Vintners, Inn-Keepers, or Butchers who sell Meat in *Lent*. All such Persons shall be judged only by the civil Magistrate, to whom Recourse shall be had in case of Necessity. Thus resolved in the Senate the 5th of *September* 1609.

## XXXI.

By Virtue of the same Decree, the Inquisitor shall not require an Oath of any Artificer whatever, nor punish him for such Faults as he may have committed in his Art or Mystery; because these Things come under the Cognizance of the civil Magistrate.

## XXXII.

The Inquisitors shall not be permitted to draw up any Monitory against the several Companies of Tradesmen, nor against the Magistrates in Affairs relating to the Administration of Justice; but if there be any Subject of Complaint against these, the Assistants shall be Judges of the same. Thus decreed by the Senate the 3d of *September* 1568.

## XXXIII.

The Form and Tenor of the Edict, which the Inquisitors usually publish at their Entrance into their Posts, shall be reduced under six Heads, and to these the Inquisitors are not allowed to make any Addition.

1. Against such as are Heretics, or who knowing any Person to be so, forbear to impeach them.
2. Against those who set up Conferences and Assemblies in Prejudice of the Catholic Religion.
3. Against those who celebrate Mass, or who presume to hear Confessions, without being duly qualified for that Purpose.
4. Against such Blasphemers as give any Suspicion of Heresy.
5. Against those who prevent and interrupt the Jurisdiction of the Inquisition; who annoy the Officers, and who, with respect to the Employment, either threaten or abuse the Informers and Witnesses upon that Account: Or, in other Cases; such, for instance, for having annoy'd an Officer of the Inquisition in Cases wherein their Employments were not concerned; this shall be judged by the ordinary Magistrate.
6. And last, Against all who either keep, print, or cause to be printed, any Books that treat of Heresy, or are written in Opposition to the establish'd Religion.

In case the Inquisition is for proceeding farther, and for adding any new Decree, or for inserting any other Clause over and above what is expressed in the six Articles above-mentioned, the Assistants shall not suffer him to do the same, but shall give notice thereof to the Prince. Thus resolved in the Senate with the Consent of the holy See, the 23d of *May* 1608.

## XXXIV.

If any Crime, the Cognizance whereof belongs to the Inquisition, shall be committed in such Castles and Villages where the Inquisition is not established, the Inquisition of the City, to which the said Places are subordinate, shall judge the said Crime in the Presence of the Assistants of the several Places.

## XXXV.

If any Crime should be committed in Places subject to Jurisdictions, the Spiritual whereof should be situated in Places different from the Temporal, the Cognizance thereof shall belong to the Inquisition established in that Place where the spiritual Justice resides, and the Assistant of the said Place shall be obliged to be present at the Sentence. Thus decreed by the Council of Ten, the 13th of *March* 1555.

## XXXVI.

If any Person impeached, shall, after Summons, obstinately refuse to appear before the Inquisition; and that, according to the Practice of the holy Office, he be declared a Heretic, and delivered over to the secular Arm; the Magistrate shall be obliged to banish him, either for a Term of Years or for ever, from all the Dominions and Places belonging to the Republic. Thus resolved by the Council of Ten, the 23d of *December* 1563.

## XXXVII.

Such Persons as having been condemned by the Inquisition, either to a temporary or perpetual Imprisonment, shall have escaped from the Prisons of the same, shall be banished by the Magistrate, either for a limited Term of Years or for ever, as he in Conscience shall think most necessary. Thus resolved in the Council of Ten, the 7th of *April* 1564.

## XXXVIII.

Such Persons as having been summoned to appear to answer for their heretical Tenets out of the Dominions of the Republic, shall have retired to such Places for their own Security, shall be condemned by the Magistrates to four Years Imprisonment, and be afterwards banished from all the Dominions and Places subject to the Republic; which however shall not hinder the Inquisition from condemning them to a greater Punishment. Thus resolved by the Council of Ten, the 22d of *April* 1568.

## XXXIX.

The Inquisitors are empowered to punish Slanderers, and such Wretches as shall have made false Depositions before their Tribunal, provided they can be convicted of Falshood or Untruth, by the Process itself; but if to effect this, it be necessary to begin the Prosecution a-new, the Assistants shall not suffer it to be carried on by the Inquisitors, and shall cause this fresh Prosecution to be transferred to the ordinary Judges; this being  
just



just and equitable, according to the Opinion of the Doctors, who had been consulted upon this Article.

THESE are the thirty-nine famous Chapters or Statutes, by which the Inquisition is now govern'd in all the Dominions of the Republic of *Venice*, and which confines its Authority to much narrower Limits than it enjoys in all other Places where it is established. The Inquisitors have frequently complained of this; have been supported and encouraged therein by the Court of *Rome*, and have set every Engine at work, in order to get all or Part of them annulled; but to no Purpose. As the Senate have always been persuaded, that in case they should make the least Concessions on this Head, the spiritual Power would at last destroy the temporal, they have for that Reason always asserted and maintained, even the most inconsiderable of those Statutes, with the utmost Rigour and Resolution.

It is however observed, that the Senate have neglected to add one farther Condition to them, which would certainly have been granted, had they insisted upon the Necessity of it; a Condition of such mighty Consequence, that there is just Room for Wonder, how so great a Number of Persons, and all of them endued with the most consummate Wisdom, could have overlook'd it.

IN *Spain* the Inquisitors are all *Spaniards*; and in the *Milanese* the Natives of that Country are not excluded the holy Office. Now the *Venetians* might very justly, and indeed ought to have insisted, that no Foreigner should be permitted to enjoy any Employment in the Inquisition established in their Territories. They have indeed applied a Remedy to this Oversight, by obliging the Inquisitors, who are sent to them, to obtain from the Doge Letters Patents, directed to the several Rectors or principal Magistrates of the several Places, without which they cannot either be received, or perform the least Function of their Employments, in any such Place; for whenever the Doge does not approve of an Inquisitor, he either wearies him out with repeated Delays, or even refuses his Grant, without which that of the Pope is wholly useless.

BUT as the Court of *Rome* have never been able to remove the antient Boundaries which had thus been set to their Authority, they have in revenge excluded the Subjects of the Republic from all the Inquisitions of *Italy* and the Pope's Territories.

IN reading these Articles we find, 1. That the Inquisition of *Venice* is of a mix'd Nature, *i. e.* composed of Clergy and Laity; the former whereof are Judges, and the latter no more than Assistants. 2. That it is subordinate to the Republic and the Senate, and not to the Court of *Rome*, as the rest, which is manifest from the III<sup>d</sup>, V<sup>th</sup>, VI<sup>th</sup>, and XV<sup>th</sup> Statutes. One remarkable Circumstance is, that these Statutes were not made at once, but at different Times, according as the Senate observed that the Court of *Rome* incroached on the Rights of the Republic.

As the Lay-Inquisitors are no more than Assistants, we nevertheless find that they are impowered to oppose whatever they think may interfere with the Privileges of the Republic. Pope *Julius III.* imagined he had made a complete Conquest, when he prevailed so far as to have it expressed in the Concordate, that the Clause, *The most illustrious Lords N. N. being present and assistant*, should always be inserted. Nevertheless the Court of *Rome* have since found, that what they thought a Victory was a real Detriment, and have therefore employ'd every Artifice to get this Clause annulled, though to no Purpose.

GREGORY IV. declared by a Bull, that as Herefy was cognizable only in the ecclesiastical Court, the civil Magistrate had therefore no Business to intermeddle in it, notwithstanding the great Number of Customs to the contrary, which even the Popes themselves had approved. The Senate maintained, and very justly, that as the very Nature of a Concordate supposes the Consent of both Parties, consequently it cannot be made void but by the Parties contracting; and that to maintain, that an Affair which had been agreed upon between two Princes under reciprocal Obligations, should nevertheless depend upon the Will of one of them, implied a Contradiction. However, Matters were carried no farther, and the Republic of *Venice* has been obliged to stand eternally upon her Guard, to employ the most prudent, political Maxims, and to be unshaken in her Resolutions, to prevent the Court of *Rome* from usurping an absolute Authority over the Inquisition at *Venice*.

BOOK the third, Chap. I. II. III. & seq. This Book is transcribed from the Treatise above-mentioned, and begins in the Original at Page 166.

PAGE 238. *And though Jews, Mahometans, and other Infidels, are not subject to the Inquisition, &c.* I shall on this Occasion relate a Story which happened at *Rome*. A Dutch Anabaptist going to that City upon some Affair or other, delivered himself with too much Freedom on the Principles of his Religion, upon which he was impeached to the Inquisitors, who immediately sent their Officers to seize him. There was no Occasion to employ Torture to make him confess he did not acknowledge the Pope's Infallibility, nor allow all those Tenets which a Man is required to assent implicitly to at *Rome*. They were just going to put him to Death, when one of the Inquisitors taking Pity on his Youth, resolved to save him. In one of the Examinations the Prisoner was asked, Whether or no he believed in several Articles of Faith then mentioned? To which he answered in the Negative. Whereupon the Inquisitor who was prejudiced in his Favour, thought proper to ask him, Whether he had ever been baptized? To which he also answered, No. His Friend the Inquisitor hearing this, caused him to be declared a Heathen, and as such, not subject to the Inquisition; so that our Dutchman got off by submitting to the Ceremony of Baptism, and the being catechized.

PAGE 240. 'Tis surprizing to consider the forlorn Condition of a Person who falls under this Misfortune, &c. This can proceed from nothing but a Dread of the Barbarities of the Inquisitors. In all other Tribunals, the Relations and Friends of the Prisoner are allowed to use their utmost Endeavours to serve him, and to set every Engine at work, either to prove his Innocence, or extenuate his Crime. 'Tis scandalous to consider that Priests, who ought to be so many Angels of Peace, have less Humanity than the Laity, and should be less indulgent than the Pagans, who never deprived the Unfortunate of this Recourse, especially till after they were found guilty, and Sentence was pronounced against them. We have already seen in the foregoing Remarks, that St. Martin opposed the Punishment of *Priscillian*. 'Twas to no Purpose that *Ithacius* the Bishop, who had impeached this Heresiarch, and others who had contributed to his Condemnation, implored the Protection of *Maximus*. In vain an Assembly of Bishops seemed to give a Sanction to this Persecutor, by still joining in Communion with him. They had but just before extorted from the Emperor (a Man of too easy and calm a Temper, by the Advice of the Priests, to make use of the Expression of *Sulpitius Severus*) a Decree, by which a Number of armed Men were impowered to go over into *Spain* in search for Heretics, and to deprive them of their Lives and Possessions; but the Arrival of St. Martin at *Triers* threw them into the utmost Consternation; they

\* See his 3, 11, 12, and 15 Dialogues.  
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forefaw that he would certainly censure their Proceedings, and condemn them absolutely. To prevent this, they endeavour'd to procure an Order to forbid his Entrance into that City; they employ'd the vilest Artifices to prevent *Maximus* from giving them a Hearing, well knowing it would be to their Prejudice; however *St. Martin* refused to join in Communion with them, notwithstanding the Synod had justified the Conduct of *Ithacius*. 'Tis true, indeed, that being terrified, because *Maximus*, upon finding him inflexible, would have put two Officers to Death, in whose Favour *St. Martin* interceded, he consented to join in Communion with *Ithacius* and his Accomplices, upon condition that the Lives of those two Officers should be spared, and that the Tribunes who had been sent into *Spain* should be recalled; all which was granted him. On the Morrow he was present at the Consecration of *Felix* the Bishop, and communicated that Day with the Followers of *Ithacius*; but being required to confirm this Communion in Writing, he refused to do it, and looked upon the Complaisance he had shewed only for two Hours, as a great Crime, which afflicted him so much, that he was resolved to break off all farther Correspondence with that Party. Let us make a Reflection or two on this Incident, which is found in an Author of undoubted Credit, and afterwards compare it with the Maxims of the Inquisition; we then shall find, that *Ithacius*, according to the modern Principles, was an illustrious Bishop, and zealous for the Purity of Faith; and that in an Age like ours, he would infallibly have been made a Cardinal, and become a worthy Member of the Congregation of the holy Office. But for poor *St. Martin*, he, as a Favourer of Heretics, would have immediately been confined in the Dungeons of the Inquisition, and would never have come out from thence, but in order to go to Execution. And as we may probably suppose that this Saint, who was not to be wrought upon either by the Favours or Threats of *Maximus*, nor drawn away by the Authority of a corrupted Synod, would have asserted his Opinion to the last, he consequently would not have been allowed the Favour of *fuego revolto*, but have been treated as a hardened and impenitent Heretic. 'Tis well that the Inquisitors confine their Studies to the Casuists and such like Authors; for the History of the Church would often force a Blush from them, were they to examine their Consciences, though ever so slightly, by the Light thereof.

BOOK III. Chap. 3. The Author of the Memoirs here furnishes us with several very curious Particulars. But as *M. de Vayrac* has attempted to give us the Proceedings of the *Spanish* Inquisition, and even to justify them, it may not be improper to quote what he says upon that Head, as we find it in his *Present State of Spain*, Book IV.

“ I HAVE not yet made the least Mention of the Inquisition, and feel myself oppressed, as it were, with the Weight of the Subject I am going to handle. On one Side I am thoroughly sensible of the Danger to which I expose myself, in case I should, through Inadvertency, let drop any Expression that might give never so little Offence to this formidable Tribunal; a Tribunal which commands so much Awe and Respect, that Mankind think they can express it by no other Manner, than a religious and mysterious Silence. But on the other Side, as I am to give my Readers a complete Idea of the present State of *Spain*, I am thereby indispensably obliged to inform him equally, in whatever relates to the ecclesiastical, no less than the civil Government; and here, in what Manner must I begin, in order to invalidate the Calumny which has so frequently been thrown upon an awful Tribunal? a Tribunal that claims the Veneration of all good Christians, and which the sovereign Pontiffs, and the Catholic Kings, have always considered as the Shield and Defence of the Christian Religion.

“ I MUST

“ I MUST own, that were those who exclaim against it, to consider the Quality of  
 “ the Members of it, they would entertain quite other Notions of it. They would  
 “ find it headed by a Cardinal, at least a Prelate of the highest Rank; that its Mem-  
 “ bers were Persons of the highest Character in the Administration, both ecclesiastical  
 “ and civil; when probably they would not have the Boldness to describe them as a  
 “ Company of barbarous and implacable Judges, inclined rather to punish the Inno-  
 “ cent, than pardon the Guilty; greedy of possessing the Wealth of such unhappy Per-  
 “ sons as fall into their Hands, rather than zealous for their Salvation, and more in-  
 “ clined to keep up a grotesque fantastic Devotion, than to diffuse a Spirit of solid  
 “ Piety. They would not always represent them, as is their Custom, with an Arm up-  
 “ lifted, ready to hurl the Thunder on the Heads of those unhappy Creatures. They  
 “ would say in themselves, 'tis impossible to conceive how, in a State governed by  
 “ Laws, and in which the Christian Religion is professed, a Tribunal could possibly  
 “ have been erected, whose Prosecutions, according to them, are directly levelled at  
 “ the Destruction of Mankind, and calculated to overturn all Order, Law, Justice, and  
 “ Humanity. But from an unaccountable Fatality, whether it be that the Writers on  
 “ this Subject have copied from unfaithful Memoirs, or have confounded a holy and  
 “ salutary Severity with a Barbarity of the most criminal Nature, 'tis certain they de-  
 “ scribe the holy Office as a Place where there is no Safety for Riches or Innocence,  
 “ because of the crying Injustice that is committed therein. But the most deplorable  
 “ Circumstance is this: Prejudice has taken so deep Root, that I almost despair of ever  
 “ making my Countrymen acknowledge, that an Inquisitor is distinguished by Cir-  
 “ cumspection, Wisdom, Justice, Integrity, and such-like Virtues. I yet will endea-  
 “ vour to make this appear; and to effect it, believe it will be proper to treat upon the  
 “ Institution of the holy Office, the Judges which compose it, and the Methods of  
 “ its Proceedings.

“ KING *Ferdinand the Catholic*, and *Isabella* his Consort, having manifest Proofs that  
 “ the *Moors*, by a feigned Conversion, and the *Jews*, from the most execrable Policy  
 “ and a fordid Spirit of Interest, pretended to live as Christians in outward Appearance,  
 “ though at the same Time the former secretly adhered to the detestable Tenets of  
 “ *Mahomet*, and the latter followed the Principles of the *Jewish* Law, both to the great  
 “ Scandal of Believers; who by not guarding sufficiently against the secret Enemies of  
 “ the Faith and Doctrine of Christ Jesus, did themselves fall into the most dreadful  
 “ Disorders by their Communication with them: These Monarchs, I say, resolved to  
 “ check the Progress of such a Multitude of Abominations, by setting up an Inquisi-  
 “ tion in their Dominions, (as had been practised in *France* in the Time of the *Albi-*  
 “ *geneses*) in order to revive the holy Severity, which the ecclesiastical Laws have enacted  
 “ against Heretics, *Moors*, *Jews*, Apostates, Atheists, impious and superstitious  
 “ Wretches. For this Purpose they declared to his Holiness, the urgent Necessity there  
 “ was of punishing these Prevaricators severely, in order to prevent the ill Example  
 “ they gave, from corrupting any longer the Purity of the Faith of such as publicly  
 “ professed the Doctrine of the Church of *Rome*; and the Pope having granted them  
 “ leave to erect an Inquisition in *Spain*, they laid the Foundation thereof in 1478:  
 “ And on this the sovereign Pontiffs have, by different Bulls, devolved all their Power  
 “ and Authority in whatever relates to the Catholic Faith, and also that there should  
 “ lie no Appeal from its Sentence: And on the other Side, Kings have, in its Favour,  
 “ given up all their Authority in whatever relates to the judging of the Confiscations  
 “ of all such as are convicted of Heresy, Idolatry, Judaism, Apostacy, Atheism, Irre-  
 “ ligious, Superstition, &c.

“ THIS



“ THIS Tribunal is composed of a President, with the Stile and Title of Inquisitor-General, and Lieutenant of the *Roman Pontiff* in *Spain*; of six Counsellors, by the Stile and Title of Apostolical Inquisitors; of one Fiscal, or Attorney-General; one Secretary of the Chamber, two Secretaries of the Council, one Alguasil-Major, a Receiver, two Reporters, four Porters, Ushers, or Door-Keepers; a Solicitor; and of several Qualificators and Consultors, whose Number is not fixed, there being sometimes more, and sometimes less, one whereof is by Right and Title to be of the Order of *St. Dominic*, by virtue of a Decree of *Philip III.* of the 16th of *December*, 1618. by which that Privilege is granted to that Order, but not the absolute Government of the Council, as some spurious Writers have affirmed, and which indeed the Generality of People take to be Fact, grounded upon a fabulous Tradition.

“ THE Post of Inquisitor-General is so eminent a Dignity, that if one of the King's Sons was to be a Clergyman, he would not think it beneath him to fill that Place. This is so true, that I have been assured *Philip IV.* having given one of his Subjects the Choice either of the Archbishopric of *Toledo*, or the Employment of Inquisitor-General, and finding he preferred the former, he said, *I have been mistaken in my Opinion of the Capacity and Talents of this Man, since he has chose rather to be Archbishop of Toledo, than Inquisitor-General.* And indeed his Power is so absolute and unlimited, that his Catholic Majesty cannot boast of having one Subject in his Dominions who is exempt from it. He only, in conjunction with his Majesty, has the filling up of Vacancies which happen among the Inquisitors, and the latter can never confer them without his Holiness's Consent. 'Tis he who nominates, with the Consent of the Council, to the several Posts of such Tribunals of the Inquisition as are subordinate to the supreme Council, which are established at *Sevil, Toledo, Granada, Corduba, Cuenca, Validdolid, Murcia, Llerada, Logreno, St. Jago, Saragossa, Valentia, Barcelona, Majorca, Sardinia, the Canary-Islands, Mexico, Cartagena, and Lima.*

“ EACH subaltern Tribunal consists of three Inquisitors, two Secretaries, one Alguasil, one Receiver, a certain Number of Qualificators and Consultors, with whom the Inquisitors advise upon any Affairs that happen, describe or characterize Propositions, examine and correct such Books as are printed either in *Spain* or Abroad.

“ ALL the Officers of the supreme Council, and of the other Tribunals of the Inquisition, are obliged to give authentic Testimonies of their good Life, Capacity, and the Pureness of their Blood, *i. e.* to prove that none of their Families were ever Heretics, *Moors*, or *Jews*.

“ I HAVE indced been sometimes surprized, that the Inquisitors should seize upon Persons on a bare Information, or on Signs and Tokens; but I was no longer so, when I was informed that the holy Office never proceeded to that Act of Severity, without having first made the most diligent Enquiry into the Character of the Informer, and taken the utmost Care that the Informations made, were not the Result of Hatred or Revenge; and indeed they frequently give notice to one who is impeach'd, either to reform his Conduct in case he be guilty, or clear himself if he be innocent. Besides, we are to observe, that the Law of Retaliation is made use of against the Informer; but unluckily such as follow this Trade take great Care to conceal their Names.

“ IT

“ IT may be proper to acquaint the Reader, by the Way, that those who affirm that  
 “ such Persons as are imprisoned by the holy Office are obliged to guess at the Crime  
 “ whereof they are accused, asperse that Tribunal unjustly ; since 'tis notorious, that the  
 “ Moment a Prisoner is seized, they begin to prepare his Trial, and send him a Coun-  
 “ fellow and an Attorney to defend his Cause. I must indeed own, that they suf-  
 “ fer a great deal in their Imprisonment; but on the other Side, as they are never  
 “ seized but for the most flagrant Crimes, we must not wonder if they are kept under a  
 “ very strict Confinement.

“ WE are to observe, that the Subaltern Tribunals cannot imprison Priests either  
 “ religious or secular ; any Knights of the military Orders, or any of the Nobility,  
 “ without first giving notice thereof to the supreme Council. They are likewise  
 “ bound to give the said Council an Account monthly of the State of such Goods and  
 “ Chattels as have been confiscated ; and are obliged to make a faithful Report an-  
 “ nually of all the Causes they have heard, and also give in a List of their Prisoners.  
 “ As those of *Majorca*, *Sardinia*, the *Canary Islands*, and the *Indies*, cannot maintain a  
 “ frequent Correspondence with the above-mentioned supreme Council, because of their  
 “ great Distance from it, they never give an Account of their several Transactions  
 “ but once a Year. No inferior Tribunal is allow'd to solemnize an Act of Faith, with-  
 “ out first obtaining the express Leave of the supreme Council for that Purpose, who,  
 “ to make it the more solemn, generally sends a Counsellor thither.

“ THE political Conduct both of the supreme Council and of the other Tribunals of  
 “ the Inquisition, is surprizing and wonderful ; and the most inviolable Secrecy is there-  
 “ in observed with regard to Obedience and the Exactness of the several Prosecutions.  
 “ The Inquisitors, Qualificators, Consultors, Commissioners, Receivers, Familiars, and  
 “ Algausils belonging to the supreme Council, make an almost numberless Multitude.  
 “ They reckon upwards of 20000 Familiars in *Spain* only : These are dispersed up and  
 “ down the several Provinces of that Kingdom, and they accept of this Post rather in  
 “ a View to make a Figure in the World, and command Awe and Respect, than from  
 “ any interested Motives ; which is the Reason why in so great a Number there are  
 “ scarce 2000 of them in actual Employments. These Familiars are as so many Exempts,  
 “ appointed to super-intend the Actions of all above them, and to seize upon such as  
 “ are impeached.

“ To conclude, the most fatal Circumstance attending those who have been im-  
 “ peached to this Tribunal, is, that though they should be wholly innocent, it yet  
 “ throws a blemish upon their Character as long as they live ; and that such as are con-  
 “ victed, are thereby disqualified for ever from holding any Post under the Govern-  
 “ ment.”

UNLUCKILY for the Inquisition, its Apologist has been forced to lay aside the Sim-  
 plicity of the historical Style, and to employ the highest Strains of Rhetoric, in order  
 to justify it. This Manner of setting out, plainly discovers the Difficulty of the At-  
 tempt ; the Author shews he is sensible of it ; and the Arguments he employs, in order  
 to destroy the Prejudice the World entertains against the Inquisition, seem to be a more  
 full Justification than any we meet with in his Book. However, as he professes  
 a greater Love to Truth, than Respect to the Inquisition, his Sincerity extorts such Con-  
 fessions from him as do no way justify this Tribunal. We have observed that he con-  
 tradicts himself, when he says that the holy Office never give Orders for the seizing of  
 any Person, *without first making the most diligent Enquiry into the Character of the In-*  
*former, and taking the utmost Care his Depositions are not the Result of Hatred and Re-*



venge: And a little after he owns, that *unluckily such as follow this Trade, take great Care to conceal their Names.* Nor is there less Contradiction when he says, that *as Persons are never seized but for the most flagrant Crimes, we must not wonder that they are kept under a very strict Confinement;* Expressions which clash very much with those we find at the Conclusion of the same Chapter. *The most fatal Circumstance, says he, attending such as have been impeached to this Tribunal, is, that altho' they should be wholly Innocent, it yet throws a blemish upon their Character as long as they live; and that such as are guilty, are thereby disqualified for ever from holding any Post under the Government.* In the whole, I do not believe this Author is sooner to be believed, than the Writer of *The History of the Inquisition*, who has given us the Particulars of the Proceedings of that Tribunal, and who relates that the Prisoners are confined several Years before they are called to a Trial. Whoever reads the third Chapter of the third Book of the *Memoirs*, must look with Horror and Detestation on a Set of Ecclesiastics, for keeping an unhappy Wretch many Years in Suspence, which must infallibly raise the most gloomy Ideas in his Mind, because he is ignorant what Fate his Enemies are preparing for him.

### EXPLANATION of the FIRST FIGURE.

THE first Plate represents the Hall whither the Prisoner is carried in order for Examination.

A The Inquisitor who examines the Prisoner.

B The Secretary taking down all his Answers.

C The Prisoner sitting on the Stool, with his Face turned towards a large Crucifix, and the Inquisitor's Table.

D The Gospel, on which he is obliged to swear that he will truly answer to every Article that shall be put to him.

EEE Seats for the absent Officers.

THE fourth Chapter of these *Memoirs* must strike all who have the least Sense of Humanity with Horror. A \* Christian Philosopher of our Age said, That *Torture* is a wonderful Invention, perfectly well adapted to ruin innocent Persons of weak Constitutions; and to save the Guilty, provided they are but strong and vigorous. Several learned Lawyers have thought that these Rigours were the Source of numberless Abuses; and indeed the most notorious Criminals have been found to bear up under the Tortures, both ordinary and extraordinary, without making the least Confession; and on the other Side, several innocent Persons have confessed themselves guilty of Crimes, which, after their Deaths, were found to have been perpetrated by others. In the mean Time, as the Justice of all Tribunals consists in judging conformable to the Laws, we cannot blame the civil Magistrate for not abolishing it after it is once established; but it is surprising to consider, that so soft and gentle a Ministry as that of the Gospel, has not diverted Priests from adopting an Usage which owes its Original to Paganism. The three kinds of Torture, which the Inquisitors employ to extort Confessions, are all represented in the same Plate.

\* La Bruyere,

*Explication of the Second FIGURE.*

**T**HE second Plate represents a subterraneous Grotto, called the Place of Torments, where the Torture is given in three different Manners.

**A** The Inquisitor present at the Torture, who puts a stop to it, after it has lasted an Hour, or otherwise when he thinks proper.

**BB** Two Assistants.

**DD** A Prisoner who suffers a kind of Strapado.

**EEE** The Tormentors raising the Prisoner to the Top of the Ceiling, and afterwards letting him down with a Jerk within half a Foot of the Ground; by which Means his Arms are put out of Joint.

**F** The Bench on which the Criminal is laid, in order to suffer the Torture of Water.

**G** A Criminal in whose Mouth Water is poured thro' a Funnel.

**HHH** Servants belonging to the Inquisition, who prepare the Water, that is to be poured thro' a Funnel.

**I** The Torture by Fire. The Criminal whose Feet are broiled in order to extort a Confession from him.

**K** One of the Tormentors rubbing his Feet with Bacon, to make his Torments more exquisite.

**L** The Physician of the Inquisition, who commands the Tormentors to stop, when there is any Danger of the Criminal's dying under the Torture.

All the Servants who are employ'd in this dreadful Office, are muffled up in such a Manner that it is impossible to know them again, and look like so many Apparitions, rather than Men.

CHAPTER the fifth of the above-mentioned Book. — The same Ceremonies are not always observed at the Reading of Prosecutions and Sentences. We may observe, that here it is made on a great Theatre or Scaffold, erected for that Purpose in *Madrid*, and we read in the Inquisition of *Goa*, that the *Auto de Fe* thereof, described by *Dellon*, who was so unhappy as to be a very near Spectator of it, was celebrated in the Church of *St. Francis*. A learned *English* Gentleman, who after his Return from *Italy* published three Letters, printed in 1688, informs us, that the Condemnation of *Molinos* was solemnized in the Church of *Minerva* at *Rome*. The Dresses the Criminals appear in, are pretty near the same in all Countries; and we shall not make any mention of them in this Place, because all the rest of the Figures are relative to the Inquisition of *Goa*. I shall only relate in what Manner *Molinos* made his last Appearance in Public.



“CURIOSITY had drawn a prodigious Concourse of People to the Church of *Minerva*—— but Piety was always made to bear a Part in this Ceremony ; for his Holiness had granted a plenary Indulgence to all who should assist at it.——  
 “*Molinos* appeared in a very neat Dress, with his Beard newly trimmed ; in his sacerdotal Habit ; with a smiling Countenance, which his Enemies said had all the Charms that recommend a Man to the Fair Sex. He was brought out of Prison in an open Coach, with a *Jacobin* along with him. He was brought at first, for some Time, in one of the Galleries of the *Minerva*, and looked freely on all the Spectators, and returned a Bow to all who saluted him.” (Such salutes to a Victim of the Inquisition, are very remarkable, as we have seen) “And all he was heard to say, was, that they saw a Man who was defamed, but that he was a Penitent ; *Infamato, ma pentito*. After this he was carried to Dinner ; and indeed he had a very good one provided for him, because ’twas to be his last good Meal. Dinner being ended, he was carried to Church in a triumphant Manner, in an open Chair, on the Shoulders of the *Sbirri*. Being seated in his Place, he made a very submissive Bow to the Cardinals, and did not, in any one Action, give the least Token of Fear or Shame. He was chained, and had a Wax Taper in his Hand, when two lusty Friars read his Prosecution aloud ; and Orders had been given that the Multitude should cry, *to the Fire, to the Fire*, at the reading of every Article. Being brought back into Prison, he enter’d his Cell with the utmost Composure, calling it his Closet ; and in his taking leave of the Priest who attended him, pronounced these Words : *Farewel, my good Father, we shall see one another again at the Day of Judgment, when it will appear, whether Truth is on your Side or mine*. He was confined in this Place till he died.”

It may be proper to observe, that this was a very particular Case. For the Inquisitors being desirous of crushing a Sect that attempted to abolish a numberless Multitude of pious Exercises, which brought great Sums to the Priests, gained a considerable Advantage, in forcing the Leader of it to make a public Recantation. *Molinos* had a great Number of Admirers, not only in the several Provinces of *Spain* and *Italy*, but also in the Congregation of the holy Office ; and if we may give Credit to the *English* Author above cited, the Pope himself being suspected to favour *Molinos*, was obliged to give an Account of his Faith to the Commissioners of the Inquisition, who were appointed to examine him in private for that Purpose. *Petruci*, who had imbibed the same Sentiments with *Molinos*, and had assisted him in the spreading them, being raised to the Dignity of Cardinal, had rid out the Storm, which gave occasion to the following *Latin* Distich :

*Crimine sunt similes ambo, sed dispare sorte ;  
 Ostrum Petrucius, vincla Molinos habet.*

That is,

*They both were guilty of the same Crime, but met with a very different Fate, for Petrucius was raised to the Purple, but poor Molinos was thrown into Prison.*

THE above-mentioned *English* Writer afterwards gives an Instance of the great Temper and Moderation of an Inquisitor, a Temper which one would scarce imagine them to be capable of. He tells us in *pag. 128*. “That one of *Molinos’s* Disciples had the Courage to tell the Inquisitors to their Faces, that they were a Society of unjust, cruel, and heretical Wretches ; and compared their Treatment of him, to that of the *Jews* to our Saviour ; notwithstanding which, adds the same Writer, we are told that they afterwards released him upon his Recantation.”

CHAPTER the seventh, *Michael de Montfarratte*. That which follows to these Words; *after such dreadful Examples, &c.* is not to be found in *the History of the Inquisition and its Original*, but is transcribed from a Book that was printed many Years after. But after this Quotation, the Author of the Memoirs again transcribes a great many Things from *the History of the Inquisition*. The sharp Reproaches that are afterwards thrown on the Inquisitors, are justly grounded, and we find in the \* original Treatise, whence these Memoirs are chiefly extracted, three strong Proofs of the ill Use which the Inquisitors make of the excessive Power and Authority that they assume. The first is the irrefragable Testimony of *Clement V.* who in the Council held at *Vienna*, made grievous Complaints against the Administration of the Inquisitors, for carrying their Authority to very undue Lengths. He owns that Complaints had been often justly made to him upon that Account, and said farther, that if Things were suffered to go on in that Manner, it would follow, that what had at first been established for the Good of the Church, would in the End turn to its Prejudice, and added, that the only Method to put a stop to these unjust Proceedings, would be to draw up good Statutes, which being duly executed, would effectually remove all Subject of Complaint. This was accordingly done, and they are still found in the Body of the Canon Law.

SECONDLY, Pope *Clement VI.* gave a particular Commission to *Bernard*, Cardinal of *St. Mark*, and his Legate in the Dominions of his Holiness, which empowered him to take Cognizance of the Cruelties which the Inquisitors committed, and to do Justice to all who should complain of their Oppression.

THESE two Instances are more than sufficient to prove, that the Inquisitors are capable of exercising such Cruelties as ought to be restrained for the Good of Mankind.

HERE follows a third. In 1518. a great Number of Wizards were discovered in the Province of *Brescia*. The Magistrates in those Parts, either through Negligence, or from the Persuasion that the Cognizance of their Crime belong'd properly to the spiritual Magistrate, surrender'd them up to them; but the Extortion and Oppression which resulted from hence were so flagrant, that the Council of Ten found themselves obliged to annul all their Proceedings; to summon the grand Vicars of the several Bishops and Inquisitors, who had been guilty of the above-mentioned male Practices, to appear at *Venice*; and to appoint other Judges, who, in conjunction with the ordinary Assistants, should revise the several Prosecutions, and do Justice to all those who should offer up any Complaints against the Inquisitors. And notwithstanding that all this was done, continues the above-mentioned Historian, they yet were scarce able to keep the People from making an Insurrection.

THE Inhabitants of *Rome* have not yet forgòt the dangerous Seditions which broke out in that City after the Death of Pope *Paul IV.* who had carried the Cruelty of the Inquisition to a very great Height. The Statues which had been erected in his Honour were thrown down, and dragged ignominiously up and down the City for several Days together; the People who were particularly exasperated against the Inquisition, forced open its Prisons, and set at Liberty all such Persons as were imprisoned in them; they afterwards set fire to the Palacc of the holy Office, and did not give over their Fury till they had plundered and burnt all the Writings belonging to it. *Anno 1568. Mantua* had like to have been destroy'd by another Sedition of the same Nature, which had been raised upon account of the Inquisition.

\* Vide Page 292.



CHAPTER the eighth of the same Book. The Author of the Memoirs has extracted from the so-often-mentioned Work, all the Particulars he relates concerning the Authority which the Inquisitors assume with respect to Books. It must be confessed, that much Venom is contracted by Reading, and that many People would have preserved a Purity, both as to Faith and Manners, had they not unhappily met with Books that depraved their Understandings, and taught them to take a greater Delight in committing Vice. Nothing can be of such bad Consequence in this Case as the Works of the Casuists; but then the Inquisitors never attack these Authors, but on the contrary, spend all their Fury against such Pieces as have met with the most universal Approbation. The New Testament of *Mons*, the Reflections of Father *Quésnel*, *Baillet's* Lives of the Saints, *St. Austin's* Works, published by the Congregation of *St. Maur*; these are the Books which the Inquisitors commit to the Flames; at the same Time that they shall suffer such Books as the following to be sold at *Rome*, viz. *Ragionamenti d' Aretino*, *de Matrimonio* by *Sanchez*, and other infamous Writings of the same Stamp; and also canonize the Writings of Cardinal *Sfondrato*, notwithstanding they had been unanimously proscribed by a kind of national Council, composed of the most learned Body of Clergy in the World.

BAYLE has justly observed in his Dictionary, that these very Inquisitors who exercise so much Severity against the most edifying Pieces, have not taken the least Notice of the frantic Notions of *Beata Maria d' Agreda*, who, having a crazy Imagination, arising from an ill-grounded Devotion, wrote Things injurious to the Majesty of the Creator. We don't find that they have censured the scandalous Tax of the Datary, or Chancery, at *Rome*, a Book which is justly considered as the greatest Ignominy and Reproach of the Court of *Rome*; or in case they prohibit the Reading of it, 'tis upon Pretence that it has been corrupted by Heretics, *i. e.* published with Reflections which laid open the Scene of Knavery contained in it.

AND yet there was found a Man who either through Want of Judgment, or Modesty, was so silly as to write an historical Elogium of the Inquisition. The Person I mean is Father *Macedo*, a *Franciscan* Friar, who in the *Schema sacrae congregationis sancti officii Romani*, printed at *Padua* in 1676. had the Impudence to make the Seat of its Institution in the terrestrial Paradise, or Garden of *Eden*. This learned Historian pretends, that God began to execute the Office of Inquisitor in that Place, and that he continued it out of *Eden* against *Cain*, and those who built the Tower of *Babel*; that *St. Peter* acted in the same Quality against *Ananias* and *Saphira*, and devolved that Power on the Popes, who invested *St. Dominic* and his Successors therewith. 'Tis surprising that the Inquisitors should not be afraid of becoming the Laughing-Stock and Contempt of the World, in suffering such Books to be printed. Before I leave this idle Prattle, I shall take occasion from *St. Dominic* and his Order, to observe, that in a very waggish little Poem, entitled the *Arriere-ban* (*i. e.* Assembly of the Vassals) of the *Church Militant*, written on occasion of the Siege of *Candia*; the Poet supposes that the Pope raises an Army of Priests and Monks, in order to force the Enemies to leave that Place, and gives to each Order such a Post as is suitable to his Habit and his Manners. And as for the *Dominican* Friars, he gives them the Employment following:

*Les Jacobins inquisiteurs,  
Feront punis les deserteurs.*

That is,

*The Post best suited to St. Dominic's Fry's  
To punish such as from their Colours fly.*





A Man condemn'd to the flames | **HOMME** Condamné au Feu, mais  
but escapes them by confessing his guilt | qui l'a évité par sa Confession.

A Maid who has escap'd of flames by <sup>London</sup> acknowledging her self guilty after con- | **FILLE** qui a évité le Feu, en  
avouant après son jugement.



A Married woman sentenced by the **FEMME** Condamné par l'  
Inquisition to be burnt alive | INQUISITION à être Brûlé vive

A MAN going to the FLAMES by a **HOMME** qui va être Brûlé par  
Sentence of the Inquisition. | l'arrest de l'INQUISITION.











STANDARD of the SPANISH  
INQUISITION.

BANNIERE de L'INQUISITION  
D'ESPAGNE.

STANDARD of the INQUI-  
SITION of GOA.

BANNIERE de L'INQUISITION  
de GOA.



*A MAN convicted of HERESY, who pleads  
guilty before he is tried*

*HOMME convaincu d'HERESIE, qui se  
accuse lui-même avant que d'être jugé*

*A NUN who has escaped the flames  
by pleading guilty before she is tried*

*RELIGIEUSE, qui a évité d'être brûlée  
en confessant avant que d'être jugée.*



THE Motive which occasioned this Order to have the Preference in this Employment has been shewn before. The Founder of the *Dominican Friars*, or *Jacobins*, having also founded the Inquisition, is the Reason why *St. Dominic* is represented in the Standard of the Inquisition, with his proper Characteristic, namely, a Dog carrying a Torch near a Globe; because when his Mother was with Child of him, she dreamt she saw a Dog lighting the World with a Torch. In his Right-Hand is a Branch of Olive, as a Token of the Peace he will make with such as shall declare themselves good Catholics; and in his Left, a Sword, to denote the War he makes with Heretics, with this Motto, *Justitia & Misericordia*. See what has been said on this Head in *the Memoirs*, and the fourth Compartment.

BUT the Standard of the *Spanish* Inquisition is different, it being a wooden Cross full of Knots, with a Sword and an Olive Branch, as represented in the third Compartment. This Standard has been described in a very different Manner in these Memoirs.

### Explication of the FIGURES representing the Habits of the Criminals condemned by the INQUISITION.

THE fifth Compartment represents a Prisoner whom the Inquisitors have found too guilty to be acquitted, and yet not criminal enough to be condemned. He is clothed in a *San-benito*, which is a sleeveless Coat of a yellow Colour, with a great red *St. Andrew's Cross* before and behind. These are generally Persons who readily accuse themselves, guess their Accusers, and discover a Sorrow for the Crimes they have committed. See what has already been said in these *Memoirs*. The male Prisoners have a Waistcoat under their *San-benito*, the Sleeves whereof descend to the Wrist, and a Pair of Drawers which reach to their Heels, both made of black Linen strip'd; but the Women wear their own peculiar Habits under the *San-benito*, as we see in the sixth Compartment, representing a Nun condemned by the Inquisitors, and clothed in the Habit of her Order, with the *San-benito* over it; and in the eighth and ninth Compartments, observe that those Men who wear the *San-benito* are bare-headed.

IN Compartments seven and eight, a Man and a Woman are represented, who having been condemned to the Flames, have escaped them by making a Confession in the very critical Minute, after their Sentence had been read, and before they are taken out of Prison, provided nevertheless that they are not ruled. Their under Dress is the same with the above-mentioned, with the Difference only of the Pasteboard Cap, shaped like a Cone, which is worn by Men as well as Women. These Caps are called *Carrochas*. Their Scapulary called *Sammaria*, differs from the *San-benito* in this; the Ground of it is grey, with Flames painted upon it, and the Points turned downward, and is called *Fuego Revolto*, to denote that they, by their Confession, have thrown down the Pile on which they were to have been burnt.

THE ninth and tenth Compartments represent a Man and Woman who have no Hopes of Pardon left. These, in like Manner as those above, wear the *Carrocha* and the *Sammaria*, but then the Points of the Flames are pointed upwards, and have also Devils painted on them armed with Hooks. At the Bottom of the *Sammaria* is a Figure representing the condemned Criminal.



OBSERVE first, that in the eighth and ninth Compartments, the Engraver has represented the Women in their Hair, whereas it was before said, that all Prisoners of both Sexes, and of what Condition soever, have their Hair cut off; and as this is done to prevent their harbouring Lice, we may reasonably suppose that they cut it from Time to Time.

SECONDLY, That he has represented the Women with their Shoes and Stockings on, a Distinction not taken notice of by the *Memoirs*, where we find, on the contrary, that in the Procession they all go bare-footed, and that the Prisoners are not ranked according to their Sex, but the Crimes they have committed.

THE eleventh Plate is so accurately described in the sixteenth Chapter of the fourth Book, that it were needless to give an Explication thereof in this Place.

THE last Plate represents the Place of Execution.

A A Represents such as are condemned by the Inquisitors after their Death.

B B Their Bones carried in little Trunks, in order to be burnt.

C C Two Criminals condemned to the Flames.

D Another who is strangled before he is burnt; a Favour indulged to those who repent before they die.

E E E Coalmen who furnish the Wood for the Fire, and light the several Piles.

F F F More unhappy Creatures who are going to suffer the same Punishment, and surrounded with Confessors, exhorting them to renounce Judaism. After Sentence of Condemnation has passed upon them, and their Delivery over to the secular Arm, they are carried to the Place of Execution, mounted on Mules, as is the Custom in Spain and Portugal.

THE Reader is to take notice, that in some Places the Piles are not raised from the Ground as in this Plate, but a very wide and deep Hole is dug, in which a great Fire is made over Night, so that it is full of live Coals, by that Time the Prisoners get to it. If they are *Jews* who persist obstinately in their Principles, they are carried thrice round this dreadful Grave, when if they still persist in their Opinions, they are thrown into it. In *Spain*, not many Years since, a beautiful *Jew* of about eighteen, being greatly importuned by a Monk to abjure her Religion, was so much offended at it, that she threw herself into the Flames, which consumed her Body in a very little Time.

*Tantum Religio potuit suadere malorum!*

In order to complete the Relation of the Proceedings of the Inquisition, we shall present the Reader with the following *Auto de Fe*, or *Act of Faith*, as it was solemnized at *Lisbon* in 1707.

*The ACT OF FAITH, 'as it was publicly solemnized in the Rocio, or great Square in Lisbon, on Sunday the 6th of November, 1707. under the Inquisitor-General, Don Nuno da Cunha de Ataide, Counsellor of State, and High-Almoner to his Majesty.*

## M E N.

**P**ERSON dead in Prison, and absolved with the Absolution called N<sup>o</sup>. *Age.*  
<sup>a</sup> *Da infantia.*

*Michael Lopez Montezinos, a <sup>b</sup> new Christian and a Merchant, unmarried, Son of Rodriguez Lopez Montezinos, a Merchant, born and living in this City, whose Ancestors came originally from the Kingdom of Castile.* I. 30.

*Abjuration called de Leve.*

*Anthony Goncalves Cazeiro, Son to Bartholomew Goncalves Cazeiro, a Seaman, of Ribeyra Doura, born in the Village of Senbaris, in the Parish of Our Lady of the Rosary, within the Jurisdiction of the Town of Chaves, of the Archbishopric of Braga, residing in the Town of Arcs, in the Bishopric of Portalegra, and sometimes residing at Abrantes in the Bishopric of Guarda, for having married a second Time, his first and lawful Wife being still living. [Whipt, and sent to the Gallies for five Years.]* II. 40.

*Francis Lopez da Sylva, Shoemaker, a Batchelor, natural Son of Francis Lopes da Sylva, Distributor, born and living in Santarem, a City in this Archbishopric, for having made use of a magical Purse, in order to render himself invulnerable, and suspected to have made a Contract with the Devil; moreover, for having been guilty of Sodomy, as Agent in that Crime, and for having endeavoured to intimidate the Witnesses of the holy Office, purposely to extort from them the several Depositions they had made. [Whipt, and sent ten Years to the Gallies.]* III. 25.

<sup>a</sup> That is, discharged of all Prosecution against his Body.

<sup>b</sup> Whose Father and Mother were both Jews, or a Jew that is turned Christian.



*A Person <sup>a</sup> who does not abjure, nor wear the <sup>b</sup> Habit.*

- N<sup>o</sup>. Age. *Gasper Lopes Henriqueis*, a new Christian, and Physician of *Covilhã*,  
IV. 69. a City in the Bishopric of *Guarda*, living in this City, after having been reconciled by the Inquisitors, for the Crime of *Judaism*, the 14th of December, 1667. retaken, relapsed, and guilty of the same Crime. [*Perpetual Imprisonment.*]

*Abjuration called <sup>c</sup> de Vehemente, for Judaism.*

- V. 25. *Gasper Mendes Castanbo*, <sup>d</sup> a half-new Christian, a Trader of the City of *Menjana*, of the District of *Campo d'Origue*, in the Archbishopric of *Evora*, residing in the City. [*Prisoner at Discretion.*]  
VI. 36. *James Mendes Sola*, <sup>e</sup> partly a new Christian, and Captain of Horse, of the City of *Trancozo*, of the Bishopric of *Vizeu*, having his Dwelling in the City of *Lamego*, and residing in the City of *Lisbon*. [*The same.*]

*A Person that does not abjure, <sup>f</sup> and wears the <sup>g</sup> Habit.*

- VII. 42. *John Rodriguez Ferreira*, a half-new Christian, and a Merchant, of the City *Estremos*, in the Archbishopric of *Evora*, dwelling in the City of *Leyria*, reconciled by the Inquisition, for the Crime of *Judaism*, in the *Aet of Faith* which was publicly solemnized in the *Rocio* of this City the 20th of October, 1704. and retaken as guilty of the same Crimes. [*Imprisonment, and to wear the Habit for Life.*]

*First Abjuration in Form, for Judaism.*

- VIII. 42. *Emanuel Mendes Henriquez Montebarro de Alcanha*, a Haberdasher of small Wares, born and living in the City of *Guarda*. [*Arbitrary Prisoner, and the Habit, which is taken off in the Aet itself.*]

<sup>a</sup> When there are not legal Witnesses sufficient against a Person, and that other Tokens are wanting, such Person is not condemned to wear the Habit; but if notwithstanding all this, he may have brought himself under great Suspicion to the Inquisition, he is often condemned to perpetual Imprisonment.

<sup>b</sup> The perpetual Imprisonment which is pronounced by the Inquisitors, is very often no more than a Prohibition to quit the ordinary Place of their Residence; and even if a Person so condemned is a Merchant, he sometimes has Leave to follow his Business in all Parts of the Dominions of the King of *Portugal*, but then he must be always ready to appear when called upon by the Inquisitors.

<sup>c</sup> This is an express Abjuration after having been duly convicted.

<sup>d</sup> Who is of *Jewish* Extraction on one Side only, *i. e.* either by the Father's or Mother's Side.

<sup>e</sup> Some of whose Family were *Jews*.

<sup>f</sup> Who does not abjure the Particulars of which he is accused, because the Accusers had not sufficient legal Proofs; however he is condemned to wear the Habit, as being guilty in some other Respect, or suspected by the Inquisition.

<sup>g</sup> *L'Habito Perpetuo* is a kind of Scapulary, or rather *Camail* of Wool (an ecclesiastical Habit) with a red Cross before and behind. A Person who has been retaken by the Inquisition, needs only put it on when he is obliged to appear before the holy Office, or assist at the Sermons, and such like, appointed for the Instruction of those who have gone astray.

*Emanuel de Santiago*, a new Christian, unmarried, Son of *Alexander N<sup>o</sup>. Age.*  
*Pereira Ourives da Prata*, Stocking-Weaver, of the City of *Braganza*, IX. 27.  
 having his Habitation in the City of *Vimiozo*, and happening to be in this  
 City. [Ditto.]

*Emanuel Mendez Brandao*, a new Christian, Counsellor in the City of X. 30.  
*Monfanto*, and dwelling in that of *Covilhao*, in the Bishopric of *Guarda*.  
 [Imprisonment, and to wear the Habit at Discretion.]

*Joseph Christopher da Costa*, a new Christian, Haberdasher of small Wares, XI. 19.  
 unmarried, Son of *Francis Emanuel Delgado*, a Farmer of the King's Re-  
 venues, born in this City, and dwelling in that of *Leyria*. [Ditto.]

*Denis Pimentel*, a new Christian, and Farmer of the King's Revenues, XII. 38.  
 in the City of *Braganza*, in the Bishopric of *Miranda*, and dwelling in  
 the City of *Lisbon*. [Imprisonment, and to wear the Habit for Life.]

### *Second Abjuration in Form, for Judaism.*

*Emanuel Pereira Gomes*, a new Christian, a Cashier, unmarried, Son XIII. 38.  
 of *Emanuel Gomez Ribeiro*, a Confectioner, of the City of *Elvas*, and  
 dwelling at *Abrantes*, a City of the Bishopric of *Guarda*. [Ditto.]

*Francis da Sylveira*, partly a new Christian, a Person of some Sub- XIV. 50.  
 stance, born and dwelling in this City. [Ditto.]

*James Fayo Flores*, a new Christian, a Person of some Fortune, a Na- XV. 46.  
 tive and Inhabitant of the City of *Celorico*, in the Bishopric of *Guarda*.  
 [Ditto.]

*Anthony Lopez da Sylva*, a new Christian, unmarried, and of no Busi- XVI. 27.  
 ness, Son of *Sebastian Dias da Sylva*, a Merchant, a Native and Inhabi-  
 tant of this City. [Ditto.]

*Simon Carvalho Chaves*, a new Christian, living on his Estate, a Na- XVII. 29.  
 tive and Inhabitant of the Village of *Fundao*, in the District of the City  
 of *Covilhao*, in the Bishopric of *Guarda*. [Ditto.]

*Henry Hebre da Cruz*, a new Christian, and a Merchant, unmarried, XVIII. 25.  
 Son of *Ignaco Franco*, Merchant, born and dwelling in this City. [Ditto.]

### *Third Abjuration in Form, for Judaism.*

*Anthony Rodriguez Leal*, partly a new Christian, a Merchant, in XIX. 51.  
 the City of *Almeyda*, in the Bishopric of *Lamego*, and living in the Village  
 of *Fundao*, the District of *Covilhao*, in the Bishopric of *Guarda*. [Ditto.]



N<sup>o</sup> Age.

- XX. 31. *Lewis Ferreire de Matos*, a half new Christian, Merchant of *Espremos* in the Archbishopric of *Evora*, and living in the City of *Porto de Mos*, of the Archbishopric of *Leyria*. [Ditto.]
- XXI. 38. *Christopher da Paz*, a new Christian, Clerk of the Wines, of the City of *Braganza*, in the Bishopric of *Miranda*, and residing at *Setuval*, a City in this Archbishopric. [Ditto.]
- XXII. 52. *Anthony Pimentel*, a new Christian, a Silk-Throwster, of the City of *Braganza*, in the Bishopric of *Miranda*, and residing in this City of *Lisbon*. [Ditto.]
- XXIII. 47. *John Lopez Castanho*, a new Christian, a Counsellor of *Moura*, a City of the Archbishopric of *Evora*, and living in this City, who abjured *De Vehemente*, for Judaism, in the Public Act of Faith held in the great Square of this City the 19th of October 1704: seized a second Time for fresh Tokens of the same Crime. [Ditto.]
- XXIV. 29. *Brother Lewis dos Reys*, a new Christian, a Monk professed, of a certain Order, Son of *Melchior dos Reys*, Farmer of the King's Revenues, a Native of *Badajos* in the Kingdom of *Spain*, and dwelling in this City of *Lisbon*. [Ditto.]
- XXV. 35. *Alvarez Nicholas Nogueyra*, partly a new Christian, unmarried, Son of *Emanuel Rodriguez Nogueyra*, Merchant, of *Madrid* in the Kingdom of *Castile*, and living at *Lisbon*. [Imprisonment, and to wear the Habit for Life, without any Possibility of being pardoned; to be branded with Fire, and sent five Years to the Gallies.]

W O M E N punished or retaken in the ACT OF FAITH  
solemnized in 1707.

*A Woman who does not abjure, nor wear the Habit.*

N<sup>o</sup> Age.

- I. 68. **A** NNE Nunez Medalba, a new Christian, Widow of *Francis Carvalho Chaves*, who lived on his Estate, a Native and Inhabitant of the Village of *Fundabo* in the District of the City of *Covithao*, in the Bishoprick of *Guarda*, reconciled by the Inquisition, for Judaism, the 23d of August 1683. Seized a second Time for relapsing, and as being guilty of the same Crimes. [Perpetual Imprisonment.]

*Abjuration De Vehemente, for Judaism.*

- |   | N <sup>o</sup> . | Age. |
|---|------------------|------|
| <i>Britis de Mercado</i> , a new Christian, Wife of <i>Emanuel Henriquez de Mercado</i> , Merchant, born in the Village of <i>Coriscada</i> , the District of the City of <i>Marialva</i> , in the Bishopric of <i>Lamego</i> , and dwelling in this City. [ <i>Prisoner at Discretion.</i> ] | II.              | 30.  |
| <i>Tiolante Pereyra</i> , a new Christian, Spinster, born and living in this City, Daughter to <i>James Gomez Pereyra</i> , a Merchant, [ <i>Ditto.</i> ]   | III.             | 21.  |
| <i>Jane de Lemos</i> , a new Christian, Wife to <i>Emanuel Rodriguez Lobo</i> , a Merchant, born and dwelling in this City. [ <i>Ditto.</i> ]   | IV.              | 33.  |

*A Woman who does not abjure, and wears the Habit.*

- |  |      |     |
|--|------|-----|
| <i>Don Michaela Archangela</i> , a half-new Christian, Wife of <i>Emanuel Ferreira</i> , Merchant, born in <i>Setuval</i> , a City of that Archbishopric, and living in <i>Sardoal</i> , a City in the Archbishopric of <i>Guarda</i> , of <i>Castilian</i> Extraction; reconciled for Judaism in the Public <i>Act of Faith</i> solemnized in the great Square of this City the 6th of <i>October</i> 1705. Seized a second Time for the same Crimes. [ <i>Imprisonment, and to wear the Habit for Life, without Hopes of a Pardon.</i> ] | V.   | 24. |
| <i>Ifabella de Sa</i> , a new Christian, married to <i>Lewis de Mattes Lopes</i> , Merchant, born at <i>Braganza</i> , a City of the Bishopric of <i>Miranda</i> , and living in this City of <i>Lisbon</i> ; reconciled for Judaism in the Public <i>Act of Faith</i> , solemnized in the great Square of this City the 12th of <i>September</i> 1706. Seized a second Time for the same Crimes. [ <i>Ditto.</i> ]  | VI.  | 31. |
| <i>Dona Jerome Mauritia de Mangabes</i> , a half Christian, Wife of <i>Anthony Javares da Costa</i> , who is inserted in the List, born at <i>Setuval</i> , a City in that Archbishopric, and residing in this City; of <i>Castilian</i> Extraction; reconciled for Judaism in the Public <i>Act of Faith</i> , solemnized in the great Square of this City, the 12th of <i>September</i> 1706; and seized a second Time for the same Crime. [ <i>Ditto.</i> ]   | VII. | 22. |

*First Abjuration in Form, for Judaism.*

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|---|-------|----|
| <i>Blanche Nunez</i> , a new Christian, Wife of <i>Emanuel Mendez Tavares</i> , Tobacconist, born in the City of <i>Guarda</i> , living in <i>Almodover</i> , a City in the Bishopric of <i>Algarve</i> , and residing in this City. [ <i>Prisoner at Pleasure, and to wear the Habit, which is taken off in the Act.</i> ] | VIII. | 51 |
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|---|-----|-----|
| <i>Joan Henriquez</i> , a new Christian, Spinster, born and living in <i>St. Vincent de Beira</i> , a City of the Bishopric of <i>Guarda</i> , Daughter of <i>Antao vas Ribeyro</i> , a Shoe-maker. [ <i>Ditto.</i> ] | IX. | 17. |
|---|-----|-----|



N<sup>o</sup> Age.

- X. 31. *Guionar Henriquez*, a new Christian, Spinster, born and living in the Village of *Fundao*, District of the City of *Covilhao*, in the Bishopric of *Guarda*; Daughter of *Gabriel Nuner*, Merchant. [*Imprisonment, and to wear the Habit at Pleasure.*]
- XI. 51. *Mary Rodriguez*, a new Christian, Wife of *Anthony Rodriguez*, Farmer of the royal Revenues arising from Hides; a Native of, and residing in *Monfanto*, a City of the Bishopric of *Guarda*. [*Ditto.*]
- XII. 18. *Mary Svaes Pereyra*, a new Christian, (Daughter of *John Lopez Castanbo*, Counsellor, and inserted in the List) Spinster, born and residing in this City, after having made Abjuration *De Leve*, for Judaism, in the *Act of Faith*, solemnized in the Hall of the Inquisition of this City, 30th of October 1704. Seized a second Time, upon fresh Tokens of the same Crime. [*Imprisonment, and the Habit for Life.*]
- XIII. 21. *Eleonor Nunez*, a new Christian, unmarried, and Daughter of *Lewis Nunez*, a Merchant, born in *Chacim*, a City in the Bishopric of *Miranda*, and residing in this City, after having abjured *De Vehemente*, for Judaism, in the *Act of Faith*, solemnized publicly in the City of *Coimbra*, the 2d of March 1704. Seized a second Time upon fresh Tokens of the same Crime. [*Ditto.*]

### *Second Abjuration in due Form, for Judaism.*

- XIV. 20. *Dona Catharina Henriquez*, a new Christian, Spinster, born and living in this City, Daughter of *Sebastian Dias da Sylva*. [*Ditto.*]
- XV. 42. *Isabella Mendez Furtada*, a new Christian, Wife of *Emanuel Pinheiro Ferro*, born in *Toledo*, a City of *Castile*, dwelling in *Trancozo*, a City of the Bishopric of *Vizeu*, and residing in this City. [*Ditto.*]
- XVI. 21. *Dona Theresa Barreira*, a new Christian, Spinster, Daughter of *Andrew Barreira*, a Merchant, born in *Olinda*, a City in the Bishopric of *Pernambuco* in *Brasil*, and residing in this City of *Lisbon*, of *Castilian* Extraction. [*Ditto.*]
- XVII. 14. *Eleonora Maria*, a new Christian, Spinster, born and dwelling in this City, and Daughter of *Duarte Mendez*, a Merchant. [*Ditto.*]
- XVIII. 42. *Isabella de Moreas*, a new Christian, Wife of *Francis de Santiago*, living on his Estate, born in the Village of *Fundao*, the District of *Covilhao*, the Bishopric of *Guarda*, and living in this City. [*Ditto.*]
- XIX. 23. *Dona Anna Maria Henriquez*, a new Christian, Spinster, born and living in this City, and Daughter of *Sebastian Dios da Sylva*, Merchant. [*Ditto.*]

*Third Abjuration in Form, for Judaism.*

*Philippa Garcia*, new Christian, Wife of *Dominic de Coflo de Miranda*, Merchant, born in *Braganza*, a City of the Bishopric of *Miranda*, and dwelling in this City of *Lisbon*. [Ditto.] N<sup>o</sup> XX. Age 37.

*Brite Carvalho*, new Christian, Wife of *Francis Lopes Prato*, Physician, born and living in the Village of *Fundao*, District of the City of *Covilhao*, in the Bishopric of *Guarda*. [Ditto.] XXI. 37.

*Philippa de Deos*, new Christian, Spinster, born in *Braganza*, a City in the Bishopric of *Miranda*, living in this City of *Lisbon*, and Daughter of *Elizeus Pimentel*. [Ditto.] XXII. 21.

*Anne Feiio Flores*, new Christian, Wife of *James di Avila de Seixas*, Merchant, born and dwelling in *Colorico*, a City of the Bishopric of *Guarda*. [Ditto.] XXIII. 33.

*Mary Mendez*, new Christian, Widow of *Alexander de Moraes*, living on her Estate, born at *Braganza*, a City of the Bishopric of *Miranda*, and dwelling in this City of *Lisbon*. [Ditto.] XXIV. 35.

*Anne Mendez de Veyga*, new Christian, Wife of *Francis Lopes Breto*, living on his Estate, born in the City of *Guarda*, and residing in the Village of *Fundao*, the District of the City of *Covilhao*. [Ditto.] XXV. 38.

*Dona Jeroma Henriquez de Claves*, new Christian, Wife of *Gasper Lopez Henriquez*, Physician, inserted in the List, born in the Village of *Fundao*, the District of the City of *Covilhao*, in the Bishopric of *Guarda*, and residing in this City, after having abjured *De Vehemente*, for Judaism, in the Public Act of Faith, solemnized in the great Square of this City, October the 20th, 1704. Seized a second Time for fresh Tokens of the same Crime. XXVI. 31.

*Fourth Abjuration in Form, for Judaism.*

*Catherina Maria Rosa*, a new Christian, Spinster, Daughter of *John Lopez Castanho*, Counsellor, inserted in the List, born and residing in this City; after having abjured *De Vehemente*, for Judaism, in the Act of Faith, solemnized publicly in the great Square of this City, October the 20th 1704. Seized a second Time on fresh Suspicion of the same Crime. [Ditto.] XXVII. 19.

*Anna Maria Rodriguez*, a new Christian, Widow of *Andrew de Barreyra*, Merchant, born at *Madrid*, in the Kingdom of *Castile*, and dwelling in this City of *Lisbon*. [Ditto.] XXVIII. 37.

*Dona*



N<sup>o</sup>. Age. °

- XXIX. 30. *Dona Guiomar Maria Henriquez*, a new Christian, Spinster, Daughter of *Sebastian Dias de Sylva*, Merchant, born, and residing in this City. [*Ditto.*]
- XXX. 17. *Dona Catherina Michaela de Chaves*, a new Christian, Spinster, Daughter of *Gasper Lopez Henriquez*, Physician, inserted in the List, born and dwelling in this City. [*Ditto.*]
- XXXI. 22. *Custodia Henriquez*, a new Christian, Spinster, Daughter to *Simon Lopez Samuda*, Physician, born and dwelling in this City. [*Imprisonment and Habit for Life, without Possibility of being pardoned, and banished for three Years to Brasil.*]

*Persons released in Body, that is, burnt.*

- I. 67. *Don Lewis Gabriel de Medina*, a new Christian, Merchant, born in *Madrid*, Capital of the Kingdom of *Castile*, and residing in this City of *Lisbon*. Burnt for being false, hypocritical, dissembling, having confessed his Crime, and impenitent.
- II. 33. *Anthony Travares de Costa*, a half-new Christian, Merchant, born and dwelling in this City. Guilty of the same Crime.
- III. 26. *Maria Lopez de Sequeyra*, a new Christian, Spinster, and Daughter of *Joseph de Sequeyra*, Farmer of the Royal Revenues, born and dwelling in this City.
- IV. 54. *Dona Marguerita Correa*, a new Christian, Widow of *Thomas Pinto*, Merchant, born in *Malaga*, in the Kingdom of *Castile*, and living in *Setuval*, a City in this Archbishopric.

*Person released, that is, burnt in Effigie.*

- I. 63. *Francis da Costa Pessoa*, a new Christian, Merchant, born and living in this City; convicted, denying what is laid to his Charge, relapsed, absent, and contumacious.

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